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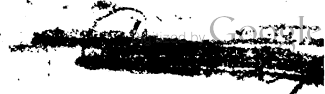


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T H E
ENGLISH REVIEW;

O R, A N
A B S T R A C T

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FOR THE YEAR M,DCC,XC.

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T H E

ENGLISH REVIEW,

For J U L Y 1790.

ART. I. *Proceedings of the Association for promoting the Discovery of the Interior Parts of Africa.* London: printed by C. Macrae, Printer to the Association. 4to. 236 Pages.

THIS unpublished work is the early fruit of the respectable and well-known association described in the title; an association whose existence does honour to this age and country, and whose object seems much more rational and attainable than that of the societies *de fide propagandâ*, whose missionaries have attempted to so little purpose to instil into the unprepared minds of untutored savages the refined morality of enlightened countries, and the mysterious doctrines of religion.

The African Society was instituted June the 9th, 1788, under the condition that each member should subscribe five guineas for three years, and that at or after that period he should be at liberty to withdraw himself, on giving a year's notice; that a committee of three members, a treasurer and a secretary to be chosen by ballot, should have the direction of the plan of discovery, and the management of the funds; with some other articles of less consequence. The committee chosen were, Lord Rawdon, the Bishop of Llandaff, Sir Joseph Banks, Mr. Beaufoy, and Mr. Stuart. Such were the zeal and expedition of the committee that Mr. Ledyard left London on the 30th of June, 1788, with instructions to proceed to Cairo, to go from the capital of Egypt to Sennar, and then to cross Africa in the supposed latitude of the river Niger, that is, between the 15th and 20th

ENG. REV. VOL. XVI. JULY 1790.

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degrees

degrees of north latitude. Mr. Ledyard appears to have been one of those extraordinary men whom the spirit of adventure, and an insatiable curiosity, stimulate to brave the danger, toil, and inconvenience of forcing or finding their way through barbarous and unexplored countries. He had lived many years with the Indians of America, of which country he was a native; had made with Captain Cooke the voyage of the world, as corporal of marines, and on his return had determined to travel over land to Kamtschatka, intending, no doubt, to cross America from west to east: 'With no more than ten guineas in his purse he crossed to Ostend, and proceeded, by way of Denmark and the Sound, to Stockholm, from whence, as it was winter, he attempted to traverse the gulf of Bothnia on the ice, in order to reach Kamtschatka by the shortest way; but finding, when he came to the middle of the sea, that the water was not frozen, he returned to Stockholm, and, taking his course northward, walked into the arctic circle; and, passing round the head of the gulf, descended on its eastern side to Petersburg.'

Thence, having obtained twenty guineas for a draught on Sir Joseph Banks, who had been his chief benefactor before, he travelled six thousand miles through Siberia to Yakutz, and thence 'proceeded to Oczakow,' intending to cross to Kamtschatka by sea; but, finding the navigation obstructed by ice, he returned to Yakutz, in order to wait for the conclusion of winter. But, 'in consequence of suspicions not hitherto explained, or resentments for which no reason is assigned*, he was there seized, in the empress's name, by two Russian soldiers, who placed him in a sledge, and conveying him, in the depth of winter, through the deserts of Tartary, left him at last on the frontiers of Poland. As they parted, they told him that if he returned to Russia he would certainly be hanged; but that if he chose to go back to England they wished him a pleasant journey;' where, after struggling with various hardships, he arrived.

In this narrative the compiler or printer seems to have mistaken the frontier town of Oczakow, well known for the sieges it has endured from the Russians, for the town and harbour of Ochotz on the sea of Kamtschatka.

* Perhaps his impatient temper, for so it appears to have remained, in spite of all his *schooling*, to the last, led him to use some imprudent expressions. He certainly must have given umbrage to the government at Yakutz.

The hopes of the Society from a traveller thus eager to observe, and qualified to compare, the face of different countries, and the manners of different nations, were disappointed by his death, which happened at Cairo, whence he communicated some information, obtained from inquiries among the African slaves exposed to sale in the Egyptian market. He was to have proceeded to Sennar; and would probably have gone to Fezzan, thence to Tombuctoo, and from Tombuctoo he might have found his way to the Senegal river. What few observations he made at Cairo impress us with a more favourable opinion of his zeal than judgment or temper. He imagines the Copts to have been the origin of the negro race; for the nose and lips correspond with those of the negro. But, he adds, the hair, whenever I can see it among the people here, the Copts, is curled; not close like the negroes, but like the mulattoes. In an Abyssinian woman and a Bengal man the colour, features, and persons, were alike. It is curious, but by no means surprising, that the women should be tattooed, like the women on the north-west coast of America; that the custom of staining the parts red should prevail, as in Cochin-China and North Tartary; that the mask or veil worn by the women resembles exactly that worn by the priests at Otaheite, and those seen at the Sandwich islands. But such coincidences point to no community of origin, and are derived merely from the sameness of human nature. He observes that the dogs at Cairo are of 'just the same species' as those at Otaheite.

Of the slaves from Sennar he observes that they are a sizeable, well-formed people, with what, I believe, we call the true Guinea face, and with curled short hair. Soon afterwards, he says that among a dozen Sennar slaves he saw three personable men, of a good *bright olive colour*. The question concerning the identity of the human species can never, in our opinion, be probably decided by arguments derived from natural history till Africa is explored. And for the solution of the missionaries of the African Association we propose this problem, Whether the Arabs, who have carried their religion into the countries of the blacks, have been converted into negroes by the influence of the climate, exerted during more than a thousand years; or, if we suppose the wandering Moors to have been incorporated with the Saracen conquerors of Africa, whom they did not ill resemble, the question will require only the change or the addition of a name. The remark of Ledyard tends towards a solution in the negative. The account of his death, in which the circumstances are perhaps softened, does not prejudice us in favour of his temper. 'A bilious complaint, the consequence of vexatious delays in the promised departure of the caravan,'

induced him hastily to swallow too powerful a dose of the vi-triolic acid. His impatience from the pain produced by this dose caused him to have recourse to the 'violent action of the 'strongest emetic tartar.' The quotations p. 41, 42, betray either affected zeal or ignorant enthusiasm.

Mr. Lucas, who was to proceed from Tripoli to Fezzan, and then to have penetrated the southern regions till he emerged at the mouth of the Gambia on the west, on the coast of Guinea, to the south of Africa, had been captured by a Sallee rover, and remained three years in captivity. He was then sent as vice-consul, and remained several years in Morocco. He arrived at Tripoli on the 25th of October, 1788, where he was well received by the Bashaw, or sovereign, and the Bey, his eldest son. In concerting measures for the prosecution of his journey, he meets with two Sherifs, or descendants of Mahomet, who had brought merchandise from Fezzan, and one of whom was the son-in-law of the king of that country, and the other had been often employed as his factor in the slave-trade. They engage to convey him to Fezzan; but a rebellion of the tributary Arabs, by whom Mr. Lucas might have been captured, makes him listen to the proposal of a Maraboot, or Moorish saint, to convey him to his destination; a suspicion of the saint's fidelity, or a fit of irresolution, prevents his setting out, and he accompanies the Sherifs to Misurata (Mezrata in D'Anville's maps), to which port they had sent their goods from Tripoli by sea. At Misurata they cannot procure camels, on account of the disturbances, to convey their goods inland. The Fezzan merchants are obliged to lodge their goods in the public store-rooms at Misurata; and Mr. Lucas returns to England empty handed as to any information, except what he gathered during his eight day's journey to Misurata, and what he collected from the Sherif Imhammed, which, with some additional matter, occupies the volume from p. 73 to p. 207.

Mr. Lucas's scheme to draw knowledge from Imhammed, who had travelled much in the interior parts of Africa, was well imagined. After having cultivated his friendship with much assiduity, he one evening laid before him a map of Africa, explained its use, told him that he intended it for a present to the King of Fezzan; and added, that as he had discovered several errors, he intended to draw another. This information acting upon the African as Mr. Lucas wished, he offered to draw another for Imhammed's use, if he would furnish him with what he knew of countries, distances, &c. The Sherif's information was read by Lucas to the governor of Misurata, who had been at Fezzan, and who strongly confirmed it, and by the Society's committee was contrasted with an account obtained in London

London from Ben Alli, a native of Morocco, of all the countries to the south of the desert of Zahara, which he in the course of his extensive travels as a merchant had formerly visited.

The first part of the information thus obtained, authenticated and sometimes corrected, as it has been arranged and embellished by the false ornament of a most affected style, describes the journey from Misurata to Fezzan, enumerates the chief towns of that small kingdom, describes its climate, productions, inhabitants, revenue, and government. Fezzan, like Palmyra, is an Oasis in the great desert, a fertile island in an ocean of burning and moveable sands. A journey of seventeen or eighteen days conducts the caravan to Mowrzouk, the capital, and the distance of three hundred and ninety miles to the south. The capital is fortified by a wall; two other towns exhibit magnificent ruins. Much of the province of Mendrah is a level of hard and barren soil; but the quantity of Trona, which the compiler calls a *species* of fossil alkali, that floats on the surface or settles on the banks of its numerous smoking lakes, places it higher than the most fertile districts. The alkali is used for the dye of the red Morocco leather, &c. Seven towns are particularised; there are said to be an hundred more smaller towns and villages. In each town there is a regular market. Mutton and goat's flesh from four to five shillings a quarter; camel's flesh dearer. Rain is unknown; the heat of summer is so intense as to threaten suffocation if they do not moisten their apartments. How the want of rain is owing to the circle of mountains by which Fezzan is almost surrounded, we leave to the compiler to explain as he can. The catalogue of plants produced by the soil of Fezzan is far from scanty; and the lower classes are well supplied with Indian corn, dates, apricots, pomegranates, calabashes, cucumbers, and garden roots, to which the more opulent add wheat bread, with mutton, the flesh of the goat, camel, antelope, and a great variety of fruits. If the *Statistical* information of the descendant of the prophet is to be trusted, this little kingdom has a regular system of taxation; and justice is administered with as equal and firm an hand by the despotic father of the country, as, according to some anecdotes, we are taught to believe it was in England in the good old time of Alfred. An offender suffers himself to be confined by an imaginary barrier drawn round him by his accuser. They make their payments in gold dust, and of course not in coined money, but by weight.

The next chapter describes the mode of travelling in Africa. The caravans move in the winter season only. In the northern sandy regions the camel is the beast of burden; in the southern, which are uneven, this son of the desert is exchanged for

quadrupeds of harder hoof, the mule, ass, and horse. The invalids of Europe may envy the ease and convenience of the following litter :

‘ A particular mode of easy conveyance is provided for the women and children, and the sick and infirm. Six or eight camels are yoked together in a row, and a number of tent poles are laid across their backs ; these are covered with carpets, and bags of corn are superadded to bring the floor to a level, as well as to soften the harshness of the camel’s movement ; other carpets are then spread, and the traveller sits or lies down with as much convenience as if he rested on a couch.’

Fezzan seems to be the centre of the interior commerce of Africa. Their caravans traverse a vast extent of country, much of it barren sand, before they arrive at the southern empires of Bornon and Cashna ; and they communicate also with the capital of Egypt. In Bornoo, which extends from the 16° to the 26° of north latitude, has one season of excessive and one of moderate heat ; the former is rainy and stormy. They are said to cultivate two species of Indian corn, one of which ripens in less than three months after it is sown. They have no wheat nor barley. Their fruits are grapes, apricots, pomegranates, lemons, limes, and melons. Their Kedeynah serves instead of the olive, supplying an expressed oil. The Dondoo resembles the potatoe in its use. Their animals are such as may be expected in a tropical climate. Little dependence is probably to be placed in the Shereef’s zoology. A cow or bull is valued at six shillings, a sheep at three, an ostrich at six, an antelope at one shilling and sixpence, a camel about seven pounds, and an horse about five. The ruling people are Mahometans ; but paganism is likewise professed in the empire. Their languages are very various. The monarchy is elective, but the choice is made among the king’s sons. A ceremony, like that of the ancient Egyptians, is said to be observed. In the apartment where the corpse of his predecessor is deposited the elders point out to the new king the defects and excellencies of the former reign. Then, ‘ from this dread scene of terrible instruction,’ the newly-elected sovereign is invested with all the slaves and two-thirds of the lands and cattle of the former king, the rest being reserved for the other children. These, like other savages, are devoted gamblers. Their game is drafts ; the better sort play at chess. Bornoo, in return for copper and brass, imperial dollars, coarse woollens and linens and carpets, gives gold dust, slaves, horses, ostrich feathers, salt, and civet. The slaves are reported to come from the south-east ; for the kingdom of Begarmee lies in that direction ; and the natives of this kingdom, who, like those

those of Bornoo and Cashna, are black, but not of the negro cast, annually invade some tribes of negroes that lie to the east, and drive away their captives like cattle to Bornoo, whence they are brought to Tripoli by the Fezzaners. Here it seems evident that the demands of commerce are the cause of war. Besides the Niger, another river runs through Bornoo, and is imbibed by the sands. Salt lakes in the province of Doniboo seem to supply the recesses of Africa with this necessary. The civet is said to be procured by irritating the animal, confined in a cage, till a copious perspiration breaks out, which is scraped off, especially what appears on the tail, and preserved in a bladder. One cat affords half an ounce, but is killed by the torment.

The account of Bornoo will give a pretty good idea of Cashna also. One of the provinces supplies the best Senna. The people seem rather more industrious; the catalogue of exports and imports is somewhat more ample. The Cowry, a sea-shell brought from the coast by the Fezzaners, serves for specie. Of the more southern countries not much information could be gathered from the Shereef. Some names of countries, and a general catalogue of articles of traffic, form the principal part. The articles received by the Fezzaners are gold, slaves, cotton cloth, goat skins of a beautiful dye, cows and buffaloes' hides, with a species of nut that appears throughout Africa to be among the necessities of life. It might add to the luxuries of Europe, perhaps be a wholesome substitute for tea, if the bitter it communicates to water be as agreeable to our refined palates as it is said to be to that of the African: its name is Gooroo. The Fezzaners bring to these countries salt, Dutch knives, sabre blades, carpets, coral, beads, looking-glasses, civet, imperial dollars, and brads for the manufacture of female ornaments. Fire-arms are kept from the knowledge of the tribes on the south of the Niger by the policy of the kings of the coast, who, fearing lest their own independence should be lost, have hitherto prevented this article of traffic from passing the limits of their dominions.

In a retrospect which the next chapter takes of the trade of the Fezzaners, who may be considered as the carriers of the continent, we learn that brads and copper are worth four shillings per pound in the Bornoo market, and that ten camels' load, or two tons, were transported by the caravan with which Mr. Lucas proceeded to Misurata.

The tenth chapter describes, according to the governor of Misurata, the route from Mourzouk to Cairo.

The concluding chapter points out some conclusions suggested by the preceding narrative. A comparison of it with that of Leo Africanus shews some advance in civilisation in the inhabitants

bitants of Bornoo, who have exchanged the nakedness of savages, or the skins of beasts, for the comfort of a cotton dress. The religion of Mahomet has gained ground, but has not been propagated by the sword.

The compiler thinks that the philosopher's attention may be engaged by the use of the Cowrie for specie prevailing both in Calhna and Bengal. He is of opinion that it can scarce be imputed to the usual causes of similar customs among nations remote and unconnected. He, however, cautiously leaves it with the general observation that it is a curious and interesting phenomenon. What accident first brought the shells of the Maldiva islands to the knowledge of these people may not be easily conjectured; but that they should agree to use them, may be understood from their form and size; their motives seem precisely the same as those which induced more improved countries to substitute coin for a shapeless mass of metal. No one at least will infer a common origin from this custom being common to both countries.

This narrative certainly removes much of the terror of an expedition into the inner countries of Africa. It gives to us the idea of much less hazard than has been encountered by those who come by the way of the Red sea from the East-Indies. Some of our adventurous and independent countrymen may be tempted by it to vie with the future emissaries of the Society.

The fair prospect of an increase of commerce concludes the chapter. 'Countries,' it is observed, 'new to the fabrics of England, and probably inhabited by more than an hundred millions of people, may be gradually opened to her trade.' There would undoubtedly be a large demand for fire-arms. The Gambia and the settlement at Sierra Leona, are the points from which the English caravans are directed to set out. Cotton and gold are the articles they would bring back.

A map and a memoir by the master hand of Major Rennel adorn and illustrate the volume, which we hope will be soon given to public curiosity. Report, and an intimation in the introduction, seem to insinuate the contrary. Yet the avowed design of promoting the commerce and manufactures of their country implies the necessity of diffusing the information they procure as widely as possible. The first possession of intelligence may be due to the subscribers; but publication seems due to consistency; for how otherwise 'can they point out and recommend to their country the various intelligence obtained by their first effort.' We may hope, therefore, that the liberal spirit which brought them together and presided over their first designs, will be exemplified in this particular also.

Since

Since this volume has been printed the committee have communicated some more recent intelligence to the subscribers. Among other circumstances, a new city, larger than any city in Europe except London, is said to have been discovered in the interior parts of Africa.

ART. II. *The Philosophy of Natural History.* By William Smellie, Member of the Antiquarian and Royal Societies of Edinburgh. 4to. 1l. 1s. boards. Edinburgh, printed: sold by Cadell, London. 1790.

[*Concluded.*]

CHAP. XIII. treats of the *habitations of animals*. Quadrupeds are furnished with thick skins covered with hair, which is sufficient to protect them from the common inclemency of the weather. When the season is more inhospitable, they shelter themselves under trees and bushes, or retire under the cover of projecting rocks. Mr. Smellie describes particularly the manners and habitations of the Alpine marmot, the beaver, and the mole. We shall transcribe the last :

‘ They begin (the moles) by raising the earth, and forming a pretty high arch. They leave partitions, or a kind of pillars, at certain distances, beat and press the earth, interweave it with the roots of plants, and render it so hard and solid, that the water cannot penetrate the vault, on account of its convexity and firmness. They then elevate a little hillock under the principal arch; upon the latter they lay herbs and leaves for a bed to their young. In this situation they are above the level of the ground, and of course beyond the reach of ordinary inundations. They are at the same time defended from the rains by the large vault that covers the internal one, upon the convexity of which last they rest along with their young. This internal hillock is pierced on all sides with sloping holes, which descend still lower, and serve as subterraneous passages for the mother to go in quest of food for herself and her offspring. These by-paths are beaten and firm, extend about twelve or fifteen paces, and issue from the principal mansion like rays from a centre. Under the superior vault we likewise find remains of the roots of the meadow saffron, which seem to be the first food given to the young.’

The symmetry, the elegance, and the art, with which the birds construct their nests have long been the subject of admiration. In the tropical countries the nests are often penile. The taylor bird is remarkable for its dexterity: ‘ It picks up a dead leaf, and, surprising to relate, sews it to the side of a living one, its slender bill being its needle, and its thread some fine fibres, the lining, feathers, gossamer, and down. Its eggs are white,

' white, the colour of the bird light yellow; its length three inches; its weight only three sixteenths of an ounce; so that the materials of the nest, and its own size, are not likely to draw down a habitation that depends on so slight a tenure.'

The nests of the *mason-bee* are fixed to the walls of houses, and appear like irregular prominences formed by chance. The sagacity and skill of this insect are astonishing :

' She goes to a bed of sand, and selects, grain by grain, the kind which is best to answer her purpose. With her teeth, which are as large and as strong as those of the honey-bee, she examines and brings together several grains. From her mouth she pours out a viscid liquor, with which she moistens the first grain pitched upon. To this grain she cements a second, which she moistens in the same manner, and to the former two she attaches a third, and so on, till she has formed a mass as large as the shot usually employed to kill hares. This is the foundation of the first cell. She labours incessantly for five or six days, till the whole be completed, when it resembles the figure of a thimble. Before the cell is entirely finished, the mason-bee collects from the flowers, and deposits in the cell, a large quantity of farina, and afterwards discharges upon it as much honey as dilutes it, and forms it into a kind of paste or syrup. The egg is now inclosed on all sides in a walled habitation.'

The *honey-bee* has been the subject of wonder in all ages. That order and subordination so conspicuous seem to argue a degree of intelligence, and suggest the idea of a republic, governed by fixed laws :

' In the formation of their combs, bees seem to resolve a problem which would not be a little puzzling to some geometers, namely, a quantity of wax being given to make of it equal and similar cells of a determined capacity, but of the largest size in proportion to the quantity of matter employed, and disposed in such a manner as to occupy in the hive the least possible space. Every part of this problem is completely executed by the bees.

' The cells of bees are designed for different purposes. Some of them are employed for the accumulation and preservation of honey; in others, the female deposits her eggs, and from these eggs worms are hatched, which remain in the cells till their final transformation into flies. The drones or males are larger than the common or working bees; and the queen, or mother of the hive, is much larger than either. A cell destined for the lodgment of a male or female worm must, therefore, be considerably larger than the cells of the smaller working bees. The number of cells destined for the reception of the working bees far exceeds those in which the males are lodged. The honey cells are always made deeper and more capacious than the others. When the honey collected is so abundant that the vessels cannot contain it, the bees lengthen, and of course deepen the honey-cells.

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By a long and attentive observation Reaumur found that the bees actually eat the *farina* which they so industriously collect; and that this *farina*, by an animal process, is converted into wax. This digestive process, which is necessary to the formation of wax, is carried on in the second stomach, and perhaps in the intestines of bees. When a bee comes to the hive with its thighs filled with *farina*, it is often met near the entrance by some of its companions, who first take off the load, and then devour the provisions so kindly brought them. But when none of the bees employed in the hive are hungry for this species of food, the carriers of the *farina* deposit their loads in cells prepared for that purpose. To these cells the bees resort when the weather is so bad that they cannot venture to go to the fields in quest of fresh provisions. After the *farina* is digested and converted into wax, the bees possess the power of bringing it from their stomachs to their mouths. The instrument they employ in furnishing materials for constructing their waxen cells is their tongue, which is situated below the two teeth or fangs.

Bees, from the nature of their constitution, require a warm habitation. They are likewise extremely solicitous to prevent insects of any kind from getting admittance into their hives. To accomplish both these purposes, when they take possession of the hive they carefully examine every part of it, and, if they discover any small holes or chinks, they immediately paste them firmly up with a resinous substance, which differs considerably from wax. This substance was not unknown to the ancients. Pliny mentions it under the name of *propolis*, or bee-glue.—This glue is not like wax procured by an animal process; the bees collect it from different trees, as the poplars, the birches, and the willows. It is a complete production of Nature, and requires no addition or manufacture from the animals by which it is employed.

Bees extract the honey by means of their proboscis or trunk, which is a kind of rough cartilaginous tongue, from the nectariferous glands of flowers. After collecting a few small drops, the animal conveys them to its mouth and swallows them. From the œsophagus, or gullet, it passes into the first stomach, which is more or less swelled in proportion to the quantity of honey it contains. When empty, it has the appearance of a fine white thread; but when filled with honey it assumes the figure of an oblong bladder, the membrane of which is so thin and transparent that it allows the colour of the liquor it contains to be distinctly seen. It not unfrequently happens that, when on its way to the hive, it is accosted by an hungry companion, which, with the point of its trunk, sucks the honey from the other's mouth.

Mr. Reaumur discovered several important facts with regard to the natural history of bees; but in some he was mistaken. Mr. Schirarch and Mr. Debrau have, by their recent observations, thrown great light upon this curious subject. The drones are the males of the hive. The working bees are not neuters, as was formerly supposed, but are really females in which the distinction

distinction of sex is obliterated. The queen-bee is the only perfect female, and is the mother of her subjects. She deposits the eggs, which are of two kinds, in cells that are previously prepared; and, while these are in the gelatinous state, the drones inject upon them the seminal liquor, and impregnate them. The form and size of the cell, and the nature of the food furnished to the worms determine the rank which they are afterwards to hold. The cell in which the worm is lodged which is destined to fill the throne, is large and spacious. The plebeian race are confined in narrow apartments, the expansion of parts is prevented, and, after they have acquired a certain age, they are forever deprived of tasting the sweets of love. When bees lose their queen they are able, however, to provide a successor. They enlarge a common cell, and supply the fortunate caterpillar with nutritious food, and soon confess obedience to their infant sovereign. Hence a single brood-comb is sufficient in a short time to furnish a new hive. 'By this discovery we are taught an easy mode of multiplying without end swarms or new colonies of these useful insects. Beside the great increase of honey, if this discovery were sufficiently attended to, considerable sums annually expended in importing wax into this kingdom from the continent might be saved. The practice of this new art, Mr. Schirarch informs us, has already extended itself through Upper Lusatia, the Palatinate, Bohemia, Bavaria, Silesia, and Poland. In some of these countries it has excited and acquired the attention of government. The Empress of Russia, who never loses sight of a single article by which the industry, and of course the happiness, of her subjects can be augmented, has sent a proper person to Klein Bautzen to be instructed in the general principles of this new and important art.'

Mr. Smellie proceeds to give a full account of the mode in which the *wasps* construct their habitations, their subordination of ranks, their subdivision of labour, &c. We are sorry we cannot gratify our readers with an additional extract.

Chap. XIV. treats of the *hostilities of animals*. The introduction of evil into the world is one of those mysteries which human reason can never penetrate. How shall we reconcile the disorders of the universe with the idea of a wise and benevolent Creator? Nothing is presented to our view but the war of elements and the wreck of matter. Every being subsists by the destruction of others; and happiness and misery are universally intermingled. What a gloomy subject of declamation for the moralist or divine? The principles of life are disseminated with extreme profusion, and Nature represses the exuberance by permitting mutual destruction. Even animals that are deemed noxious are often useful. The stork destroys the reptiles and disgusting

disgusting insects, which abound in warm and marshy countries. The frogs, so numerous in America, are devoured by the serpents, and they, in their turn, by the hogs. Even the small birds, though they commit devastations upon our crops, are perhaps useful upon the whole, by devouring the destructive caterpillars. A pair of sparrows, while they have young, are found to consume every week 3360 caterpillars. Such facts, though they do not remove the difficulties which obtrude upon us, serve to diminish the quantity of evil. If our knowledge were sufficiently enlarged we should perhaps discover that the ills are only apparent or imaginary, and that 'whatever is, is best.'

The subject of Chap. XV. is the *artifices of animals*. Mr. Smellie selects as instances the bear, the monkey, the deer, and the hare. We shall transcribe his account of the fox:

'The fox has, in all ages and nations, been celebrated for craftiness and address. Acute and circumspect, sagacious and prudent, he diversifies his conduct, and always reserves some art for unforeseen accidents. Though nimbler than the wolf, he trusts not entirely to the swiftness of his course. He knows how to ensure safety, by providing himself with an asylum to which he retires when danger appears. He is not a vagabond, but lives in a settled habitation, and in a domestic state. He takes up his abode on the border of a wood, and in the neighbourhood of cottages. Here he listens to the crowing of the cocks, and the noise of the poultry. He scents them at a distance. He chooses his time with great judgment and discretion. He conceals both his route and his design. He moves forward with caution, sometimes even trailing his body, and seldom makes a fruitless expedition. When he leaps the wall, or gets in under it, he ravages the court-yard, puts all the fowls to death, and then retires quietly with his prey, which he either conceals under the herbage, or carries off to his kennel. In a short time he returns for another, which he carries off and hides in the same manner, but in a different place. In this manner he proceeds till the light of the sun, or some movements perceived in the house, admonish him that it is time to retire to his den. He does much mischief to the bird-catchers. Early in the morning he visits their nets and their birdlime, and carries off successively all the birds that happen to be entangled. The young hares he hunts in the plains, seizes old ones in their seats, digs out the rabbits in the warrens, finds out the nests of partridges, quails, &c. seizes the mothers on the eggs, and destroys a prodigious number of game.'

The *glutton* employs a singular stratagem for killing the fallow-deer and the horse. He collects a quantity of herbage, with which he climbs up a tree, and, when the fated animal approaches, he throws down the bait. Instantly the savage darts upon the back of his prey, and torments it till it dashes itself to death.

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The birds and fishes discover various degrees of artifice. Even the insects have sometimes a species of cunning. The ant-lion, which resembles the wood-louse, and which feeds chiefly upon ants, is a remarkable instance. It traces a circular furrow in the sand, and afterwards a second, concentric with the first. In this manner it proceeds till it completes the funnel, at the bottom of which it lies concealed. 'When an ant happens to make too near an approach to the margin of the funnel, the sides of which are very steep, the fine sand gives way, and the unwary animal tumbles down to the bottom. The ant-lion instantly kills the ant, buries it under the sand, and sucks out its vitals. It afterwards pushes out the empty skin, repairs the disorder introduced into its snare, and again lies in ambush for a fresh prey.'

Chap. XVI. treats of the *associations of animals*. Mr. Smellie gives a short view of the origin of civil society, and states the advantages arising from the establishment of government. He divides society into two kinds; the *proper*, in which certain operations are carried on in common; and the *improper*, in which there is no common object. To the former class he refers man, the beaver, the German marmot, pairing birds, and many of the insect tribe. His description of the association of the common caterpillar is curious:

'About the middle of summer a butterfly deposits from three to four hundred eggs on a leaf of a tree, from each of which, in a few days, a young caterpillar proceeds. They are no sooner hatched than they begin to form a common habitation. They spin silken threads, which they attach to one edge of the leaf, and extend them to the other. By this operation they make the two edges of the leaf approach each other, and form a cavity resembling a hammock. In a short time, the concave leaf is completely roofed with a covering of silk. Under this tent the animals live together in mutual friendship and harmony. When not disposed to eat or to spin, they retire to their tent. It requires several of these habitations to contain the whole. According as the animals increase in size, the number of their tents is augmented. After gnawing one half of the substance of such leaves as happen to be near the end of some twig or small branch, they begin the great work. In constructing this new edifice or nest, the caterpillars encrust a considerable part of the twig with white silk. In the same manner, they cover two or three of such leaves together with the twig. The nest is now so spacious that it is able to contain the whole community, every individual of which is employed in the common labour. By different plain coverings extended from the opposite sides of the leaves and of the twig, the internal part of the nest is divided into a number of different apartments. To each of these apartments, which seem to be very irregular, there are passages by which the caterpillars can either go out in quest of food, or retire in the evening, or during rainy weather.

The silken coverings, by repeated layers, become at last so thick and strong that they resist all the attacks of the wind, and all the injuries of the air, during eight or nine months. About the beginning of October, or when the frost first commences, the whole community shut themselves up in the nest. During the winter they remain immovable, and seemingly dead; but, when exposed to heat, they soon discover symptoms of life, and begin to creep. In this country they seldom go out of the nest till the middle or end of April. When they shut themselves up for the winter they are very small; but, after they have fed for some days in the spring upon the young or tender leaves, they find the nest itself, and all the entrances to it, too small for the increased size of their bodies. To remedy this inconveniency these disgusting reptiles know how to enlarge both the nest and its passages by additional operations accommodated to the present state. Into these new lodgings they retire when they want to repose, to secure themselves from the injuries of the weather, or to cast their skins. In fine, after casting their skins several times, the time of their dispersion arrives. From the beginning to the end of June they lead a solitary life. Their social disposition is no longer felt. Each of them spins a pod of coarse brownish silk; in a few days they are changed into chrysalids, and in eighteen or twenty days more they are transformed into butterflies.

Mr. Smellie proceeds to give an entertaining account of the regular societies of other caterpillars, and particularly of the kind denominated *processionary* by Reaumur. Under the class of improper societies he ranks the ox, the stag, the sheep, the hog, and the dog.

Chap. XVII. treats of the *docility of animals*. Man is eminently distinguished by his imitative powers. He can be moulded into almost any form; and education, by eliciting and directing the force of his intellect, elevates him, in some degree, above the rank of mortals. The orang-outang bears a faint resemblance to man, both in shape and docility. The elephant is distinguished by his sagacity and pliancy of disposition. The dog has, in all ages, been celebrated for his affection for his master, his constancy, and his imitative powers. We shall quote a recent anecdote relating to this sagacious animal:

‘There is a dog at present belonging to a grocer in Edinburgh, who has for some time amused and astonished the people in the neighbourhood. A man, who goes through the streets ringing a bell and selling penny pies, happened one day to treat this dog with a pie. The next time he heard the pie-man’s bell he ran to him with impetuosity, seized him by the coat, and would not suffer him to pass. The pie-man, who understood what the animal wanted, showed him a penny, and pointed to his master, who stood in the street-door, and saw what was going on. The dog immediately supplicated his master by many humble gestures and looks. The master put a penny into the dog’s mouth, which he instantly delivered to the pie-man,

and

and received his pie. This traffic between the pie-man and the grocer's dog has been practised for months past, and still continues.

Mr. Smellie mentions, as curious instances of sagacity, the troops of wild horses which are scattered over the plains of Peru, the bisons of Africa and Asia, and the oxen of the hottentots. He next makes some remarks on the changes produced in animals by domestication. The ox, the sheep, the horse, &c. have lost their native fierceness under the government of man.

The subject of Chap. XVIII. is the *characters of animals*. Not only individuals, but different species, are distinguished by certain prominent features; and the instinctive dispositions, though variously modified, give a direction to the whole system of conduct. The subject is too extensive to be fully treated, and Mr. Smellie only makes a few cursory remarks. The same may be said of the next chapter, which treats of the *principle of imitation*. Nothing can be expected but general observations.

Chap. XX. treats of the *migration of animals*. On this interesting and curious subject naturalists have formed various opinions. The Hon. Daines Barrington insists that birds are unable to undertake distant journies; and only admits partial removes, or what he calls *stittings*. It has long been disputed what becomes of the swallow in the winter season. Some have supposed that it retires to the cliffs of rocks, old dry walls, sand-hills, &c. Others have maintained that it dives to the bottom of lakes, and passes the winter under ice. But the instances which have been adduced are not well ascertained, and must be reckoned anomalous; and the immersion under water is totally incompatible with the structure of the bird. We are besides warranted by the testimony of navigators to conclude that the swallows, at the approach of winter, wing their course to remote climates. The summer birds of passage arrive from the middle of March to the middle of May. These are, the *wryneck*, the *smallest willow-wren*, the *house-swallow*, the *martin*, the *sand-martin*, the *blackcap*, the *nightingale*, the *cuckoo*, the *middle willow wren*, the *white-throat*, the *red-start*, the *stone-curlew*, the *turtle-dove*, the *grasshopper lark*, the *swift*, the *less reed-sparrow*, the *land-rail*, the *largest willow-wren*, the *goat-sucker*, and the *fly-catcher*. The winter birds of passage in this climate are, the *ring-ousel*, the *red-wing*, the *field-fare*, the *Roxton-crow*, the *woodcock*, the *sniipe*, the *jack-sniipe*, the *wood-pigeon*, the *wild-swan*, the *wild-geese*, the *bernacle*, the *gannet*, the *cross-beak*, the *cross-bill*, the *silk-tail*. All these retire in the spring to Sweden, Poland, Prussia, Norway, and Lapland, where they breed, and direct their course towards the south as soon as they are able to fly. The principal objects of emigration are, food, temperature of

of the air, and convenient situations for breeding. Small birds remove in the spring and autumn from one country to another, or from inland districts towards the shores. It is by a diligent attention to these flights that the bird-catchers exercise their profession. Quadrupeds also perform partial migrations. In the northern regions of Europe the stag, the rein-deer, the roebuck, and the ox, leave the lofty tracks on the approach of winter; and, at the return of summer, they avoid the swarms of troublesome insects by regaining the summits of the mountains. Frogs, as soon as they have acquired their perfect form, disperse over the marshy grounds. Mr. Smellie describes the migrations of the salmon, the mackerel, the pilchard, &c. The herring inhabits the northern regions of the globe. It passes a torpid winter under the ice, near the polar circle. In June it begins to advance towards the south in immense shoals:

‘ Their approach is recognised by particular signs, such as the appearance of certain fishes, the vast number of birds, as gannets or solan-geese, which follow the shoal to prey upon the herrings. But when the main body arrives, its breadth and depth are so great as to change the appearance of the ocean itself. The shoal is generally divided into columns of five or six miles in length, and three or four in breadth. Their progressive motion creates a kind of rippling or small undulations in the water. They sometimes sink and disappear for ten or fifteen minutes, and then rise again toward the surface. When the sun shines a variety of splendid and beautiful colours are reflected upon their bodies. In their progress southward, the first interruption they meet with is from the Shetland isles. Here the shoal divides into two branches. One branch skirts the eastern, and the other the western shores of Great-Britain, and fill every bay and creek with their numbers. Those which proceed to the west from Shetland, after visiting the Hebrides, where the great fishery is carried on, move on till they are again interrupted by the north of Ireland, which obliges them to divide a second time. One division takes to the west, where they are scarcely perceived, being soon lost in the immensity of the Atlantic Ocean. The other division goes to the Irish Sea, and affords nourishment to many thousands of the human race.’

We shall transcribe Mr. Smellie’s account of the migrations of the *violet land-crab*, which is curious:

‘ They inhabit the hollows of old trees, the clefts of rocks, and holes which they themselves dig in the earth. In the months of April and May they leave their retreats in the mountains and march in millions to the sea-shore. At this period the whole ground is covered with them; and a man can hardly put down his foot without treading upon them. In their progress towards the sea, like the northern rats, the land crabs move in a straight line. Even when a house intervenes, instead of deviating to the right or left, they attempt

to scale the walls. But when they meet a river, they are obliged to wind along the course of the stream. In their migration from the mountains they observe the greatest regularity, and commonly divide into three battalions or bodies. The first consists of the strongest and the boldest males, who, like pioneers, march forward to clear the route, and to face the greatest dangers. The females, who form the main body, descend from the mountains in regular columns, which are fifty paces broad, three miles long, and so close that they almost entirely cover the ground. Three or four days afterwards the rear guard follows, which consists of a straggling, undisciplined troop of males and females. They travel chiefly in the night; but, if it rains by day, they proceed in their slow uniform manner. When the sun shines, and the surface of the ground is dry, they make an universal halt till evening, and then resume their march. When alarmed with danger they run backward in a disorderly manner, and hold up their nippers in a threatening posture. They even seem to intimidate their enemies; for when disturbed they make a clattering noise with their nippers. When an individual by accident is so maimed that he cannot proceed, his companions immediately devour him, and then pursue their journey. After a fatiguing and tedious march, which sometimes continues three months before they reach the shore, they prepare themselves for depositing their spawn. At this very period numbers of fishes of different kinds are anxiously waiting for this annual supply of food. Here they throw off their old shells, remain quite naked, and almost without motion for six days, when they become so fat that they are esteemed delicious food. When the new shell has hardened, the animals, by an instinctive impulse, march back to those mountains which they had formerly deserted. In Jamaica, where they are numerous, the land-crabs are regarded as the greatest delicacies; and they are so abundant that the slaves are often fed entirely upon them.

Chap. XXI. treats of the *longevity and dissolution of organised bodies*. Independent of accident and disease, animals have a regular tendency to destruction. The fibres become rigid, the cartilages are gradually ossified, and the vital motions are clogged. Dissolution soon follows. The more rapid the growth, the more sudden is the decay. A strong constitution, and a regular mode of life, contribute to longevity. But instances of extreme age are quite anomalous facts. Individuals, sickly and intemperate, have sometimes prolonged their lives beyond a century. Birds and fishes are of great longevity, some living two hundred years.

The subject of the last chapter is the *progressive scale or chain of beings in the universe*. What a noble field of contemplation for the philosopher and the divine! That unity of design, that connexion and subordination of parts, which pervade the system of Nature! But why enjoys not man a more exalted rank? Such is the arrogance of the human mind. But 'let man be contented.'

‘contented. His station in the universal scale of nature is fixed by wisdom. Let him contemplate and admire the works of his Creator; let him fill up his rank with dignity, and consider every partial evil as a cause or an effect of a general good. This is the whole duty of man.’

It was impossible, from the nature of the subject, entirely to avoid repetitions; and perhaps our author is too much inclined to mince down his ideas. He candidly confesses the defects of his style, which is often careless, and sometimes clouded with vicious expressions. We shall mark a few as a specimen: ‘Endow animals with structure and organs.’—‘By the *instrumentality* of which.’—‘Apprehend their food with their long necks.’—‘The second tube is *exerted*.’—‘*Sentiment* is the only stimulus to animal motion.’—‘*Unarmed* organ of sight.’—‘*Stimulates* us to retire,’ &c.—He is most apt to fall into Gallicisms and Latinisms. The work is tinged with a degree of juvenility; but through the whole we trace the amiable picture of a benevolent mind.

ART. III. *Philosophical Reflections on the late Revolution in France, and the Conduct of the Dissenters in England. In a Letter to the Rev. Dr. Priestley. By J. Courtenay, Esq. M. P.* 8vo. 2s. Becket. London, 1790.

MR. Courtenay, in a strain of irony not always equally happy, attempts to expose certain arbitrary maxims and measures of government:

‘It is a political truth, confirmed by the experience of ages, that the tranquillity and happiness of a well-regulated community can only be maintained by implicit obedience and unconditional submission. The visions of chimerical speculation must disappear before the light of history, and truth and reason again resume their empire over the human mind. I say then, if the Athenians had quietly and judiciously submitted to the dominion of the thirty tyrants, Critias and his council of *aristocrats* would not have been compelled to stain their hands in the blood of their fellow-citizens. Socrates might have saved himself and his country if he had exerted his abilities, like Dr. H. by supporting the civil and ecclesiastical establishment of Athens, instead of proudly and obstinately displaying that factious and heterodox spirit which has always distinguished you. If Brutus and his band of Roman conspirators had saluted Julius Cæsar king, despotism and felicity would have been diffused over the world, and an English prelate would not have disgraced himself and his holy function by pronouncing an eulogium on assassination, and recommending the dangerous and daring tenets of an heathenish ballad to our ingenuous youth, in the insidious and captivating language of classical

classical eloquence. But let me, in the words of Lord Bacon, bring this topic home to men's business and bosoms. If Mr. Hampden had meekly acquiesced in Charles's claim to ship-money, the nation would have been preserved from the horrors of a civil war; 'taxation no tyranny,' would have become our political creed; America might still have flourished under our auspices; the uncontaminated loyalty of toryism would have been our own; we should not have incurred the wrath of heaven for shedding the royal martyr's blood; we should not have been punished for that flagitious act by the Revolution! nor have had a prince of the House of Brunswick *to suffer for our sins*;—we might still have enjoyed a popish liturgy, a Calvinistical creed, and an Arminian clergy, with all the super-added blessings of an arbitrary monarchy.

The most effectual means should be instantly pursued to check this growing mischief [opposition to the extension of excise]; and perhaps none could be better than re-establishing the obsolete practice of issuing *general warrants*, at the discretion of the secretary of state. If there should still remain any absurd prejudice against the name, let them be called *lettres de cachet*. A late eminent magistrate * recommended the adoption of this measure, with great force of reasoning and unanswerable argument, in order to check the migration of our manufacturers, and the export of our *spinning-Jennys*; but now the French revolution, and the wise extension of our excise laws, have made it not only prudent, but absolutely necessary, for the preservation of the empire. The present member for Middlesex has a glorious opportunity of making the *amende honorable* to his king, country, and constituents, by bringing in a bill to *legalise* general warrants, or *lettres de cachet*. Let the Commons pass it, and the Lords will not venture to throw it out. The daring menaces of the tobaccoists, in their evidence, may serve as a preamble to the act; and a special clause may be inserted to suspend the pernicious operation of the *habeas corpus* act for seven years; and at the end of that time it will be totally forgot.

In short, the expediency of strengthening the arm of executive power is universally admitted; and as we have hitherto derived all our riches, glory, and happiness, by keeping up a cordial enmity, and provoking rivalry between us and France, by a total diversity of laws, opinions, and constitution; let us still, with patriotic pertinacity, adhere to our old system, and we may yet bid defiance to all our enemies, foreign and domestic.

These extracts will serve as specimens of that irony which runs throughout this pamphlet. The last period in the second of these points evidently to Mr. Burke, who, in the House of Commons, insisted on the dangers to be apprehended by this country from conformity, imitation, and alliance, with France. This, with other sentiments, and the circumstance of the time of publication, render it probable that it was Mr. Burke's speech in the House of Commons relative to French affairs that led Mr. Courtenay to write this *jeu d'esprit*.

* Sir John Hawkins. *Life of Dr. Johnson*, p. 510.

ART. IV. *Hortus Kewensis; or, A Catalogue of the Plants cultivated in the Botanic Garden at Kew.* By William Aiton, Gardener to his Majesty. 8vo. 3 vols, 11. 1s. boards. Nicol, London, 1790.

BOTANY has lately become the fashionable study of this country. It requires no stretch of understanding; and the expence with which the pursuit of it is attended is an additional recommendation to the great. If our inquiries were directed to the physiology of plants, and to their uses in the arts and in medicine, they would be truly laudable. But nomenclature is the great object of our virtuosi. The knowledge of words precludes that of things. To give name to a moss or a butterfly is to acquire unfading immortality. Troops are dispersed to climb the mountains and to traverse the ocean, to collect gewgaws and extend the glory of the Suede.

The present is a work of some merit. The author informs us that it is the fruit of sixteen years labour. It is not merely a catalogue of the plants which are cultivated at Kew, nor is it confined to those which are distinguished by their beauty or use. It must be considered as an improved edition of the *species plantarum*, and includes all the plants which have ever been introduced into this country. Mr. Aiton has consulted the voluminous productions of his predecessors. He has ascertained the climate of each plant, the time of flowering, the period of introduction, &c. We have compared the work with Murray's edition of the *Systema Vegetabilium*, printed at Gottingen in 1784, and have observed some considerable additions. We shall endeavour to give a cursory view of the improvements which have been made since that time.

Under the class Monandria Monogynia a new genus, *pollichia*, is arranged. It was brought from the Cape of Good Hope by Mr. Patterson, and introduced in 1780 by the Countess of Strathmore. It flowers in September. The character is *Cal. 1—phyllus*, 5—*dentatus*. *Cor. o.* *Sem. 1.* *Rec. squama baccata, fructus includentes.*

In the class Diandria Monogynia there is added to the genus *Olea*, or olive, a new species, *excelsa*, brought from Madeira in 1784 by Mr. Mason. A new genus, *Ancistrum*, *Cal. 4—phyllus*. *Cor. o.* *Stigma multipartitum.* *Drupa exsucca, hispida, 1—locularis.* It includes two species; the *lucidum*, introduced in 1777 from the Falkland Islands by Dr. Fothergill; and the *latebratum*, brought in 1774 from the Cape of Good Hope by Mr. Mason. A new species of *Veronica*, or *speedwell*, the *decussata*, brought from the Falkland Islands in 1776. Two species of the *Jussiaea*,

or *Malabar nut*; the *Coccinea*, introduced in 1770 from South America, and the *Pestifera*, brought in 1787 from the West Indies by Mr. Anderson. A new species of *Calceolaria*, the *Fothergillii*, brought from the Falkland Islands in 1777. A new species of the *Collinsonia*, the *Scabriuscula*, from East Florida.

The *Schænus aculeatus* and *Phlæum schænoides*, Linn. are now arranged as varieties of the *Cryptis aculeata*, in the class Diandria Monogynia; the character, *Cal. Gluma*, 2—*valvis*, 1—*flora*, *Cor. Gluma*, 2—*valvis*, *mutica*.

In the class Diandria Trigynia two new species are added to the *Piper*, or *Pepper*; the *polystachion*, brought from Jamaica in 1775, and the *pulchellum*, introduced in 1778.

In the class Triandria Monogynia five species are added to the *Iris*: the *autica*, brought from the Cape of Good Hope in 1774, the *villosa*, in 1778, the *patens*, in 1779, the *deusta*, in 1774, and the *squalida*, in the same year. To the *Gladiolus*, or *Carn-flag*, have been also added five new species: the *strictus*, introduced from the Cape of Good Hope in 1774; the *carinatus*, introduced at the same time, and the *blandus*; the *flavus*, brought in 1780 by Mr. Paterfon; and the *securigor*, also from the Cape. A new species of *Cyperus*, the *viscosus*, introduced from Jamaica in 1781.

In the class Triandria Monogynia a new species of the *Panicum*, the *sericeum*, or silky panic grass, brought in 1780 from the West Indies. The *Aristatus* and *Panicus* of the *Alopecurus* of Linnæus are arranged in the genus *Agrostis*, and two species are added; the *lenta*, brought from the East Indies in 1778, and the *complanata*, brought from Jamaica in 1779. A new species of the *Poa*, or *Meadow-grass*, the *Gerardi*, which is a native of the Alps of France, Italy, and Switzerland, was introduced in 1775.

In the class Triandria Digynia a new species of the *Dactylis*, the *stricta*, or *cock's-foot grass*. A new species of the *Hordium*, or *barley*, the *jubatum*, was introduced in 1782 from Hudson's Bay.

In the class Tetrandria Monogynia, a new species of the *Rubia*, or *madder*, the *fruticosa*, brought from the Canary islands in 1779. A new genus, the *Witheringia*, introduced from South America in 1742; the character, *Cor. subcampanulata*: *tubo quadrigibbo*. *Cal. minimus*, *obsoletus* 4—*dentatus*. *Peric.* 2—*loculare*. A new species of the *Blæria*, the *muscosa*, introduced from the Cape of Good Hope in 1774. Two species of the *Buddlea*: the *globosa*, brought from Chili in 1774; and the *salvisolia*, brought from the Cape of Good Hope in 1760. A new species of the *Carnus*, or *Dogwood*, the *stricta*, introduced from North America in 1758. A new genus, the *Chloranthus*, brought from

from China in 1781; the character, *Cal.* 0. *Petalum* trilobum lateri germinis infidens: *Anthere* petalo accretæ. *Bacca* 1—sperma. Another genus, introduced from the East Indies, the *Alouetia*; the character, *Cal.* 4—fidus. *Pet.* 4. *Bacca* 2—locularis, *Sem.* solitaria. A new genus, the *Curtisa*, introduced in 1775 from the Cape of Good Hope; the character, *Cal.* 4—part. *Pet.* 4. *Drupa* supera, subrotunda, succulenta: *Nuclea* 4—5—loculari.

In the class Tetrandria Tetragynia, four species of the *Ilex*, or *Holly*: the *opaca*, introduced from Carolina in 1744; the *Perrada*, introduced from Madeira in 1760; the *prinosides*, brought from Virginia in 1760; and the *vomitaria* from West Florida.

In so extensive an order as the Pentandria numerous additions may be expected. A new species of the *Anchusa*, or *Bugloss*, the *paniculata*, introduced from Madeira in 1777. A new species of the *Cynoglossum*, or *Hound's tongue*, the *picatum*, introduced at the same time. A new species of the *Pulmonaria*, or *Lungwort*, the *paniculatum*, introduced from Hudson's Bay in 1778. A new species of the *Lysimachia*, or *Loose-strife*, the *striata*, brought from North America in 1781. Two species of the *Phlox*, the *undulata*, brought from North America in 1759, and the *suaveolens*, introduced in 1766. Two species of the *Campanula*, or *Bell-flower*, the *nitida*, brought from North America in 1743, and the *prismatocarpus*, brought from the Cape of Good Hope in 1787. A species of the *Roella*, the *decurrens*, introduced at the same time. A species of the *Rondeletia*, the *hirta*, brought from Jamaica in 1776. A species of the *Hamellia*, the *grandiflora*, brought from the West Indies in 1778. Two species of the *Lonicera*, or *Honeysuckle*, the *grata*, from North America, and the *implexa* from Minorca. A species of the *Verbascum*, or *Mullein*, the *hemorrhoidale*, introduced in 1777 from Madeira. Two species of the *Physalis*, or *Winter Cherry*; the *aristata*, from the Canary Islands in 1779, and the *prostrata*, from Peru in 1782. Seven species of the *Solanum*, or *Nightshade*, the *auriculatum*, introduced from Madagascar in 1773; the *laciniatum*, from New Zealand in 1772; the *corymbosum*, from Peru in 1786; the *subinerme*, brought from the West Indies in 1778; the *muricatum*, brought in 1785 from Peru; the *stramonifolium*, brought from the West Indies in 1778; and the *vespertilio*, introduced from the Canary Islands in 1779. A new genus, the *Ardisia*, introduced in 1784 from Madeira; the character, *Cor.* 5—partita. *Cal.* 5. *phyllus*. *Anthere* magnæ, erectæ. *Stigma* simplex. *Drupa* supera. A species of the *Sideroxylon*, or *Ironwood*, the *sericeum*, brought in 1772 from New South Wales. Six species of the *Rhamnus*, or *Buckthorn*: the *crenulatus*, brought in 1778 from the island of Teneriffe; the *latifolius*, brought from the Azores in 1778; the *glandulosus*, brought from Madeira

in 1785; the *prinosides*, brought from the Cape of Good Hope in 1779; the *myrtacinus*, brought from Abyssinia in 1775; and the *alnifolius*, introduced in 1778. Two species of the *Phytica*: the *pubescens*, introduced from the Cape of Good Hope in 1774; and the *eriphorus*, introduced at the same time. Three species of the *Celastrus*, or *Staff-tree*: the *cassinoïdes*, brought from the Canary Islands in 1779; the *octogonus*, brought from Peru in 1786; and the *undulatus*, brought from the island of Bourbon in 1785. A species of the *Evonymus*, or *Spindle-tree*; the *atro-purpureus*, introduced from Austria in 1763. A species of the *Ribes*, or *Currant*, the *glandulosum*, introduced in 1777 from North America. A new genus, the *Strelitzia*, named in honour of the Queen, brought from the Cape of Good Hope in 1773; the character, *Spathæ. Cal. o. Cor. 3*—petala. *Nectar. 3.* phyllum, genitalia involvens. *Peric. 3*—loculare, *polyspermum*. A species of the *Achryanthus*, the *nivea*, introduced from the Canary Islands in 1780. A species of the *Illocebrum*, or *Knot-grass*, the *aristatum*,—introduced at the same time. A new genus, the *Plocama*, brought from the Canary Islands in 1779; the character, *Cor. 5*—fida. *Cal. 5*—dentatus, superus. *Bacca 3*—locularis. *Sem. solitaria*. Two species of the *Gardenia*: the *latifolia*, brought from the East Indies in 1787; and the *Rothmannia*, brought from the Cape of Good Hope in 1774. A new species of the *Nerium*, or *Rose-bay*, the *coronarum*, brought from the East Indies in 1770. Two species of the *Cynanchum*: the *crispiflorum*, introduced from South America; and the *extensum*, brought from the East Indies in 1777. Two species of the *Asclepias*, or *Swallow-wort*: the *procera* from Persia; and the *parviflora*, brought from East Florida in 1774. Two species of the *Stapelia*: the *pulka* and *articulata*, both brought from the Cape of Good Hope in 1774. A new species of *Chenopodium*, or *Goose-foot*, the *lateralis*, introduced in 1781. A species of the *Beta*, or *Beet*, the *patula*, brought from Madeira in 1778. A new species of the *Ulmus*, or *Elm*, the *nemoralis*, a native of North America. A species of the *Gentiana*, or *Gentian*, the *viscosa*, introduced from the Canary Islands in 1781. A species of the *Eryngium*, or *Eryngo*, the *bourgati*, a native of the south of France. A species of the *Caulis*, the *arvensis*, a native of Britain. A species of *Ligusticum*, or *Lovage*, the *candicans*, introduced in 1780. A species of the *Bubon*, the *lævigatum*, brought from the Cape of Good Hope in 1774. A species of the *Æthusa*, or *Fool's parsley*, the *fatua*, introduced in 1781. A species of the *Seseli*, or *Meadow Saxifrage*, the *aristatum*, a native of the Pyrenean mountains. Two species of the *Rhus*, or *Sumach*: the *elegans*, from South Carolina; and the *viminale*, brought from the Cape of Good Hope in 1774. Two species of the *Viburnum*, or *Wayfaring-tree*: the *nitidum* and

and *laevigatum*, both from North America. Two species of the *Xylophylla*, or *Sea-side Laurel*: the *falcata*, from the Bahama Islands; and the *ramiflora*, introduced from Siberia in 1783. A new species of the *Aralia*, the *capitata*, brought in 1778 from the West Indies. Two species of the *Statice*, or *Thrift*: the *graminifolia*, introduced in 1780; and the *pectinata*, introduced at the same time from the Canary Islands. No less than eleven species of the *Craffula*, mostly introduced by Mr. Masson from the Cape of Good Hope between the years 1774 and 1788; the *lineolata*, *pulchella*, *imbricata*, *obliqua*, *alboides*, *sparsa*, *diffusa*, *spatbulata*, *marginalis*, *cordata*, *lactea*. A new genus, the *Zanthorhiza*, introduced from North America in 1766; the character, *Cal. o. Pet. 5. Nectaria 5, pedicellata. Caps. 1—sperma.*

In the order Hexandria, a new genus has been added, the *Piteairnia*; the character, *Cal. 3—phyllus, semisuperus. Petala. 3. Squama nectarifera ad basin petalorum. Stigmata 3, contorta. Caps. 3, introrsum dehiscentes. Sem. alata.* It consists of three species: the *bromeliæ-folia*, brought from Jamaica in 1781; the *angustifolia*, brought from the island of Santa Cruz in 1777; and the *latifolia*, introduced from the West Indies in 1785. A new species of *Tradescantia*, the *discolor*, brought from South America in 1783. Two species of the *Hæmanthus*: the *ciliaris* and *spiralis*, both introduced from the Cape of Good Hope in 1774. A new species of *Pancratium*, the *verecundum*, brought from the East Indies in 1776. Nine species of *Amaryllis*, or *Lily Daffodil*: the *pumila* and *purpurea*, brought from the Cape of Good Hope in 1774; the *equestris*, brought from the West Indies in 1778; the *reticulata*, brought from Brasil in 1777; the *vittata*, introduced in 1769; the *ornata*, a native of Guinea; the *revoluta*, introduced from the Cape of Good Hope in 1774; the *aurea*, brought from China in 1777; and the *radiata*, introduced in 1758. Three species of *Allium*, or *Garlick*: the *inodorum*, brought from Carolina in 1776; the *triccoccum*, brought from North America in 1770; and the *gracile*, introduced from Jamaica in 1787. A new genus, the *Eucomis*, resembling the *Fritillary*; the character, *Cor. infera, 6—partita, persistens, patens. Filam. basi in nectarium adnatum connata.* It consists of four species: the *nana*, brought from the Cape of Good Hope in 1774; the *regia*, also a native of the Cape; the *undulata*, introduced in 1760; and the *punctata*, brought from the same place in 1783. A new species of *Uvularia*, the *lanceolata*, introduced from North America in 1785. Three species of the *Albuca*: the *altissima*, brought from the Cape of Good Hope in 1780; and the *coarctata* and *fastigata*, introduced in 1774. Two species of the *Ornithogalum*, or *Star of Bethlehem*, the *niveum* and *caudatum*, both brought from the Cape of Good Hope

in

in 1774. Five species of the *Antbericum*, all from the Cape of Good Hope: the *floribundum*, the *canaliculatum* and the *filiforme*, introduced by Mr. Masson in 1774; and the *triflorum*, introduced in 1782; and the *albucoides*, in 1788. A new species of the *Dracæna*, the *borealis*, a native of Newfoundland, Hudson's Bay and Canada, introduced in 1778.

ART. V. *Miscellaneous Pieces in Prose and Verse. By the Rev. Dr. Jonathan Swift, Dean of St. Patrick's, Dublin. Not inserted in Mr. Sheridan's Edition of the Dean's Works. 8vo. 3s. boards. Dilly. London, 1789.*

THE volume before us is introduced without any apology or explanation in what manner or by whom the various pieces were brought to light, the editor conceiving the productions of Dean Swift will always speak for themselves. Though, from many peculiarities of style and circumstances, and from the respectability of the publisher, there can be no reason to doubt the authenticity of the papers, yet we trust our readers will, with ourselves, feel a certain unsatisfied curiosity to know the causes that so long retarded their publication, or that now bring them to light. Such as they are, however, we receive them with thankfulness, as we do every thing from so superior and original a genius. We have, first, five letters to Mrs. Howard, which have every mark the most sceptical reader can require of their being the genuine production of Dr. Swift. They contain several severe animadversions on Sir Robert Walpole's administration, some plaintive expressions relative to Ireland, and, what could hardly enter into the brain of any man but Swift in writing to a lady, a justification of some of Gulliver's transactions, particularly his manner of extinguishing the flames in the King of Lilliput's palace; and the probability of so insignificant a character being treated as he has described himself by the ladies of the court of Brobdignag. He concludes with begging leave to lay at Mrs. Howard's feet the crown of Lilliput, which he found in one corner of his waistcoat pocket, into which he thrust most of the valuable furniture of the royal apartment, when the palace was on fire, and by mistake brought it with him to England. At the same time he assures her that he very honestly restored their majesties all their goods that he knew were in his possession, and expresses a wish that all courtiers would imitate him.

The other letters to this lady are chiefly political, in which he exercises his usual asperity, without any regard to the connexions of his correspondent. They conclude with some rhymes on the character

character of Sir Robert Walpole, which could only have been written by the Dean, but of which we have some doubts whether they have appeared before :

‘ With favour and fortune fastidiously blest,
He’s loud in his laugh, and he’s coarse in his jest:
Of favour and fortune unmerited vain,
A sharper in trifles, a dupe in the main.
Atchieving of nothing—still promising wonders—
By dint of experience improving in blunders.
Oppressing true merit, exalting the base,
And selling his country to purchase his place.
A jobber of stocks, by retailing false news—
A prater at court in the style of the stew:
Of virtue and worth by profession a giber,
Of juries and senates the bully and briber.
Tho’ I name not the wretch, yet you know whom I mean—
‘Tis the cur-dog of Britain, and spaniel of Spain.’

We have next two letters to Mr. Windar, prebendary of Kilroot. These will be interesting to those who are fond of tracing the life of this extraordinary character through all its stages: but the following thirteen to Mr. Alderman Barber of London must be particularly and painfully so to every sympathetic mind. They were written in the decline of life, and trace, not only by the writer’s confession, but by internal evidence, the gradual decay of a mind that soon after was lost to the world. We meet, in almost every letter, with complaints of pains in the head, that are used as apologies for long delays in answering letters, of gloomy pictures of every thing before him, of almost an *apprehension* lest he should continue to live, by his perpetually concluding with wishing health to Mr. Barber, and that he might live as long as he desired. But what is most painful of all is, the frequent repetition of the same subject almost in the same words, and without the least apparent recollection that he had ever mentioned them before. We have omitted to take notice of a letter to Sir Charles Wogan, because the editor admits it has before appeared in print, and of Sir Charles’s very peculiar composition, because it is not the work of the Dean. We would not, however, be supposed to undervalue it, or to object to its finding a place in this miscellany; nor can we better describe its merits than in the words of the editor :

‘ This tract is well worthy to be preserved, both on account of the matter it contains, and the style. It is true, in some of the political part, great allowances are to be made for party-prejudice; but there are many things also that deserve the utmost attention. The glow of patriotism which breaks forth in treating of the affairs of Ireland, and

and the true causes for the cruel oppression under which that unhappy nation laboured, now probably for the first time laid open, cannot fail to give great pleasure to all true lovers of their country, and to animate them in the exertions of that noblest of virtues which has but lately sprung up in their bosoms, and flourished to so eminent a degree. But, independent of every other consideration, the composition is in itself so masterly, bespeaking at once the gentleman, the soldier, and the scholar, that it would be a pity to have it any longer concealed from the public eye.'

But though this may be a just description of this valuable relic, it deserves to be noticed as containing many valuable supplements to the history of the Pretender, and of the revolution in Ireland. We have of late years been accustomed to hear a general cry in favour of whiggism; and all parties, with only a few individual exceptions, anxious to be considered under that denomination. But the writer we are now speaking of not only professes himself a tory, but considers such principles as the only solid foundations of English liberty. Without following him through a variety of arguments, in which he treats the power of the House of Commons, and the restrictions on the monarch, as the sources from which we are to expect the absolute power of the latter, we shall in general observe that the reader will meet with the honest opinions of a genuine tory on the conduct of James the First, Charles the First, Oliver Cromwell, and also a vindication of Charles the Second's behaviour in acting without his parliament; some very pointed anecdotes, and not less bold opinions, concerning Clarendon, and an almost minute detail of the circumstances and politics of Ireland during all these transactions. The author's pathetic description of his oppressed country makes the most considerable part of his letter; and, from the shrewdness of his understanding, the boldness of his opinion, and his being personally interested in it, no one could be more fit for this task, except that the last circumstance, joined to that independence of character which is too apt to make a great genius adopt opinions with greater warmth in proportion as they are his own, may now and then induce him to use expressions a little too bold, and to carry sentiments, however laudable, to a dangerous extreme. Nor is he more attentive to the honour of his countrymen in great concerns than in vindicating them from the general character of *bullism*, for which they are so famous throughout England. It is almost amusing to see how much the writer feels himself hurt by these little pleasantries; and that the writings of all their greater geniuses should in all parts of the world be attributed to the English. Speaking of the general obloquy with which the Irish are treated in regard to intellectual talents, he introduces a story which

which may serve to shew how much his heart was interested in the subject:

‘ I remember to have been present at a scene humorous enough upon this very subject at Will’s coffee-house. The sages there, in profound contemplation, were very gravely offering their several reasons, why wit could not be of the growth of Ireland. Some would have it owing to the bogginess of the soil, which must undoubtedly and imperceptibly convey too much humidity to the brain; others to the perpetual cloudiness of the sky, that must of all necessity cast a dull influence, infusing melancholy, sloth, and heaviness, to the understanding; many to the want of sunshine, so sovereign in invigorating and giving cheerfulness and alacrity to the spirits. Among such a number of shining geniuses, who brightened up under the continual mist over London, it was hard to end the dispute about the cause, while all were agreed about the fact. At length the wag, Bob Dodwell (who had a little before forced a company of foot from Lord Peterborough, as a sort of amends for a severe joke upon his country), rose up with a very demure countenance, as demanding audience of the very oaf-full assembly; which being granted,

‘ My lords and gentlemen,’ says he, ‘ it is a very moot point to which of those causes we may ascribe the universal dulness of the Irish. It may be owing, perhaps, to some one; perhaps to the combination of all together: God only knows, who was pleased to order it so from the beginning. But that the case is, as you agree it in your great wisdom, I shall offer a familiar and unanswerable proof. My father had studied with great applause in Oxford (for had he studied in Dublin, where he was born, he had made but a very slender progress in learning, as you shall find by the sequel); in short, he was allowed, in that famous university, to be both an excellent divine, and a most eloquent preacher. From thence he removed to Dublin, where, on account of the reputation he had justly acquired abroad, he was instantly preferred to the parish of St. Mican’s. Great was the concourse to hear him; but much greater the surprise to find how little his sermons answered the character the world had given of him. This could not miss being whispered to him: he made several efforts in vain to regain his credit; his sermons were still worse and worse liked; at length his church was almost forsaken, and he left to hold forth to very few but the old women.

‘ The man was at his wit’s end to find the cause of this unaccountable change in him: at last he wisely judged it must be owing to the climate in which he writ; and, to make proof of it, set out one Monday morning in the packet-boat for Holyhead, there composed his sermon for next Sunday, and returning to Dublin on the eve, after having begged of some friends, out of mere charity, to assist at it, preached divinely well, to the utter astonishment of his auditory, charmed at the excellency of his performance. This miracle rung immediately over the whole city; and he, making use of the same happy stratagem every week, of composing at Holyhead what he was to deliver from the pulpit in Dublin, the doctor’s name was up; all Dublin thronged to hear him; and persons of the best

• best distinction resorted thither from all parts of the kingdom to see this second Livy.

• However, as the devil owed the doctor a spite, it chanced unfortunately for him that he was obliged, from some slight indispositions, to take physic two or three several times on the very days the packet boat set out; and being thereby under the unhappy necessity of penning his sermons for the week in Dublin, his auditory were astonished, on those occasions, to find them good for nothing. By these ups and downs of the doctor the mystery at length came out; and whenever the packet-boat sailed for Holyhead, the common question over the whole city was, whether the doctor had gone on board? If the answer was in the affirmative, there was an universal joy throughout; all were sure of being charmed the next Sunday; if in the negative, the poor doctor was left, on that day, to preach to the bare walls.

• While Bob held forth in this manner, with a very grave phiz, that covered a wicked under-sneer, very natural to him, the scene, I must own, was admirable in regard of the auditory; and could give a by-stander room to form a certain judgment of the weight of brains that came to the share of every one of them. Upon the opening of the discourse all ears were alert; it was a solemn silence and profound attention! for when that Demogorgon, Ireland, is to be run down, it is wonderful how almost every English heart bounds for joy. Before Bob had brought his father back from Holyhead the first time, some had sense enough to see the ridicule levelled at themselves, and sneaked off. Others were so numskull'd as to wait for the sermon composed in Anglesey, and delivered with applause at St. Mican's, whereat a sudden light broke in upon their noddles; they could stand the joke no longer, and slunk away, too. But when it came to the unhappy consequences of the doctor's taking physic, the whole shoal of virtuosos were sensible to the stroke, and voided the room at once, except one blue, one green ribbon, and a lieutenant-general of the queen's army, that had courage and insipidity enough to hear the poor doctor preach to the bare walls. Then the cloud that had hung so long and so obstinately over their intellectuals, disappeared. However, they were too stout to quit the field as their betters had done, and so contented themselves with casting sheep's eyes and silly leers at each other, while Bob and I enjoyed their stupidity.

• In the mean time, it is impossible for an upright and good-natured spirit not to look with concern upon the inhuman slavery of the poor in Ireland. Since they have neither liberty nor schools allowed them; since their clergy, generally speaking, can have no learning but what they scramble for, through the extremities of cold and hunger, in the dirt and ergotism of foreign universities; since all together are under the perpetual dread of persecution, and have no security for the enjoyment of their lives or their religion against the annual thunders of the English Vatican but the present moment: how can it be expected they should keep clear of superstition, which is so elegantly and so truly called by a modern author the spleen of the soul? But that of my spirit is up, and I must out with it, after
having

having asked pardon of my friend Mr. Pope, for having animadverted upon his jokes in the *Dunciad* with regard to Ireland. Those railleries are so agreeable to the humour of the world in general, that, like favourite vices, they carry their excuse along with them.

But to return to the productions of Dr. Swift. The rest of the volume consists of short occasional essays, and some original poems. Among the former is an account of a bill for the Irish clergy's residing on their livings; in which the difference of the situation of the English and Irish incumbents is ingeniously stated—The Courtier's Creed; which, as it is short and characteristic of the Dean's manner of writing, we shall lay before our readers:

‘ THE COURTIER’S CREED.

‘ I believe in K. G. the Second, the greatest captain and the wisest monarch between heaven and earth; and in Sir R. W. his only minister, our lord; who was begotten of Barret the attorney, born of Mrs. W. of Houghton, accused of corruption, convicted, expelled, and imprisoned; he went down into Norfolk; the third year he came up again. He ascended into the administration, and sitteth at the head of the treasury, from whence he shall pay all those who vote as they are commanded.

‘ I believe in Horace's treaties, the sanctity of the bishops, the independency of the lords, the integrity of the commons, restitution from the Spaniards, resurrection of credit, discharge of the public debts, and peace everlasting. Amen.’

A few papers in the *Intelligencer*, not inserted before among the Dean's works—Miscellaneous Poems, some of which have before appeared, and of the remainder we may say, 'tis pity they ever appeared. They are said to be his earliest productions; but we should doubt if he ever produced any thing so dull, so obscure, so *petrifying*! A few miscellaneous letters are added, one to the Athenian Society, printed in the *Athenian Oracle*; one to Miss Jane Waryng; and a few to Bishop Atterbury.

That to Miss Waryng is so remarkably characteristic of what we might expect of Swift under the circumstances for which it was written, that we wish our limits would permit us to offer it to our readers.

From the extracts we have given the reader will be able to judge of the authenticity of the volume, which we consider as a valuable supplement to the labours already published of that original and ingenious writer.

ART. VI. *The Adventures of Theagenes and Chariclea; a Romance: Translated from the Greek of Heliodorus.* 12mo. 2 vols. 6s. Payne and Son. London, 1789.

THIS work is curious, as being the first romance with which we are acquainted, and perhaps the only performance of its kind produced in ancient times.

On the merit of the original work it is not necessary that we should now enter at full length. The state of ancient society and manners perhaps afforded little scope to the pen of a novelist. There is but small display of character. Its merit must therefore consist in the incidents and passions. The incidents are frequently improbable, and the most important of them are anticipated by dreams or oracles. The representation of the passions will to the modern reader sometimes seem unnatural and extravagant; but allowances are to be made for the difference of times. Notwithstanding these defects it must be remarked that the work, independently of its value as a literary curiosity, possesses no small share of merit, and may, even in the translation, be perused with some degree of interest. It seems, indeed, to deserve more attention than it has met with from the learned of modern times.

Of Heliodorus, the father of romance, little more is known than of Homer, the father of epic poetry. The only particulars which seem to be ascertained are, that he flourished under the Emperor Theodosius, was Bishop of Tricca in Thessaly, and composed this work in his younger years.

With regard to the translation, we have to observe that it appears to be faithful. The translator seems to have adhered pretty closely to the Greek idiom, and perhaps would not have injured his author by more ease and freedom of expression. This is not the only translation of the work before us; we have met with an old one, which is now scarce, and the language nearly obsolete. The present translator deserves praise for presenting us with this ancient work in a modern dress; and those of our readers who are fond of novels, but ignorant of the original Greek, will not be sorry for this opportunity to peruse the Adventures of Theagenes and Chariclea.

ART.

ART. VII. *Observations on Jail, Hospital, or Ship Fever, from the 4th of April, 1776, until the 30th of April, 1789, made in various Parts of Europe and America, and on the intermediate Seas. By Robert Robertson, M.D. a Surgeon of his Majesty's Navy. A new Edition, much enlarged and improved. 8vo. 6s. boards. Robinsons. London, 1789.*

THE observations contained in this volume were made on board different ships, comprehending in all a period of near fourteen years, and accompanied for a considerable time, not only with a diary of the weather, but tables shewing the monthly state of the sick list. That there is an intimate connexion between the state of the atmosphere and the health of the human body, is a proposition which must be universally admitted; yet we cannot help thinking that the author of the present work has pursued this idea with rather a frivolous and unnecessary minuteness, which he seems frequently to have adopted, even in the register of the sick. When we make this remark, however, we would not be understood as meaning to depreciate the author's labour. On the contrary, we applaud the extraordinary attention which he seems every where to have bestowed upon the duties of his department; and though his industry be extended beyond the limits of medical utility, we never find it relaxed on subjects of real importance.

The description which our author has given of the ship-fever appears to be accurate, and is conformable to the general characteristics of a febrile, putrid disorder. The disease ran to a great length in many cases, owing probably to the patients continuing, while in a feeble state, to live under the influence of a virulent infection. And to the same cause we must ascribe the frequent relapses which happened.

The ship being in high northern latitudes when the disease broke out, the author imagined that the sick, in the beginning of the fever, would have received benefit by taking away a little blood; but, from repeated trials, he found this was not the case; for though the pulse and other symptoms seemed to indicate the necessity of diminishing a little the vital fluid, scarcely one patient could bear the loss of a few ounces, without incurring much additional debility.

Dr. Lind formerly observed, that if emetics are administered on the appearance of the first symptoms of contagion, or during the cold or shivering fit of the first paroxysm, they frequently prevent the fever; and the same remark was made by the author now before us. He began generally with a vomit of pulv. ipecacuan. gr. v. and sometimes tartar emetic. gr. fs. which

was repeated every half hour, until it operated; either of which was wrought off in the common way, with warm water. He cautions against giving tart. emetic. in large doses, as he has known it, when thus administered, to produce universal spasms and extreme debility, which have proved the means of death.

If the emetic is given before noon, the remainder of the day must not be lost. Unless the patient has had a copious stool or two, Dr. Robertson orders a gentle cathartic to be given two hours after the vomiting has ceased. What he generally uses is the sal cathart. amar. \mathfrak{z} i. with or without cremor. tart. \mathfrak{z} ii. To save time, in many bad cases, he has very properly given the tart. emetic. and the purgative together, in small quantities, repeating them until a stool was procured; and then ordered the bark.

At bedtime he advises a sudorific to be administered, and the limbs to be washed with warm water, and a little vinegar. The sudorific he prescribed on board the *Edgar* was either of the two following, viz. tart. emetic. gr. ss. vel gr. i. opii gr. ss. conserv. ros. fiat bolus;—vel sal CC gr. v. opii gr. ss. conf. ros. fiat bolus. Warm, diluting drinks were ordered to be taken after the sudorific; but the latter was not to be repeated.

Respecting blisters, our author's observations are useful. Should the patient have been ailing some days before he complained, and the head-ach violent, it will be the more necessary to apply a blister between the shoulders at this time. If it was evening before the patient complained, Dr. Robertson generally thought fit to give the emetic and sudorific, and to bathe the limbs. But in many cases he applied the blister immediately. He has remarked, that unless blisters are applied very early in the ship-fever, he could hardly say they ever proved beneficial, except in cases with fixed pains about the thorax, which they often removed without abating the fever. He is so strongly confirmed in the propriety of this practice, that he would recommend the application of blisters early, without regarding any theory on the action of cantharides and blistering in the beginning of fever. The same doctrine has been inculcated by the judicious Dr. Lind, who likewise ascribed good effects to the operation of blisters, and the discharge which they procured in the advanced state of fever; but the observations of the present author, in general, do not tend to confirm the utility of this practice.

The next, or second day of the patient's complaining, our author ordered him the cathartic, unless the emetic had procured some stools; and unless bark was prescribed together with the cathartic, which was often done, he began to give it as soon as the patient had one or two loose stools, and afterwards it was continued from one to four hours, as he saw occasion. If the head-ach

head-ach was violent, the sudorific, contrary to the author's former injunction, was often again repeated, and a blister likewise applied.

Dr. Robertson is a strong advocate for the early exhibition of the bark ; and certainly the practice is highly expedient in all putrid fevers, especially, as is mostly the case, when unaccompanied with any alarming inflammatory symptom. We shall present our readers with the author's expostulation on this subject :

‘ In some cases I prescribed it as soon as the patient complained, without waiting for any evacuation whatever ; in others, a few hours after they were vomited only ; and often along with the cathartic, according to the exigency of the cases. The more dangerous and alarming these are, the more necessary it is, experience has convinced me, to administer bark early. But as our chief dependence for the cure was on bark, though other medicines were frequently joined with it, we shall be more particular on this head ; and at the same time endeavour to combat the principal objections which theorists advance against the early use of bark in fever, which they found on the tonic, phlogistic, and confipating qualities of the bark. I wish, however, to know of physicians whether, in a regular series of fever practice, they have discovered those qualities by its effects when early and liberally administered in fever ; or if it is only a preconceived prejudice grounded on their own theory, or the theory of a favourite author or practitioner, which presents this unfavourable idea of bark. And, finding it to possess those qualities, I beg to be informed for what reasons they prescribe it for intermittents, as it is universally admitted that the system labouring under an intermittent is nearer to a state of health than it is under any other genus or species of fever ? Because, if their own idea of bark is just, and the general opinion of intermittents be true, it is a plain philosophical induction that so powerful a tonic and phlogistic medicine is of all others the most improper to be administered in this state of the system. When it is administered, as I have often given it, to people in perfect health, to prevent fever, what become of its tonic and phlogistic qualities ? They continue to enjoy their health amidst infection. Hence it is obvious they must either change their opinion and find out new objections against it, or candidly acknowledge that it is the reasons before mentioned which have prejudiced them against it ; prejudice which has been the bane of thousands ; prejudice which has prevented us so long from getting one step beyond the line marked by our ancestors. Shall every science daily receive improvements but that which is the most essential to man ? Seeing these improvements in other sciences, and looking with amazement and sympathy on the superstition and errors of our fellow-creatures in some of them, and having resolution and wisdom to think for ourselves, what can induce us to idolise them in the practice of physic only ; wherein they have been so extremely deficient ? Are we for ever to continue sacrificing the lives of our fellow-creatures to their false doctrines, erroneous principles, and unjust prejudices ?

judices? Let us regard instruction originate whence it may; instruction dearly bought by the person who offers it with great diffidence to his fellow-citizens; instruction, the fruit of a long and extensive practice, collected from innumerable instances of its salutary effects, and surely not to be rejected because it militates against false old theories new modelled.

Of the *real* manner in which bark operates so speedily and powerfully, we are, and perhaps ever will be ignorant. But the effect of bark in fever is obviously restorative. Where one patient has died from an early and liberal use of bark in fever, certain I am that thousands have died from a contrary practice. The danger which theorists threaten us with, from an early and liberal use of bark in fever, strikes me with the same idea as if they told me I should possibly fall if they saw me running out of a magazine of powder, which I knew was immediately to blow up by a train leading to it being lighted.

In the article of diet, wine, as might be expected, is recommended as a principal remedy.

The cases adduced in this work are numerous, and seem to be faithfully related; but the practice, though judiciously adopted, is hardly in any point different from the common treatment of putrid fevers.

ART. VIII. *An History of the Christian Church, from the earliest Periods to the present Time.* 12mo. 2 vols. 8s. boards. Kearsley. London, 1790.

FEW men of genius having directed their attention towards composing a history of the church, the task has generally been executed by dull and laborious inquirers, who, little qualified to enliven a subject naturally unentertaining, have only rendered it more ungrateful by their own minuteness and prolixity. It is, however, undoubtedly a province which merits the strictest researches of the historian; and the work now before us affords a proof that it may be elucidated, not only without disgust, but with much satisfaction to the reader. Mr. G. Gregory, the editor (for he assumes not the title of author), informs us that, for a considerable part of the materials of the first volume, he is indebted to a very learned and ingenious friend; and with respect to the second, his obligations have been so great to contemporary writers, and to the contributions of his literary acquaintance, that his claims are, if possible, still more slender. Notwithstanding these ingenuous declarations, we think the editor is himself entitled, on account of the active part he has taken, to no small degree of praise for the accomplishment of so useful a compilation.

The work begins with a general view of the history of religion previous to the birth of Christ; the purpose of which is, to enable the reader to judge properly of the importance of the Christian dispensation, and of the causes which impeded or accelerated its progress. On this interesting subject, which is illustrated with much ingenious observation, we shall give place to the following extract:

“ The first principles of religious knowledge, imparted to the fathers of the human race, were few and simple. They were unsupported by the knowledge of letters, and such as would easily admit of corruption from the timid and credulous nature of man. One of the first deviations from the truth was certainly the worship of the heavenly bodies. The first men had been accustomed to a direct communication with the Supreme Being; it was, therefore, not unnatural in their offspring to expect a continuance of the same indulgence, but, in looking round for the visible manifestation of the great Ruler of the universe, to what object would ignorance and superstition so naturally direct themselves as to that glorious luminary whose nature and phenomena must be necessarily so imperfectly understood, and who is the dispenser of light, of warmth, and of cheerfulness, to the whole creation? The sun was, therefore, very early an object of worship with all nations but that singular people to whom the knowledge of the omnipresent God was revealed. From the adoration of the sun, the transition to that of the moon was the most natural that possibly could be imagined. Thus the Egyptians worshipped the sun and moon by the names of Osiris and Isis; the former of which, in the Egyptian tongue, signified *many-eyed*, from the sun's overlooking all that passes in the world; the latter signified, *the ancient*: Isis, moreover, was always painted with horns, in allusion to the lunar crescent.

“ When the traces of ancient tradition were grown faint in successive generations, the human imagination sported in the wantonness of fiction. From the broken fragments of true history, and the vestiges of ancient language, innumerable superstitions were fabricated, and received with all the avidity of popular credulity. The deluge proved a most fertile source of error. The venerable patriarch Noah, from being revered as the father of men, came at last to be worshipped, under different names, as their creator. He is evidently the Saturnus, the Janus, the Poseidon or Neptune, the Thoth, Hermes, Menes, Osiris, Zeuth, Atlas, Prometheus, Deucalion, and Proteus, of all the ancient fables. Not only the patriarch himself, but all the circumstances of his history, have been strangely metamorphosed into divinities. The dove, the ark, even the raven and the olive-branch, have all occupied different places in the sacred mysteries of paganism, and with direct allusions to their derivation.

“ The next grand depravation of the human mind, with respect to religion, proceeded from confounding the names and characters of the early monarchs with those of the gods. Perhaps the first legislators might be ambitious of asserting the divine origin of their institutions;

institutions; perhaps they might assume to themselves a celestial character, and might find it no difficult matter to persuade their ignorant countrymen that the immortals had condescended to visit the earth in a human form. Or perhaps, with more probability, they might only appropriate to themselves the appellations of the deities; and the mistakes of future ages may have fabricated a mythology from this confusion of names. The names of Isis and Osiris, which I have already noted as the first of the Egyptian divinities, were soon applied to the early monarchs of that mythologic region: and thus the original application of these titles was soon forgotten. The history of these divinities is no longer that of the two heavenly bodies which they originally denoted, but that of a succession of princes, who assumed those high denominations, and whom the unfaithful records of tradition have strangely converted into two celestial potentates, who continue to direct the affairs of men, but who formerly condescended to visit that favoured people in a human form. Where there is no exact register of time, facts or histories traditionally preserved will naturally recede, and the distance of time be enormously increased. The tradition was, in the time of Herodotus, that no god, in the form of man, had reigned in Egypt for upwards of 11,340 years; a period which the active genius of their priests had taken care to fill up with events suited to the capacity and the taste of their disciples. During that period of miracles, the sun had no less than four times altered his course; twice rising where he now sets, and twice setting where he now rises. When, according to the same tradition, the gods reigned in Egypt, they reigned by turns; nor were they all at once upon earth. Orus, the son of Osiris, was the last who reigned among them; and this Orus was the Grecian Apollo.

The author after tracing the origin of paganism, takes a concise view of the nature of the Jewish religion, and the principal sects of the Grecian philosophy, of which it may not be improper to recite the distinguishing characteristics. The followers of Epicurus asserted the fortuitous origin of the world; the inability and indifference of the gods respecting human affairs; the mortality of the soul; and that the life most conformable to nature consisted in *pleasure*, of which they constituted sense the only true judge. While this sect offered to its votaries a licence for the most illicit pursuits, the academics involved the most important doctrines in inflexible scepticism; and questioned the existence of the gods, the immortality of the soul, and the superiority of virtue to vice. The Aristotelians represented the Supreme Being as indifferent to human affairs, and happy in the contemplation of his own excellence. The Stoics described him, indeed, as governing the world; and asserted that the perfection of happiness consisted in the perfection of virtue: they peopled the world with gods, genii, and demons; supposed that every man had a tutelary genius assigned him, and that all virtue

and

and happiness consisted in acting in concert with this genius, with reference to the will of the Supreme Director of the whole. But their belief of the Deity being corporeal in his nature, was highly derogatory to his divine perfections; while their opinion of the mortality of the soul removed the strongest incentive to virtue, and the most powerful restraint upon vice. The exalted genius and penetration of Plato enabled him to explore the profoundest regions of sublime speculation, as far as by the light of nature it was possible to trace them. He taught to his followers the pure doctrine of the unity of God, who is perfect, self-existent, and self-sufficient; that he is a being infinitely good, and desirous of rendering all his creatures happy; that the perfection of morality consists in living conformably to his will; that the soul is immortal, and that there is to be a future state of retribution. The doctrines of this great philosopher, however, were often obscurely expressed, and accompanied with some opinions calculated to cherish superstition, and with others which are injurious to the omnipotence of God. It was a dogma of the Platonists that the Deity was confined to a certain determinate portion of space; and that there was an *invincible malignity* and corruption of matter which the divine power had not been sufficient to reduce entirely to order.

The oriental philosophy was, in general, nearly allied to that of the Greeks. Though termed *Gnosis*, or science, it was both the offspring and the parent of error; being the source of those pernicious opinions which, in the three first centuries, perplexed and afflicted the Christian church. Its doctrines, as our author observes, were fantastic, erroneous, and obscure; founded, indeed, in many instances, upon just principles, but its deductions from them were false and absurd:

The Gnostics blended with the faith of Christ many sublime but obscure tenets, which they derived from the Oriental philosophy. The sages of the East had long expected a heavenly messenger, endued with sufficient powers to release them from their bondage to corrupt matter, which they held to be the source of all evil. The miracles of Christ and his apostles induced them readily to accept him as this heavenly messenger; and they interpreted all the precepts of Christianity in the manner most agreeable to the absurd opinions they had previously conceived. They introduced among their followers a multitude of absurd legends respecting the actions and precepts of Christ, and of the creation of the world by inferior beings. These opinions were so entirely dissonant to many parts both of the Old and New Testament, that they rejected much of these books, though they admitted the validity of a few parts. From the belief that whatever is corporeal is in itself intrinsically evil, they denied that Christ was invested with a *real* body, or that he really suffered for the sake of mankind. As the son of the Supreme God,

they indeed consented to regard him; but regarded him as inferior in his nature, and believed that his mission upon earth was designed to rescue the virtuous soul from the tyranny of wicked spirits, whose empire he was to destroy, and to instruct men to raise the mind from its corporeal impurity to a blessed union with the Supreme God.

Far removed from the path of truth, it is not surprising that, having no certain rule to guide their steps, they should separate, and wander into the manifold intricacies of error. Accordingly we find the Gnostic heretics were not only divided into many sects, differing in their various rules of religious faith, but in matters which related to practice. Whilst the more rigid sects rejected the most innocent gratifications, that the body might not be so nourished as to degrade the soul; their more relaxed brethren considered the soul as entirely unaffected by the actions of the body, asserted the innocence of complying with every dictate of nature, and abandoned themselves, without any restraint, to the impulse of the passions. Their persuasion that evil resided in *matter*, led them to reject the doctrine of the resurrection of the body, and their belief in the power of malevolent *genii*, the sources of every earthly calamity, induced them to have recourse to the study of magic to weaken or avert the influence of those malignant agents. A very considerable sect of Gnostics distinguished themselves by the name of *Docetæ*; but their peculiar opinions are not accurately known.

The plan of the present work is, to describe the general state of the church, in the different centuries from the commencement of the era; giving afterwards an account, in distinct chapters, of the doctrine, government, and discipline; of the various sects; and of the learning and learned men in the different centuries. The narrative, through the whole, is clear, faithful, and sufficiently copious to give a competent idea of this interesting department of history. As a specimen of it we shall select the account of Origen:

‘The industry, the erudition, and the accomplishments, of Origen justly entitle him to the most distinguished place amongst the Christian writers of the third century. His attention to the sacred scriptures was early and indefatigable; but though the principal, they were not the only objects of his studies; he was conversant in philosophy and polite literature, published several doctrinal and moral treatises, and entered the field of controversy with vigour and success. The number of his literary performances exceeds that of any other Christian writer in the early ages, and is indeed very considerable. He composed commentaries, scholia, and homilies, upon the Bible, a part of which still exists; treatises upon prayer, and on the principles of religion; and eight books in defence of Christianity against the attacks of Celsus, which are still extant, and are invaluable. His *Hexapta* was a performance of perhaps more utility than labour; it consisted in placing the Greek versions of the Septuagint, of Symmachus, and of Theodotion, against the text in the Hebrew. His greatest work was, however, the conquest of every corrupt propensity.

His

His virtue, his humility, and his amiable manners, together with his eminent abilities, have for ever secured to him the veneration and regard of posterity, though they were insufficient to preserve him from the hatred and calumnies of his contemporaries.

Of such men, every action of their lives, every circumstance in which they are concerned, is interesting. The self-denial so remarkable in Origen, throughout the whole of his life, was observable at a very early period. His father suffered martyrdom under Severus; and the entreaties, and even compulsion, of his mother were barely sufficient to prevent her son, who was then only a youth of seventeen, from suffering in the same cause. When prevented, he wrote to his father, earnestly exhorting him to persevere in the faith, and cautioning him against the entreaties of his adversaries, though the support of his wife and seven children depended upon his life. His zeal for the truth appears to have been unaffected and unvarying, and the whole of his life to have been employed for the promotion of virtue. Much of it was passed in indigence; and though his virtues had attracted the notice of Mammea, the mother of the emperor, he died destitute of common conveniencies. His early station was that of a teacher of grammar; he was then chosen to fill the chair of the Alexandrian school, and contributed in a high degree to extend the reputation of that seminary. He was not, however, suffered to enjoy this situation in tranquillity: he incurred perhaps the envy, certainly the resentment, of Demetrius, Bishop of Alexandria, by whom he was excommunicated, expelled from his home, and deprived of his rank as presbyter. His active endeavours to promote Christianity rendered him peculiarly obnoxious to the pagans; in the Decian persecution he endured imprisonment, torture, and chains. He was at length delivered from persecution, and died under the reign of Gallus.

This comprehensive work contains so much information, collected from various detached authorities, and is so perspicuously arranged, that we may pronounce it to be not only the most convenient in point of size, but one of the best executed treatises on the subject.

ART. IX. *Memoirs of the Reign of Bossa Abades, King of Dahomy, an inland Country of Guiney. To which are added, the Author's Journey to Abomey, the Capital; and a short Account of the African Slave-Trade. By Robert Norris. Illustrated with a new Map.* 8vo. 3s. boards. Lowndes. London, 1789.

THE Dahomans are a powerful and warlike nation of Africa, who live to the eastward of the gold coast, between the rivers Volta and Benin. They were formerly a people of little note, and known by the name of Foys; formidable, however, to their neighbours for their valour and military skill. Early in the last century Tacoodonou, chief of the Foy nation, basely murdered,

murdered, in violation of the sacred laws of hospitality, a sovereign prince, his neighbour, who made him a friendly visit, to honour one of his festivals. He then attacked and took Calmina, the capital of the deceased. Strengthened by this acquisition, he ventured to wage war with Da, King of Abomey, whom he besieged in his capital, which he soon reduced; and, in consequence of a vow that he had made during the siege, put the unfortunate Da to death, by ripping up his belly; an act whence the name of Dahomey was given to a new palace, erected over the body of the murdered king.

The empire established by Tacoodonou was, about a century afterwards, farther aggrandised by his descendant Guadjá Frudo, who subdued various kingdoms, and added Whydah to his dominions, in the year 1727. Bossa Ahádee succeeded his father in his extensive territories, but not without being opposed by his elder brother, Zingah, whose enterprise, with the commencement of the new king's reign, is thus related by our author:

On applying secretly to those upon whom he had conferred favours in his father's life-time, he received assurance of numbers being willing to espouse his cause; and he began to concert measures to surprise his brother, and seize the government either by stratagem or force. Ahádee, however, got intelligence of his design; Zingah and the principal conspirators were seized, just on the point of taking up arms to assert his claim. Zingah was sewed up in a hammock at Abomey, in which he was carried to Whydah, where he was put into a canoe, and taken about two leagues out at sea, and there thrown overboard and drowned. The law of the country does not allow the sacred blood of the royal family to be shed, but appoints this punishment for their offences. Such was the end of Zingah; and all his adherents were put to death.

The king, now clear of his competitor, and secure in the peaceable possession of his dominions, threw off the mask, and gave an unbounded indulgence to his inclinations; which unhappily were of the worst kind. One of the first edicts of his reign was, that every man of the name of Bossa should be put to death; which cruel order was punctually executed throughout his dominions; old and young indiscriminately suffered; and many innocent and useful men were lost to the community for the gratification of his vanity; who thought it an insult to majesty that a subject should bear the same name as the sovereign.

Acts of enormity commonly distinguish the historical records of barbarians. While a young prince was preparing to be invested with the regal dignity of Whydah, his brother, with the view of being appointed in his place, had the audacity to murder him. He closed his achievement by devouring the heart of the unfortunate youth; which last act of unnatural barbarity was the

the proof required by Abâdee of unlimited submission to his commands.

The following extract, containing the account of a scene to which the author had been invited, will give our readers an idea of the *amusements* in this part of the world :

A large concourse of people was assembled ; but I found it was not a time or place for business, so entertained myself with the droll distortions and antic dances of a multitude of people to the harsh music of a variety of instruments. Amidst all this festivity, should a man's foot slip, and should he tumble and get a fall, which are regarded as bad omens, the poor wretch is immediately taken out of the crowd, and his head is struck off, without any interruption to the dance, which goes on, as if nothing had happened. To these succeeded a troop of about two hundred and fifty females, whose motions and grimaces were still more comic, if possible, than what had preceded. This band was composed of ladies of pleasure, ordered to be such by royal authority. This is a precaution taken by government to prevent the peace of private families being violated, and is perhaps more necessary here than in any other state, as adultery is severely punished, and every indiscretion of gallantry exposes the delinquents to death or slavery ; especially too as the people of rank engross the major part of the women. The king's seraglio consists of between three and four thousand ; his principal men have from one to three or four hundred wives each ; and people in humbler stations from half a dozen to twenty : from this unequal distribution, in which the rights of mankind are infringed, and their wants egregiously miscalculated, the lower class remain unprovided with female companions ; but in every town there is a certain number of women, proportioned to its size, who are to be obliging to every customer that offers : the price of their favours is regulated, and very moderate ; and though these poor creatures pay a heavy tax annually, which was the occasion of their being conveyed at present, yet by having small beer, and breeding poultry, added to what their occupation brings in, they are enabled to live ; and I am inclined to think there are wretches in the world, of the same profession, more miserable than they are.

Whatever entertainment this scene might afford was damped by my servant's officiously pointing out seven horses, and the same number of men with their ankles and wrists secured round tall posts fixed in the ground ; where they were to remain till the night preceding the next festival, when both men and horses were to have their heads struck off. These unhappy victims, though conscious of their impending fate, were not indifferent to the music, which they seemed to enjoy by endeavouring to beat time to it. I soon took my leave and quitted this scene of distress, but had not proceeded far before I was almost suffocated by an insupportable stench, which, upon looking round, I found to proceed from the heads of *thirty-two horses and thirty-six men who had been massacred on two preceding festivals* ; not for any crime of theirs, but as a sacrifice to the mistaken grandeur of the king, and agreeable to *custom immemorial*.

A horrid

A horrid scene commences in the palace the moment the king expires, which continues until the event is announced in form to his successor, and he takes possession of the government. The wives of the deceased begin with breaking and destroying the furniture of the house, the gold and silver ornaments and utensils, the coral, and in short every thing of value that belonged either to themselves or the late king; after which they *murder one another*.

We are informed that the country of Whydah was anciently so populous, that in one village only were computed as many inhabitants as are commonly found in an entire kingdom on the gold coast. Many of the large villages were equally well stocked, besides innumerable small ones. The king assured Bosman, near the close of the last century, that one of his viceroys, with his sons and grandsons (not reckoning any of his female descendants), made up a body of two thousand persons, all of whom were then living. To account for this numerous progeny, we are told that common men, in general, had from forty to fifty wives each; their superiors from three to four hundred, some of them even one thousand; and the king himself maintained an harem of between four and five thousand.

The account which Mr. Norris subjoins of the African slave-trade is the second edition; the narrative is distinctly drawn up; but, after the number of publications we have perused on that subject, it now affords us nothing either new or particularly interesting.

ART. X. *Travels to discover the Source of the Nile, in the Years 1768, 1769, 1770, 1771, 1772, and 1773. In Five Volumes. By James Bruce, of Kinnaird, Esq. F. R. S.* 4to. 5l. 5s. boards. Edinburgh, printed: G. G. J. and J. Robinson, London. 1790.

[Continued.]

IN our progress through this prolix work we have hitherto found small gratification of that eager curiosity with which we, as well as all its readers, doubtless first sat down before it. We were convinced that Mr. Bruce had really visited Abyssinia, and we laid an abstract of the circumstances that produced this conviction before our readers on setting out. But very early in our perusal of the narrative we were strongly impressed with an apprehension that it would be fit to receive his opinions and observations with great caution. His general style of colouring seemed altogether deficient in that chasteness and fidelity which

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are seen in the delineations of a Chardin, a Niebuhr, or a Pallas. The author's own adventures appear to be heightened for the purpose of raising the admiration of the gaping multitude. They occur far too often; and we cannot account it a good quality in a traveller that he should occupy so very large a space in his own eye. In the examination of other particulars we have found other causes of the general bad effect of the whole exhibition: these consist of discussions of difficult questions without information or acuteness, as in the case of polygamy; of authorities grossly misunderstood and misapplied, as where he attempts to corroborate the Mosaic account of the Israelites' passage through the Red Sea by the authority of Diodorus Siculus, who, as was shewn in our last number, speaks of a very different event, and does not hint at any division of the sea, though Mr. Bruce has been at the pains of printing the word *divided* in italics. We might have adduced other instances of the same misapplication of ancient authors. The looseness, with which, as we have already had occasion to observe, the author speaks of minerals may easily be excused. Few travellers at that time were able to speak precisely on that subject.

We left him, at the beginning of the second book, about to investigate the first ages of the Indian and African trade; the first peopling of Abyssinia and Atbara; and to give some conjectures concerning the origin of language in those regions. There was evidently no immediate necessity for the introduction of these nice and delicate points. Pallas could explore the wilds of Asia without endeavouring to trace the first communication that took place between distant tribes, or the imperfect manner in which they originally imparted their sentiments to one another. A successful investigation of these questions would be welcome any where; but such inconsiderate and unproved assertions as Mr. Bruce throws out will make every reader consider this part of his work as an useless and tedious digression. A few instances chosen from the first chapter of this book may shew that we are not throwing out censure at random. Page 366 he says that the sacred scriptures represent Palestine as not only full of polished, powerful, and orderly states, in the earliest ages, but as '*abounding also in silver and gold in a greater proportion than is to be found this day in any state in Europe:*' for the latter part of this assertion he quotes 'Exodus xxxviii. 39:' as the thirty-eighth chapter of Exodus has no 39th verse, we suppose that there is here an error of the printer, and that he means to quote the thirty-eighth and thirty-ninth chapters, in which, as well as the chapter preceding, the workmanship of the ark, the mercy-seat, &c. are minutely described. But to shew how these articles, manufactured from the offerings of a whole people just come

come out of Egypt, and which had never seen Palestine, prove the abundance of gold there; requires more ingenuity or less accuracy than the generality of mankind possess. Again: he asserts, p. 376, *that the arts and sciences were carried in the East to a pitch perhaps never yet surpassed*: he is here speaking of the age of Sesostris; fortunately he quotes no authority; and so the reader must take it on his own. In one paragraph, p. 372, he mentions rice 'as the general food of man, the safest and most friendly to the inhabitants of India.' In the next his words are, 'pepper, supposed, of all others (berries or spice), to be the greatest friend to the health of man;' and, 'in India and similar climates, this spice is not used in small quantities, but in such as to be nearly equal to that of bread.' A more vague or inconclusive disquisition than this whole chapter we have not lately seen. In order to account for the wealth of Sesostris and Semiramis he tells us that India produces cotton, silk, and pepper; and Arabia balsam, gums, and dyes, which latter are inadequate to the purchase of the former; and that the riches of Semiramis arose from the commerce of India being carried on by land. He seems not to consider absolute power over a people whose subsistence required but a small share of labour and attention, and who therefore had much time at the sovereign's disposal, as the cause of their sovereign's grandeur. Page 372 it is said that the whole air of India, in its lower regions, is filled with exhalations of the most corrupt and putrid kind, producing diseases for which spices are a perfect cure; and in the next page that 'the necessities of the climate of Arabia subject its inhabitants to the same diseases as those in India. In fact, the country and climate were exactly similar.' Now, we desire to know where there is in Arabia an extent of flat country as in India, whose exhalations can be imagined to produce putrid diseases. Having thus admirably discussed the trade of India, our traveller turns to Cush, the grandson of Noah, and his descendants. They proceeded, according to an Abyssinian tradition, from the low country of Egypt till they came to the high mountains that separate Atbara and Abyssinia. Here their terror of the flood kept them on the high grounds. They formed 'commodious, yet wonderful habitations in mountains of granite and marble.' They spread the industry and arts which they cultivated as well to the eastern as the western ocean; but, 'content with their first choice, they never descended from their caves.' Mr. Bruce does not doubt but the caves he saw in the mountains above Meröe were 'the temporary habitations of the builders of that first seminary of learning.' The reader whose curiosity is not yet glutted, may farther learn how the Cushite astronomer disengaged himself from

from the tropical rains that hindered his correspondent observations with his brethren at Merœ and Thebes; how this people discovered gold and silver in the mountains of Sofala, and thus turned against India the balance of trade, so long unfavourable to Arabia and Africa. But the sun of mortal glory must needs set at last; and the Cushite career of science and traffic has terminated with peculiar hardship and ignominy, for 'all that range of mountains running east and west, inclosing Derkia and Atbara on the south, and which begins the mountainous country of Abyssinia, is inhabited by the negro, woolly-headed Cushite or Shangalla, living, as formerly, in caves, who, from having been the most cultivated and instructed people in the world, have, by a strange reverse of fortune, relapsed into brutal ignorance, and are hunted by their neighbours like wild beasts in those forests where they used to reign in the utmost luxury, liberty, and splendour.' Should the compassionate reader, after shedding a tear on the fate of the descendants of Noah's grandson, ask where the authentic documents of this their history are to be found, we must ingenuously confess that we know not where to look for them beyond the limits of Mr. Bruce's travels. It is our duty, therefore, to call upon the public to applaud that consummate ingenuity which could extract so interesting and particular a narrative from a vague Abyssinian tradition.

We should be glad to see the strange insect (p. 388) which, in the district of the black earth, 'makes the cattle forsake their food and run wildly about the plain till they die,' but does not dare to pursue them to the sandy country. The description implies nothing less than an accurate naturalist. Mr. Bruce, having instructed us that 'its wings are broader than those of a bee, but placed separate like those of a fly,' proceeds to describe the upper and lower jaws as furnished with hairs, which, when joined, make a resistance nearly equal to that of a strong hog's bristle. It is by this instrument that it spreads such dreadful consternation among the cattle. But has it really an upper and lower jaw? or mandibles opening horizontally, as in the insects mentioned in the description?

Mr. Bruce thinks the trade of slaves neither cruel nor unnatural, because it has not been prohibited by God, nor censured by the prophets. He believes it to be a crime only when a living creature is purchased to be abused; and this crime, he tells us, is enhanced when our fellow-creatures are to be the sufferers. The wisdom of the legislature should therefore be directed against the abuse, 'which is no necessary part of the trade itself.' Such are the author's edifying scriptural politics.

Having

Having peopled Abyssinia partly with the descendants of Cush, and partly with shepherds, men of long hair and European features, but of unknown origin, whose territory 'the Greeks and Romans called Barbaria,' our author proceeds to conjecture that a further supply of inhabitants were driven into it by the terror of Joshua's invasion of Palestine, where 'the different nations had been long informed by prophecies, current and credited among themselves, that they were to be extirpated before the face of the Israelites.' As a further proof of this origin, he adds 'that the curse of Canaan (Gen. ix. 25.) seems to have followed them; they have obtained no principality, but served the kings of the Agazzi, or shepherds; have been hewers of wood and drawers of water; and so they still continue.' Abyssinia then was possessed (we are not told precisely when, but may suppose in the fourteenth or fifteenth century before Christ) by Cushites, or 'polished people,' shepherds, the people of Amhara, the Agows of Damot, of Tchera, and a nation called Gafat. To these we may add the Galla, a people akin to the shepherds, and the Falasha, a Jewish tribe. This concourse gave rise to the name Habesh, or mingled nations.

Our readers may conceive some idea from this abstract of Mr. Bruce's manner of investigation. But it is beyond our power adequately to represent the loose, disjointed, inconclusive, and insufferably tedious process of his inquiry. To be fully sensible of this it is necessary to read him with attention. It may be added, that his disquisition, such as it is, seems, so far as regards the shepherds and their invasion of Egypt, to be borrowed from the beginning of Sir Isaac Newton's chronology.

His inquiry into the origin of letters is of a similar stamp. He does not attempt to account for the transition from hieroglyphics to the alphabet; he only thinks it very clear that 'God did not invent letters, neither did Moses.' Moses, however, formed the common Ethiopic into the sacred Hebrew character, by making two alterations in the Ethiopic alphabet as it then stood: 1. by altering the direction, which was from left to right; 2. by taking away the points, which, 'from all times, must have existed.' The smallest acquaintance with the physical part of language, and the consideration that men must have spoken long before they wrote, will, if we mistake not, convince any person that the points or vowels would not exist in the first attempts to represent the movements of the vocal organs, as we actually find to be the case.

In his attempt to trace the course of the traffic carried on by Solomon from Eloth, at the bottom of the Arabian gulf, to Ophir, our author attempts a more extensive as well as a closer combination

bination of ideas than we have observed in any of his disquisitions. We are extremely ready to praise him where we can; and here we may venture to commend his ingenuity. The truth or plausibility of his system is a different question. He thinks that the vessels took three years to go from Eloth to Sofala, his supposed Ophir, and to return. The precise time, he thinks, was exactly determined by the periodical winds of the Arabian Gulf and Indian Ocean. He supposes a vessel to set out, in the beginning of summer, from the Elaniter gulf; let it be, for example's sake, the year 1787; it will easily reach Mochha by the north monsoon. There the monsoon fails her from the altered direction of the gulf. By the variable winds here she gets into the Straights, but is obliged to stop till November 1787, when the winds in the Indian Ocean blow from the north. These carry her towards Sofala; but she is arrested by an anomalous monsoon from the south east at Melinda, and obliged to wait till April 1788. In May the monsoon here changes and carries her to Sofala, where she waits till November 1788. Here she sets out northward, and would soon arrive at the Straights, but her course is opposed and stopped by the contrary monsoon at Melinda till May 1789. At her entrance into the Arabian Gulf the north monsoon detains her till November 1789, when it changes to the south, and brings her to the place whence she set out, at the beginning of 1790. Now all this system rests upon this proposition, 'that the time of going and coming was precisely three years.' This proposition is not consistent with Mr. Bruce's own calculation of time: he himself brings the ship or fleet back by December 1789 or January 1790, and makes it set out in summer 1787 (p. 438); so that he wants three, four, or five months of his precise three years. But, overlooking this inaccuracy, let us examine the proofs on which an approximation towards that term is rested. They are two collateral passages, 1 Kings x. 22, and 2 Chron. ix. 21; the words are, 'For the king had at sea a navy of Tharshish with the navy of Hiram. Once in three years came the navy of Tharshish, bringing gold and silver, ivory, and apes and peacocks.' And again: 'For the king's ships went to Tharshish with the servants of Hiram; every three years once came the ships of Tharshish bringing gold,' &c.

Now, if we understand Mr. Bruce right, this is his reasoning: Because the ships of Tharshish came once in three years, therefore Solomon's fleet set out from Eloth to Sofala, and returned in three years precisely, *i. e.* in some months short of three years. Whoever doubts of the justness of this conclusion, may avoid the trouble of reading the dissertation upon it. The reason also why he fixes upon Sofala for Ophir is not satisfactory

to us. In very ancient time gold was not sought in large excavations; but procured by *streaming*.

We shall take leave to pass over the rest of this chaos to the beginning of the Abyssinian history, before which our author places an account of Abyssinian literature. Besides the scriptures, of which they hold both the canonical and apocryphal books in equal esteem, they have the constitutions of the apostles, acts of the saints, and 'other books of less size and consequence.' Concerning the celebrated prophecies of Enoch we have the following account:

'All that is material to say further concerning the book of Enoch is, that it is a Gnostic book, containing the age of the Emims, Anakims, and Egregores, supposed descendants of the sons of God, when they fell in love with the daughters of men, and had sons who were giants. These giants do not seem to have been so charitable to the sons and daughters of men as their fathers had been; for, first, they began to eat all the beasts of the earth, they then fell upon the birds and fishes, and ate them also; their hunger being not yet satisfied, they ate all the corn, all men's labour, all the trees and bushes; and, not content yet, they fell to eating the men themselves. The men (like our modern sailors with the savages) were not afraid of dying, but very much so of being eaten after death. At length they cry to God against the wrongs the giants had done them, and God sends a flood which drowns both them and the giants.

'Such is the reparation which this ingenious author has thought proper to attribute to Providence, in answer to the first and the best-founded complaints that were made to him by man. I think this exhausts about four or five of the first chapters. It is not the fourth part of the book; but my curiosity led me no further. The catastrophe of the giants, and the justice of the catastrophe, had fully satisfied me.'

The first information given us by Mr. Bruce relative to the events of Abyssinian history has the celebrated Queen of Sheba, the visitor of Solomon, for its subject. She returned pregnant, by the wife king, of a son, who was sent to his father for education, and returned with a colony of Jews, by whom the Abyssinians were converted to their religion, and from whom the Abyssinian Jews derived their origin. This queen, by the last act of her reign, ordained that the crown should continue in the race of Solomon for ever; that no female should be capable of wearing it; and that the heirs male of the royal house should always be sent prisoners to an high mountain, there to continue till death, or till the succession should open to them. A list of kings from the son of Solomon to our era is given: the succession has continued, not without interruption, to the present hour.

All

All this and more our author derives partly from tradition, partly from the annals of Abyssinia; but for the particular circumstances he quotes no particular authority. His narrative seems to have about as much authenticity as that of the exploits of Jack the giant-killer; and in clearness and consistency, the more ancient of the two historians has a manifest superiority. In his attempt to settle who the queen was almost every sentence is inconsistent with every other. She was queen, he tells us, of Saba, or Azab: Saba was a separate state; the Sabæans, a distinct people from the Arabs and Ethiopians; yet Pineda's reasons more than convince him she was an Ethiopian, or Cushite shepherd. Gold, he affirms, myrrh, cassia, frankincense, were the produce of her country: can this country possibly be Abyssinia? Yet she disposes of the Abyssinian crown, and regulates the succession, with power perfectly despotic; though it by no means appears how she got possession of it. So much does the author confuse himself and disgust his reader for want of geographical precision or historical criticism. It might have been expected that he should have previously entered into a very minute disquisition concerning the value and authority of the Abyssinian annals, which served as the materials of his history; yet all the encouragement he gives his reader to wade through more than seven hundred quarto pages consists in telling him that Amka Yafons, prince of Shoa, gave him all the books of the annals of Abyssinia, excepting two, one given him by the king, the other, the Chronicle of Axum, by Ras Michel, governor of Tigre. Here, p. 501, he says, 'they served him to compose this history.' Both the books, however, of the second volume profess to be translations of the annals of Abyssinia; which yet they most certainly are not, for Mr. Bruce speaks in his own person, quotes Le Grand and Poncet, and in almost every paragraph gives his readers abundant proof that his first assertion is right; that he has composed the history probably without giving a page of translation of the annals of Abyssinia, unless a few speeches or letters be translated; so that a specimen of the Abyssinian manuscript he has deposited in the British Museum would still be valuable as a curiosity, and as a test by which we may judge of the nature of his history.

Till another De Guignes shall have performed the necessary task of an accurate, critical examination of the documents, it will be in vain to think of an authentic history of Abyssinia. This task we wish much to have performed; for, unconnected as that country is with the revolutions of Europe, and little as it has influenced any extensive portion of the globe, it may possibly throw light on some transactions in which the fortune of half mankind was concerned. While the author of the Koran

was yet struggling hard with the opposition of the Koreishites, it is well known that some of his chief followers found a refuge in the court of Abyssinia. When the desertion of the furious Omar gave a serious alarm to the inhabitants of Mecca for the fate of their idolatrous worship, a violent and furious persecution was raised against the disciples of Islam. Mahomet, not yet powerful enough to defend his religion and protect his followers, permitted a number of them to cross over into Abyssinia. The embassy of the Koreishites was in vain. The king refused to deliver up the fugitives. Should any information concerning this eventful period be contained in the annals of Abyssinia, it will undoubtedly be in the highest degree interesting to liberal and enlightened curiosity. We are afraid, however, that their documents do not reach so high. Another point towards which an European would direct his inquiries would be the conduct and expulsion of the Jesuits. Here he would wish for the Abyssinian narrative: he would be desirous to know in what light this busy and mischievous order were viewed by the Africans.

The internal transactions can afford but small gratification. They exhibit little but a scene of wild confusion and profuse bloodshed. The history of an insolated and barbarous country can indeed consist of little besides a succession of scenes of perfidy and horror; it must needs be gloomy and monotonous, and will never inspire that interest by virtue of which the history of nations that have at some period advanced to an high pitch of perfection in government and arts never fails to command attention and regard. Of the Abyssinian kings we find few whose reigns are not disturbed by rebellion; many are cut off by a violent death. The two last kings died one by poison, the other by assassination; and such seems to be the fate of about every other through the list.

As a specimen of Mr. Bruce's manner, it may be proper to lay a quotation or two before the reader. In one place, after having told us that he has abridged the Abyssinian annals, and rendered them 'more conformable to the manner of writing English history,' he proceeds to make the following reflections:

'There are three things which I would now observe; not because they are single instances, but, on the contrary, because, though first mentioned here, they are uniformly confirmed throughout the whole Abyssinian history.

'The first is, that the King of Abyssinia is, in all matters ecclesiastical and civil, supreme; that he punishes all offences committed by the clergy in as absolute and direct a manner as if these offences were committed by a layman. Of this the treatment of Honori-
rius.

rius is an example, who made use only of spiritual weapons against offences that surely deserved the censure of all churches.

‘ With whatever propriety this sentence might have been inflicted upon individuals, and perhaps without any bad consequence to the public in general, the law of the land, in Abyssinia, could not suffer this to be inflicted on their king, because very bad effects must have followed it towards the commonweal; for excommunication there is really a capital punishment if executed with rigour. It is a kind of *interdictio aquæ et ignis*; for you yourself are expressly prohibited from kindling a fire, and every body else is laid under a prohibition from supplying either fire or water. No one can speak, eat, or drink with you, enter your house, or suffer you to enter theirs. You cannot buy nor sell, nor recover debts. If, under this situation, you should be violently slain by robbers, no inquisition is made into the cause of your death, and your body is not suffered to be buried.

‘ I would submit now to the judgment of any one, what sort of government there would be in Abyssinia if a priest was suffered to lay the king under such interdict or restriction. The kings of that country do not pretend to be saints; indeed, it may be said they are the very contrary, leading very free lives. Pretences are never wanting, and it is only necessary to find a fanatic priest (which, God knows, is not a rarity in that country) to unhinge government perpetually, and throw all into anarchy and confusion. But nothing of this kind occurs in their history, though the bigotted Le Grande, and some of the Jesuits less bigotted than him, have asserted that such a practice prevailed in the Abyssinian church, to shew its conformity with the church of Rome; which we shall see, however, contradicted almost in every prince’s reign.

‘ The second thing I shall observe is, that there is no ground for that prejudice so common in the writers concerning this country, who say that these people are Nomades, perpetually roving about in tents. If they had ever so little reflected upon it, there is not a country in the world where this is less possible than in Abyssinia, a country abounding with mountains, where every flat piece of ground is, once a-day, during six months rain, cut through by a number of torrents, sweeping cattle, trees, and every thing irresistibly before them; where no field, unless it has some declivity, can be sown, nor even passed over by a traveller, without some danger of being swept away, during the hours of the day when the rain is most violent; in such a country it would be impossible for thirty or forty thousand men to encamp from place to place, and to subsist without some permanent retreat. Accordingly they have towns and villages perched upon the pinnacles of sharp hills and rocks, and which are never thought safe if commanded by any ground above them; in these they remain, as we do in cities, all the rainy season: nor is there a private person (not a soldier) who hath a tent more than in Britain. In the fair season the military encamp in all directions, cross the country, either to levy taxes, or in search of their enemy; but nothing in this is particular to Abyssinia; in most parts of Africa and Asia they do the same.

'The third particular to be observed here is, that, in this prince's reign, the king's sons were not imprisoned in the mountain.'

It is unnecessary for us to remind the reader how grossly the ideas that belong to a regular and well-digested government are here misapplied to the tumultuous misrule of a country where the governors of provinces seek no other plea to resist the king, or make war on one another, than the power; where the king himself is but a puppet played off by the barbarian chief who has the ascendant to-day, and to-morrow is forced to resign the royal machine to the management of a savage more cunning or stronger than himself. When in the detail of such acts of fraud and violence, we hear the term 'constitution,' the expression 'saving the state,' made use of, there can be no question concerning the degree of intelligence and judgment with which the history has been composed; and let the annals of Abyssinia be as dry and meagre as they may, we cannot help wishing for a literal translation in the place of such an history. That we do not exaggerate in speaking of the perpetual disorder that has prevailed in this country, it is easy to prove from Mr. Bruce himself: *Kasmati Waragna*, for instance, we are told, (p. 664, Vol. II.) 'is almost a single example in their history of a great officer, governor of a province, that never was in rebellion.'

When we complain that the author has not entered into a strict, critical examination of the documents he has employed, the reader may naturally ask, does he then give no sort of information concerning the manner in which the transactions of the kingdom are recorded? Such inquirers will probably be satisfied by the following extract:

'The king has near his person an officer who is meant to be his historiographer. He is also keeper of his seal, and is obliged to make a journal of the king's actions, good or bad, without comment of his own upon them. This, when the king dies, or at least soon after, is delivered to the council, who read it over, and erase every thing false in it; whilst they supply any material fact that may have been omitted, whether purposely or not. This would have been a very dangerous book to have been kept in *Bacuffa's* time; and accordingly no person chose ever to run that risk; and the king's particular behaviour afterwards had still the further effect that nobody would supply this deficiency after his death, a general belief prevailing in Abyssinia that he is alive to this day, and will appear again in all his terrors.'

In the fourth volume we find the following information concerning the part of the annals obtained from *Amha Yafous*:

'He had heard, while at *Shoa*, from some priests of *Debra Libanos*, that there was a strange white man in favour with the king at *Gondar*, who could do every thing but raise the dead; it was among

among his first requests to the king to make him acquainted with me. The king therefore ordered me to wait upon him every morning, and I, on my part, did not let slip that opportunity. Insensibly we came to be inseparable companions. Our conversation fell one day to be upon the Abyssinian kings who first lived at Shoa at the time when the kingdom of Adel was a great mart for the East-Indian trade, before the discovery of the Cape of Good Hope. He said that a book containing their history, he believed, was in some of the churches in Shoa, and that he would immediately send for it. Although I could not help testifying my desire of having a book which I had sought for in vain through the rest of the provinces of Abyssinia, yet I thought it unreasonable to desire a man to send three hundred miles merely for the purpose of getting it; I therefore did not press it; being satisfied with his promise; but as my work would have been incomplete without it, I asked my friend Tecla Mariam to mention it to him as from the king. His answer was, 'I have already promised to get it for Yagoube, the messenger by this time is in Amhara; depend upon it, my father will not fail to let me have it; for fear of mistake, I have dispatched a very intelligent man, who knows and has seen the book at Debra Libanos.' The promise was punctually kept, the book came, and from it I have drawn the history of the Adelan war, and the reign of those kings who had not yet returned to Axum, but reigned in Shoa.'

We are truly sorry to be obliged to represent our author's talents for historical research and composition in so unfavourable a light. But it seems to us that there cannot be, in this case, the same room for difference of opinion as prevails on many questions of literature and criticism. In full confidence, therefore, that every judicious reader must inevitably form an opinion coinciding with our own, we shall take leave of this work for the present, after noticing a singular circumstance, in which the author appears to have been strangely misinformed. He says, Vol. I. p. 500, that Dr. Worde, having heard of the book of Enoch being presented to the king's library at Paris, immediately repaired thither, with letters from the secretary of state to the English ambassador, desiring him to assist the doctor in procuring access to Mr. Bruce's present by permission from his most Christian Majesty. 'This he accordingly obtained, and a translation of the work was brought over; but, I know not why, it has no where appeared. I fancy Dr. Worde was not much more pleased with the conduct of the giants than I was.'

This anecdote carries on its face strong marks of improbability. We believe there has been seldom any necessity to apply with such parade, if at all, to the King of France for access to the library, or any thing it contains. If Dr. Worde had been disgusted with the book, he would not have translated it. It seems very unlikely that he should have taken the pains to make a translation, and afterwards suppress it. We have been

credibly informed that Dr. Worde, being at Paris at the time upon other pursuits, was led by his curiosity to inspect the manuscript; and that he never set about the translation: but it will be in the power of some of the friends of that laborious scholar to ascertain the fact. The reasons we have stated will, we hope, justify us in withholding our assent till it shall be corroborated by further testimony.

ART. XI. *Moral and Philosophical Estimates of the State and Faculties of Man; and of the Nature and Sources of Human Happiness. A Series of Didactic Lectures.* Small 8vo. 4 vols. 12s. boards. White and Son. London, 1789.

THESE Lectures, we are informed, were delivered to an intelligent audience, whose capacities were suited to a more philosophical investigation of human happiness than would have been adapted to persons of inferior attainments. Neither in the delivery nor the publication of them has the author been studious of preserving any systematical arrangement. He gives them as detached essays, unconnected with each other in their particular subjects, and forming an extensive part, but not comprehending the whole of what might be included in the general signification of happiness.

The first lecture is employed in an inquiry wherein the dignity of man consists. The chief ground which he assigns for this attribute is, that man is ennobled by understanding and reason, which exalts him far above all the other creatures of the earth. Moral freedom, he observes, is another characteristic of our species. While the sun, the moon, the stars, and all the host of heaven, mechanically execute their unknown laws, and roll about in the regions of space; while the animals blindly pursue their irresistible impulses, and are entirely dependent on impressions from without; man is not absolutely subjected to those laws, nor obliged to be actuated by these instincts. A third distinction assigned to man is activity, the most diversified and the most indefatigable; which the author, in an animated strain of apostrophe, illustrates by a variety of examples. Another ground of the dignity and pre-eminence of man is, a capacity continually advancing, and constantly acquiring new degrees of perfection. His capacities develop, his powers increase, in proportion to his application and exertion of them; and the circle of his views and operations enlarges according to the degree by which his capacities unfold and his powers improve. The fifth source of dignity mentioned is, that man is designed for immortality; the sixth, that he is the image of the Almighty; and the

the seventh argument is derived from his station in the world. These several considerations are pursued by the author with much ingenuity; and he endeavours to apply them, through the whole of the lecture, to the purposes of morality and religion.

In the second lecture the author shews what is derogatory to the dignity of man. He delineates the subject in a variety of views, and illustrates it by apposite considerations; but he is sometimes tautological, and more declamatory than argumentative.

The author next describes how and by what means Christianity restores the dignity of man; examining, in subsequent Lectures, the value of human life, health, riches, honour, sensual pleasure, spiritual pleasures, and devotion.

In the second volume he continues the estimate through an inquiry into the value of sensibility, virtue, religion, the human soul, the importance of the doctrine of immortality, the value of man's life-time upon earth, and of spiritual experiences.

In the third volume the subject is prosecuted under a variety of detached considerations, viz. the value of social and public worship, solitude, social life, busy life, trade and commerce, a country life, domestic happiness, friendship, and civil and religious liberty.

The subjects estimated in the fourth volume are, the value of learning, more enlightened times, sufferings and tribulations, a good reputation, conversion from a bad course of life, human happiness; with rules for rightly appreciating the value of things; the vanity of all earthly things; the moral character of Jesus Christ; the imitation of the example of Jesus; the pastoral office.

After this general detail of the contents of the work we shall lay before our readers, as a specimen, an extract from the lecture that treats of the advantages which Christianity has procured to mankind:

‘ We may reduce these advantages to four chief heads. The first comprehends knowledge; the second, virtue; the third, tranquillity; and the fourth, the outward condition of men.

‘ First, the cultivation of the human mind, and the knowledge of truth in general, has been improved and promoted by Christianity among mankind. As Christianity does not, like the old heathen religion, consist in celebrations and ceremonies, in solemnities and sacrifices, but in doctrines and moral precepts; so must it necessarily have excited mankind, by degrees, to more reflection on invisible, spiritual, and moral matters, on their mutual relation and connexion with each other, on what they are at present, and what they will be hereafter; and these reflections must, by degrees, have spread themselves among all ranks and conditions of men, which, till then, only the wise, as they were called, were in possession of. By this means the culture of the human mind in general has been very much promoted,

promoted, and will, in course of time, continue to be more so, as mankind proceed to perceive how far Christianity is from enfeebling the rights of sound reason, and how favourable it is, on the contrary, to the free investigation of truth. By this means many precepts of wisdom, much knowledge, which were formerly looked upon as the peculiar property of the philosophers, are already incorporated into the general mass of human knowledge; and thus, by degrees, all that is useful and good of this kind, together with the peculiar doctrines of religion, will be a known and serviceable treasure to every man, and be delivered and accepted to the purpose of acquiring wisdom and knowledge by every man. Thus much at least is certain, that, among none of the heathen nations, the Greek and Roman not excepted, were there such numbers of persons of all ranks, who reflected on their most important concerns, on God and religion, on morality and virtue, on the end of their existence, and their immortality, and by reflection proceeded so far as among the Christians; and, for this extraordinary circumstance, I know of no consistent reason to be given but that of Christianity itself. I will not deny that, considered as a predominant religion, at certain times it has been as great an impediment to reflection and liberal inquiry as heathenism; and that at times it has consisted, in regard of the generality of its professors, in a blind implicit belief. But I speak at present of the advantages we owe to Christianity considered at large; and if it has not at all times, and always in the same degree, been productive of them by the fault of mankind, yet they still subsisted; and it is undeniable that we are at present greatly indebted to its salutary influence.

‘ Let it not be said that we are chiefly obliged to the writings of the ancient sages of Greece and Rome, and the general publication of them, for the cultivation of the human mind, and the progress human knowledge has made. If we examine the matter thoroughly, we shall find that even the benefits we have obtained from that quarter, and still may obtain, are all derived from Christianity. I decry not the writings of these ancient sages; I am sensible to the beautiful, the true, and the good they contain. But what has preserved these writings to us, and presented us with them? Is it not Christianity that has procured them to us, and, as it were, given us them afresh? How happened it that the languages wherein these writings are composed, and which were no longer spoken any where, were studied and pursued, but because the worship of several Christians was performed in them, and because they were the languages of their sacred books? Had it not been for this, would they not, like many other ancient languages which are only known to us by their names, have fallen into complete oblivion, and, with the treasures of wisdom they contain, have become a prey to all-devouring time?’

With respect to the general merit of these Lectures, we think them entitled to the praise of a considerable share of ingenuity. The author's estimates of human life, in its various situations, are formed with justness and discernment. He discovers, on every

every subject, a competent fund of reflection and observation; and though he appears, for the most part, to affect a declamatory style, his arguments are more often addressed to the understanding than either to the imagination or the passions. In his numerous amplifications, however, there is frequently an uniformity of sentiment and expression, which, exclusive of tautological redundancy, occasionally intervening, may offend the taste of some readers. But any defect of this kind is more than compensated by the force of reasoning, and the animated manner in which the author treats of subjects the most interesting to religion and philosophy.

FOREIGN LITERATURE.

ART. XII. *Journal Historique du Voyage de M. de Lesseps, Consul de France, employé dans l'Expédition de M. le Comte de la Peyrouse, en qualité d'Interprète du Roi; depuis l'Instant où il a quitté les Frigates Françaises au Port St. Pierre et St. Paul des Kamtschatka jusqu'à son arrivée en France, le 17 Octobre, 1788.*

ART. XII. *Historical Journal of the Travels of M. de Lesseps, Consul of France, employed in the Expedition of the Count de la Peyrouse, in Quality of King's Interpreter; from the Moment when he quitted the French Frigates at the Port of St. Peter and St. Paul of Kamtschatka, till his arrival in France, 17th October, 1788. 8vo. 2 vols. Paris, 1790.*

To the account we have given of this work in our Journal for May, the following, for which we are indebted to a correspondent at Paris, may be esteemed a sequel.

THERE are few species of publications more generally read than travels; and few perhaps that more generally deserve to be so. The facts and observations they contain cannot fail to assist in the study of man, and to furnish moral and political conclusions, while the adventures of the author, his sufferings and his hair-breadth escapes (for what traveller has not met with some), interest the reader more than the marvellous incidents of romance, because they have, or are supposed to have, the superior attraction of truth. In the relation of the manners and customs of barbarous nations we receive an additional pleasure. The comparisons we make, and the consciousness of our superiority, touch a secret spring of the human mind that gratifies us by giving new expansion to the principles of pride and self-love. As Kamtschatka is a country as yet but imperfectly explored, and as M. de Lesseps, chosen the interpreter of an important

important expedition, ought to afford us authentic information; we flatter ourselves that our readers will accompany us with pleasure while we attend him on his travels, and pause at his most remarkable adventures and remarks.

M. de Lesseps being charged by the Comte de la Peyrouse to carry his dispatches over land to France, bade farewell to the illustrious navigators of the Bouffole and Astrolabe in the port of St. Peter and St. Paul, at the southern extremity of the peninsula of Kamtschatka, on the 29th of September, 1787. The preparations for his departure occasioning some delay, he employs the meantime in a description of the harbour and environs, and in the mention of a project to convert the few houses on the sea-side to a considerable fortified town. On the 7th of October he sets off for Okotzk, in company with M. Kastoff, commandant of that place, with several other Russian officers, and several attendants, and takes advantage of a short stay at Paratounka, on the opposite side of the bay, to describe the *balagans* and *ibas*, the miserable places of abode of the Kamtschatkadales.

The Kamtschatkadales reside in the summer in the former, and in the winter retire to the latter. As the government wishes to bring them, by insensible degrees, to conform to the manners of the Russian peasantry, and to lodge in a more wholesome manner, it is forbid in this southern part of Kamtschatka to construct in future any yeurts, or subterraneous dwellings.

The *balagans* are raised above the ground on several posts fixed at equal distances, and of the height of twelve or thirteen feet. This rustic colonnade supports a platform, composed of beams covered with a kind of clay, and the platform serves as a floor to the whole edifice, which consists of a ridge of a conical form, covered with a kind of thatch, or dried grass, laid over long poles that meet at the top. This ridge forms the whole apartment; that is to say, a single room, with a hole in the roof to give passage to the smoke, when the fire is lighted to dress their victuals. Their kitchen is in the middle of their chamber, where they eat and sleep all together, without the least appearance of disgust or scruple. In these apartments there is no such thing as a window; nothing, in short, but a door so low and narrow as hardly to afford entrance to the daylight. The staircase is worthy of the house; it is a beam, or rather a tree, very rudely notched, one end of which rests upon the ground, and the other is raised to the height of the floor. This tree preserves its original round form, though it is cut on one side into what I cannot well call steps, as they are so inconvenient that I have been several times very near breaking my neck in walking up them. And indeed whenever this cursed staircase happens to turn under the feet of those who are not accustomed

accustomed to it, it is impossible for them to preserve their equilibrium. They must come to the ground, and run more or less risk in proportion to the height. When they wish to give notice that nobody is at home, they only turn the staircase with the steps downward.

Reasons of convenience may perhaps have furnished the idea of constructing these curious dwelling-places; they are necessary and suitable to their kind of life. Their principal food being dried fish, which is also that of their dogs, they have occasion for a shade, where the wind enters on every side to dry it, as well as their other provisions for the winter. The rustic colonnade or portico that composes the lower part of their *balagans* answers this purpose: there they hang up their fish at a sufficient height to keep it out of the way of the dogs, which are constantly half-starved that they may be in the better order for running. These dogs draw the carriages of the Kamtschatkadales. The best, that is to say, the fiercest, have no other kennel than the kind of portico I have just mentioned, and are tied to the columns or posts that support the building.

Their *isbas* or winter abodes, if larger, would perfectly resemble the houses of the Russian peasants, which have been many times described. In the larger room there is sometimes a miserable couch, made of planks and covered with bear's-skin: it is the bed of the master of the family; and happy are the women who in these savage countries are the slaves of their husbands, and do the most laborious work, when they can take a little repose upon it?

After a few words concerning the police of the Kamtschatkadales, and a description of the environs of Parataouka, our traveller proceeds on his journey, and stops at Natchikin, at no great distance, to notice a hot spring that issues boiling out of the side of a hill. After an exact analysis he finds this water to contain a small quantity of sulphur, a greater abundance of vitriolic acid, and still more calcareous earth, joined to some particles of a nitrous salt.

In the continuation of his journey we shall not follow M. de Lesseps in the description of many circumstances of no great moment: the hills he ascends, the hills he descends, the streams he crosses, the villages of which he makes mention, because not worthy of mention, &c. M. de Lesseps apologises for these minute details by a promise he had made to his reader of scrupulous exactness, for which promise we are candid enough to believe he had some good reason; but as we have not made a similar one we shall only add that he arrived safe at Bolchertzck, where he had an opportunity of observing how much the simplicity of the Kamtschatkadales is imposed upon by the
Cossacks

Cossacks and Russians, and by the passion for spirituous liquors, which seems even more irresistible in them than in the other northern nations, at least if we may judge by the following anecdote :

‘ A Kamtschatkadale had given a sable skin for a glass of brandy ; burning with the desire of drinking a second, he invited the brandy-seller to come into his house : the brandy-seller thanked him, and said he was in haste : the Kamtschatkadale renewed his entreaties, and proposed a second bargain, which got the better of the other’s scruples.—‘ Come, another glass for this sable skin ; it is finer than the first.’—‘ No ; I must keep what brandy I have, I promised to sell it at such a place, and must go immediately.’—‘ Stop a moment, here are two.’—‘ It is all to no purpose.’—‘ Well ! come, I will give you three.’—The bargain was instantly concluded, the sable skins taken possession of, and the brandy merchant again made a shew of going away, while his landlord redoubled his persuasion to keep him. He asked for a third glass, and, meeting with a new refusal, was still more liberal in his offers ; in proportion as the brandy merchant was inexorable the Kamtschatkadale growing lavish of his skins. Who would believe that he at length sacrificed for the last glass seven sable skins of the greatest beauty, which were all he possessed !’

A stay of three months at Bolcheretzk enables our traveller to acquire a considerable knowledge of the character and manners of the Aborigenes. Their dress, their music, their dancing, their manner of hunting and fishing, their diseases and remedies, language, government and climate, every thing, in short, by turns engages his attention, and furnishes details, both curious and interesting, some short extracts from which will not, we fancy, be disagreeable to our reader.

‘ The principal nourishment of these people consists, as I have already said, of dried fish. The men themselves make their provision of this aliment, while the women attend to household affairs, and employ themselves in gathering the fruits and vegetables, which, after fish, are the favourite nourishment of the Kamtschatkadales, and of the Russians of this country. The days when they go abroad to collect their stock for winter consumption, are so many festivals ; they celebrate them with transports of the most noisy and licentious mirth, which gives occasion to curious scenes, that not unfrequently are very indecent also. They wander in bands about the country singing, and giving a loose to all the follies their imagination can suggest ; all fear and shame is banished ; nor can I better describe their extravagant phrenzy than by comparing it to that of the female Bacchanalians of paganism. Woe to the man whom accident

accident brings in their way! However determined or active he may be, it is impossible for him to escape the fate that threatens him; and he very seldom can escape from the combat without a severe whipping.

ART. XIII. *Vie de Louis XVI. revue, corrigée, et augmentée, par M ———*. Londres, 1790.

ART. XIII. *The Life of Louis XVI. revised, corrected, and augmented*. 18mo. 125 Pages. London, 1790.

THE revolution in France has given birth to many books, which appear and sink immediately into oblivion. The press, so long under restrictions, passed very soon the bounds of real civil liberty, and teemed with licentious productions of overheated zeal and licentiousness. Innumerable newspapers and pamphlets daily, almost hourly, came forth to inform or to deceive. This Life of Louis XVI. is a mere catchpenny of the times; but, promising anecdotes of the Bourbon family, it is no wonder if the public read it with avidity. 'I am about,' says the author, 'to gratify the eager desires of the public, in offering to their curiosity the picture of the life of King Louis the Sixteenth; and I do not doubt but they will read it with the greatest avidity.' The author soon shews that to be satirical is his intention; but his language is low, and his sentiments mean. Speaking of the faults of childhood, 'However, the virtues or the vices of children arise from the education they receive. As in good land which is not plowed, or not plowed properly, brambles and thistles spring up; bad propensities and vices soon take root in the best natures, when education comes not to the assistance of nature; and the more so the more hard and ungrateful the soil.'

This performance contains, in a cursory manner, a relation of whatever has been said or suspected of the royal family. It is affirmed that the Dauphin, father of the present king, for being one of the instigators of Damien's attempt on the life of Louis XV. was made to swallow a slow poison, which dried and parched him up like a red-berring. Madame Louisa is exposed for having borne a child by a garde-du-corps; and a political project for rendering the present king and his brothers impotent, is detailed with no great decency. The queen's sending the money of France to the emperor, her adulteries, her murders, and the affair of the necklace, are all recorded. M. Neckar is introduced adopting Law's scheme under a new form;

form; and Calonne is brought forward as a state quack seizing on the *helm* of the finances.

The history of the revolution is given in a very short manner. The Bastille is attacked and taken in five lines; and the glorious procession of the 17th of July is run through in eight lines. We are told that the fishwomen went to Versailles; but hear nothing of the queen's danger, who were the instigators, what was done is not investigated, and we are to rest satisfied with the knowledge that the fishwomen went to Versailles.

This History of the Life of Louis XVI. concludes with an account of the king and queen being terribly frightened at the accidental discharge of a soldier's musquet, which gives room for the *important* remark that slight causes often produce events of the utmost consequence. 'Often,' says our author, 'things of the highest importance spring from a trifling cause; therefore I could not neglect little things, as they serve to develop great ones. My precision has thus been absolutely necessary in the life of the king, because we are to know princes as we do lions, by their paws. As a faithful and impartial historian, I have described the vices as well as recorded the virtues of Louis XVI. The praises I have given him are true and sincere, for there is some censure mixed with them; the former, however, preponderates greatly.'

There is a supplement to vilify the Marquis de Favras and the Comte d'Estaing. In the title-page is the initial of Comte Mirabeau, and the number of asterisks that suit with the letters of the name; but that deception is soon discovered.

ART. XIV. *Storia del Regno di Carlo III. di Borbone, Re Cattolico delle Spagne e dell'Indie, corredata degli opportuni documenti dell'Abate Beccattini.*

ART. XIV. *History of Charles III. of Bourbon, King of Spain, &c.* 8vo. Venice, 1790.

IT has been repeatedly observed that a propensity to adulation, and the fear of incurring resentment, are great impediments to the writing of a history of our own times. But, on the other hand, so many eye-witnesses and evidences remain of facts, that the careful historian has it in his power to record events with the greater accuracy. The Abbé Beccattini does not seem to have availed himself of this advantage. He has misrepresented so many circumstances that his errors merit the less notice in proportion as they are frequent. We shall only advert to a few

few of the events of the late war, in which he liberally gives the Comte de Grasse forty-eight sail of the line in his action with Lord Rodney, and is unmerciful enough to let only nineteen escape. In Langara's combat he beats the Spaniards so cruelly that only four ships get away out of thirteen. In short, the Abbé Beccatini is quite the Bobadil of history. 'Twenty more, take them.' He makes the Baille de Suffrein, who was beat out of the bay; and followed to sea by the enemy, obtain a signal victory at Port Praya; and attributes the burning of the floating-batteries at Gibraltar to the immeasurable size (*grandezza smisurata*) of the red-hot balls. But these are blunders that must necessarily occur when authors, used to shake the dust from the sacred volumes of theology, and 'who the ordonnance of a battle know no better than a spinster,' must needs 'speak as familiarly of guns and trumpets as ladies women do of puppy dogs.' Many other matters, though detailed in a very circumstantial and minute manner, are expressed notwithstanding so obscurely and confusedly, that the reader does not know what to conclude. This is perhaps owing to his documents being imperfect; probably newspapers misunderstood and ill combined. And yet this is the way, says Voltaire, in which history is written, and posterity deceived: but we beg the Abbé Beccatini's pardon, the latter reproach will never apply to him. His style seems to us heavy and ill constructed; it is sometimes pompous and bordering upon fustian, as when he says that the combined fleet kept up an infernal fire upon the *imperturbable* rock (*faceano contro l'imperturbabile scoglio con fuoco infernale*). His reflections appear generally trite, as when he tells us 'that courage avails little when fortune is unfavourable.' He who believes not in these remarks, let him read the book; and, if he lose his time, the loss be upon his own head.—We hear that a better work on this subject has been written by Cardinal Gaetani; but it has not yet fallen into our hands.

MONTHLY CATALOGUE

For JULY 1790.

MISCELLANEOUS.

ART. 15. *The Self-Tormentor. A Novel.* 12mo. 3 vols. 9s. Wilkie.
London, 1790.

THESE volumes record the history and the frolics of a young gentleman of fortune, rendered giddy by the superfluity of wealth and the impetuosity of passion; and though at last reclaimed by the power of virtuous love, abandoned to the tyranny of this

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turbulent

turbulent but tender impulse, and the constant sport both of his own caprice and that of the woman he adores. In all the anecdotes and fictions which relate to this romantic affection, which come so frequently before us, the parties concerned are generally so situated as never to have any other business on their hands. As it is so fruitful a source of vexation, this is a proof that young people ought never to be idle; and that the best way to preserve the heart at liberty is to keep the hand engaged. The performance under consideration has suggested this observation. Here groupes of characters, in all other respects amiable and worthy, are incessantly employed in creating the uneasiness of each other. This circumstance excepted, we are much pleased with the novel. It is much above mediocrity, and discovers great knowledge of the human heart. The language is elegant, and the sentiments perfectly just and natural. There is a sprightliness in the dialogue and conversation pieces, in which it abounds, that is every where new and striking. The whole is a delineation of the tender passions, but without any of that soft nonsense so sickening in this species of writing. It is the work of a master, will bear repeated perusals, and the moral certainly well deserves the serious consideration of the young of both sexes.

ART. 16. *Oswald-Castle; or, Memoirs of Lady Sophia Woodville. A Novel.* 12mo. 2 vols. 6s. Hookham. London, 1790.

These Memoirs are very poor indeed. The tale is the trite one of two young people conceiving a romantic passion for each other, which, after much vexation and apprehension, is crowned with the usual success. But what entertainment the public can be supposed to derive from the small talk of lovers, what pleasure the writing of such common-place can afford the author, and how the readers, be their taste what it may, can be recompensed for their waste of time in the perusal, we are utterly at a loss to comprehend.

ART. 17. *Heerfort and Clara. From the German.* 12mo. 3 vols. 9s. Robinsons. London, 1790.

Waldemar, the father of our heroine, is reduced, by the profusion of a fashionable wife and his own liberality, from affluent circumstances to bare competence, and by that means impelled to abandon the splendid circles of high life, and associate with parsons, farmers, and peasants, in an old family mansion, which he had saved from the wreck of his fortune. In this retirement Heerfort, a young man of liberal accomplishments, an orphan without fortune, and a nephew of Waldemar's, is invited, on his leaving the university, to spend a few months. Here, as might naturally be expected, an attachment commences between Heerfort and Clara. This young lady had an only brother, who, unfortunately for her, was a selfish, unfeeling character, and his mother's favourite. At his instigation, and to secure for him who had just got a commission in the army, the whole of his father's fortune, his mother had the cruelty and address to inveigle and shut her daughter up in a convent, unknown both to the father and lover. After grappling, however, with unparalleled hardships and disappointments, Heerfort and Clara

Clara recover each other, are married, and made happy. The scenes throughout the piece are numerous and variegated, sometimes interesting, but oftener too romantic to be probable. The work discovers abundant genius, but it is strangely misapplied in creating such a world of fictitious, where there is so much real mischief.

- ART. 18. *Letters on the Works and Character of J. J. Rousseau. By Mademoiselle Necker, Baroneſs de Stael. Translated from the French.* 12mo. 3s. Robinsons. London, 1790.

This is a curious literary phenomenon. The great founder of the French revolution, whose writings have shed a lustre on the eighteenth century, is here celebrated in the highest strain of panegyric by the daughter of the very man who has been the chief and immediate agent in accomplishing this wonderful event. We are sorry the translation is not more elegant and precise. The meaning, wherever clearly comprehended, is striking and impressive. Poor Rousseau, with all his penetration, little foresaw that his eulogy would be pronounced by a lady, and that this justice would be done to his memory in the very era when the sentiments he inspired had produced their full effect on a whole nation, and a nation the most enlightened.

- ART. 19. *The Slave of Passion; or, The Fruits of Werter. A Novel.* 12mo. 2 vols. 5s. Richardson. London, 1790.

Much as we dislike imitations, this obvious copy of a very beautiful and interesting performance is not without its charms. There is nature and novelty enough in these volumes to reward a perusal. We are not sure, however, that the author's laudable intention of defeating the effect of Werter's principles will be answered by the means he adopts. The story is short and simple. A young man falls in love, and is informed that his mistress deceives him and marries his rival. This news determines him to shoot himself; and he justifies the rash resolution by all the stale reasoning that has been prostituted in support of suicide. His friend refutes all his arguments, and those of Werter, and reconciles him to the situation he had thus purposed to abandon. He afterwards obtains all his wishes. This is not enough to repel the fascinations of Werter's example and ideas. His libertine principles and refined passions, so delicately and classically described, have a charm which few young minds can resist. This attempt is at the same time not without merit, and may not be without effect on some weak or susceptible hearts.

- ART. 20. *Raynsford Park. A Novel.* 12mo. 4 vols. 12s. Kearsley. London, 1790.

This novel we have perused with more pleasure than we generally derive from similar performances, which are every day published, and which our duty obliges us to examine. The author has chosen to relate his story in the form of letters, a method of writing which, though much hackneyed, he has adopted with tolerable success. The language is easy, and, in some passages, not without elegance. The narrative is in general pleasing, and sufficiently interesting. The sentiments, wherever we meet with them, are just; and the moral tendency

tendency of the work seems unexceptionable. The bad are punished in the prosecution of their crimes, while the good, by their adherence to a virtuous line of conduct, are rendered deservedly happy. We might present our readers with an abstract of the story, but besides the difficulty of analysing a work of this sort, we are aware how little satisfaction is to be derived from a bare narrative, deprived of all the circumstances which give it grace, and of all the episodes by which it is enlivened. We refer our readers, therefore, for a full gratification of their curiosity to the work itself, from which we may venture to promise them, at a leisure hour, no unsuitable entertainment.

ART. 21. *Painting personified; or, The Caricature and sentimental Pictures of the principal Artists of the present Times fancifully explained.* By Alexander Bicknell, Esq. 12mo. 2 vols. 6s. boards. Baldwin. London, 1790.

We have no other objection to this *fanciful* and arbitrary mode of interpreting or accommodating our best paintings than the sanction it may afford to licentious comment, violent construction, or impertinent and invidious application. Genuine satire is indignant but manly, and scorns to hurl her vengeance as reptiles spit their venom. Her accusations are fair and well-founded. It is no part of her character to hint a fault, or hesitate dislike, to wound in a mask, or to assume, on any pretence, the insidious obliquity of slander. These imputations are, however, no otherwise connected with the performance before us, than that it sets an example which may be thus prostituted. The idea, apart from this inconvenience, is certainly capable of great improvement. It may be rendered, by due cultivation; a source of much harmless and irreproachable amusement. And it has suggested to our author many observations of high importance, as well as various beautiful anecdotes and tales, which may be useful in the conduct of life.

ART. 22. *Monmouth; a Tale founded on historical Facts.* By Anna Maria Johnson, Author of *Calista, a Novel*, &c. 12mo. 3 vols. 7s. 6d. sewed. Lane. London, 1790.

The story of the unfortunate Duke of Monmouth, who lost his life in aspiring to the throne, is here presented to the public in the form of an historic tale. There are, no doubt, affecting circumstances in the history and fate of that nobleman. With these, aided by fiction, our author has attempted to interest the feelings of her readers, while she has not failed properly to mark that fatal ambition which prompted her hero to attempts beyond his strength, and to which he owed his fall. The style is not always accurate; and, from a continued affectation of high-sounding words, the performance runs frequently into bombast. Other defects may be pointed out; but regard to a fair author softens the severity of criticism, and we recommend her production as entitled to some share of approbation.

ART.

ART. 23. *A benevolent Epistle to Sylvanus Urban, alias Master John Nichols, Printer, Common Councilman of Farringdon Ward, and Censor-General of Literature; not forgetting Master William Hayley. To which is added an Elegy to Apollo; also, Sir Joseph Banks and the boiled Fleas, an Ode. By Peter Pindar, Esq. 4to. 2s. 6d. Kearley. London, 1790.*

ART. 24. *A Rowland for an Oliver; or, A poetical Answer to the Benevolent Epistle of Mr. Peter Pindar. Also the Manuscript Songs, Odes, Letters, &c. &c. of the above Mr. Peter Pindar, now first published by Sylvanus Urban. 4to. 2s. 6d. Kearley. London, 1790.*

The connexion of these two publications leads us to place them before the reader in one article. What has exposed the editor of the Gentleman's Magazine to the laugh of the laughter-loving Peter, we know not; all we know is, that his muse, like death, knows no distinctions, but indifferently attacks monarchs and reviewers, poets and their printers. In the Benevolent Epistle, as in all his other pieces, the poet does not confine himself to the ostensible subject; his frisky Pegasus disdains to jogg on straight forward; he is every moment bounding aside, and jerking out his heels at all who come in his way. Hence, besides Sylvanus Urban, the chief figure in the exhibition, a multifarious group of other personages is introduced.

We have had such frequent opportunities of giving our sentiments on the productions of this singular bard, that it is at present needless to say more than that he preserves all his former spirit; that the reader who was before entertained, will be entertained still. As a proof of this, we produce the following short story from the Ode to Sir Joseph Banks;

‘ One morning, at his house in Soho-Square,
As with a solemn, awe-inspiring air,
Amidst some royal sycophants he sat;
Most manfully their masticators using,
Most pleasantly their greasy mouths amusing
With coffee, butter'd toast, and birds-nest chat;

In Jonas Dryander, the fav'rite, came,
Who manufactures all Sir Joseph's fame—
‘ What luck?' Sir Joseph bawl'd—‘ say, Jonas, say'—
‘ I've boil'd just fifteen hundred'—Jonas whin'd—
‘ The dev'l a one change colour cou'd I find'—
Intelligence creating dire dismay!

Then Jonas curs'd, with many a wicked wish,
Then show'd the stubborn fleas upon a dish.
‘ How!' roar'd the president, and backward fell—
‘ There goes, then, my hypothesis to hell!'—
And now his head in deep despair he shook;
Now clos'd his eyes, and now upon his breast
He mutt'ring dropp'd his sable beard unblest;
Now twirl'd his thumbs, and groan'd with piteous look.

Dread-struck fat Aubert, Blagdon, Planta, Woide,
 Whose jaw-bones in the mumbling trade employed,
 Half open'd, gap'd, in sudden *stupor* lost;
 Whilst from the mouth of ev'ry gaping man,
 In mazy rill the cream-clad coffee ran,
 Supporting dainty bits of butter'd toast.

Now gaining speech, the parasitic crowd
 Leap'd up and roar'd in unison aloud:
 'Heav'ns! what's the matter? dear Sir Joseph, pray?'
 Dumb to their questions the GREAT MAN remain'd:
 The knight, deep pond'ring, nought vouchsaf'd to say:
 Again the *gentlemen* their voices strain'd;
 Sudden the PRESIDENT OF FLIES, so sad,
 Strides round the room with disappointment mad,
 Whilst ev'ry eye enlarg'd with wonder rolls;
 And now his head against the wainscot leaning,
 'Since you *must* know, *must* know (he sigh'd) the meaning,
 'Fleas are not lobsters, d-mn their souls.'

Though 'A Rowland for an Oliver' does not appear under the signature of Peter Pindar, yet the internal evidence is so strong, that we do not hesitate to place it to his account. Here Peter, under the semblance of abusing himself, endeavours to hold up his opponent to ridicule. The publication mostly consists of various short poems on different subjects, which, in the way they are introduced, answer his purpose against Sylvanus Urban; and at the same time shew his ingenuity in composing a sort of whole out of detached scraps, and thus turning to advantage what lay useless by him. In the following Ode to Fortune the author is in every respect himself:

'Ah! loit'ring Fortune, thou art come too late:
 Ah! wherefore give me not thy smiles before,
 When all my youthful passions in a roar,
 Rare hunters, fearless leap'd each five-bar gate?
 Unknown by thee, how often did I meet
 The loveliest forms of nature in the street,
 The fair, the black, and lasting brown!
 And, whilst their charms enraptur'd I survey'd,
 This pretty legend on their lips I read—
 'Kisses, O gentle shepherd! for a crown.'

How oft I look'd, and sigh'd, and look'd agen,
 Upon the charms of ev'ry Phillis!
 How wish'd myself a cock, and her a hen,
 To crop at once her roses and her lilies!
 Indeed not only without paying—
 But for her liberty without once staying.

'At Otaheité,' I have said with tears,
 'No gentleman a jail so horrid fears

'For

- * For taking liberties with lasses:
- * Soon as they heard how Love in England far'd,
- * The glorious Otakeitans all were scar'd,
- * And call'd us Englishmen a pack of asses.—
- * But they, indeed, are heathens—have no souls
- * But such as must be fried on burning coals.
- * But I'm a Christian, and abhor a rape:
- * Yet if a lass would *sell* her lean and fat,
- * I'm not so great an enemy to *that*—
- * Though *that* might whelp a little kind of scrape;
- * Since 'tis believ'd that simple fornication
- * May step between a man and his salvation.'

Damn'd Fortune! thus to make me groan!

To offer *now* thy shining pieces—

For *now* my passions all are flown,

Gone to my nephews and my nieces.'

In a note at the end of the Benevolent Epistle, Peter has replied to an objection we had made to his putting so many oaths into the mouth of the President of the Royal Society. If what he says be true, the reason he gives is certainly satisfactory; for poets, as well as painters, should always preserve the *costume*.

ART. 25. *Epistola Macaronica ad Fratrem de iis quæ gesta sunt in superno Dissentium conventu Londini habito Prid. Id. Febr. 1790.* London: printed for J. Johnson, St. Paul's Church-yard.

This is intended as a humorous description of the proceedings of the Dissenters at their meeting in February at the London Tavern. It is written in Macaronic verse; that is to say, in Latin Hexameters, but so as to admit occasionally vernacular words, either in their native form, or with a Latin inflection. 'Should any classical scholar,' says the author, 'find but half the pleasure in reading this piece which I experienced in composing it, he will say with honest Humphry Clinker, For what we have received, Lord make us thankful.' Whether from the lameness of the satire, or the mode in which it is conveyed, having, as Reviewers, experienced very little pleasure in the perusal, we cannot say, *Amen*. We leave, therefore, the author to enjoy his pleasure undivided.

MEDICAL.

ART. 26. *Reports of the Humane Society; with an Appendix of Miscellaneous Observations on the Subject of Suspended Animation. For the Years 1787, 1788, 1789.* 8vo. 5s. boards. Printed for the Society, and sold by Cadell. London, 1790.

The advantages derived to the public from the benevolent efforts of this institution become every day more conspicuous. The volume now before us contains the Reports, &c. of the Royal Humane Society for the years 1787, 1788, and 1789; in which we meet with

numerous proofs of the recovery not only of persons apparently dead from drowning, but of others who have been reduced to a similar situation by various accidents. Among the latter is the following extraordinary case:

* William Bolton, a young man, imprudently laid himself down to sleep, close to a burning brick-kiln, on Saturday night last. About five o'clock the next morning, as some men were passing by the place, their attention was drawn by a noise which appeared like some person in great pain; upon looking about they perceived a man, who they concluded was dying; but, in hopes of preventing his death, they washed him with cold water; this not proving successful, they conveyed him to the nearest public-house, and immediately sent to Mr. Shirley for assistance. At my arrival I found him without signs of life; his extremities were quite cold, there was no pulse. I immediately used friction, in conjunction with fumigation, &c. and fortunately the brick-kiln being near I readily procured warm bricks, which I applied to the soles of the feet, and other different parts of the body; after persevering in this manner about twenty minutes, I was pleased to find a spasmodic affection of the lower jaw, which soon after became general. With a view of exciting further stimulus, I got a little brandy into his mouth, which soon had the desired effect by producing a cough. After a continuance of the above means about a quarter of an hour, the warmth of the extremities returned. It may be necessary to add, that he could not be made sensible for some hours after; but when his senses returned, he had no other serious complaint than a pain in the head, and great debility. Upon my second visit to him, to my agreeable surprise I found him employed with a basin of soup; and he has continued well ever since.

It would be endless to specify the cases of this kind which occur in the collection; and we need not add, that they are authenticated by unquestionable evidence. Many valuable remarks and directions, relative to suspended animation and the means of restoring it, are interspersed with the narrative. The whole, we acknowledge with great pleasure, forms an additional monument of the extraordinary zeal, munificence, and attention, of this truly humane and highly meritorious society, which we are happy to see so ardently persevering, and so peculiarly prosperous.

DIVINITY.

ART. 27. *A Vindication of the Pre-existence of Christ, considered in a practical View. Humbly recommended to the Attention of the Serious.* By Joseph Cornish. Small 8vo. 1s. Taunton: printed for Toulmin; Robinsons, London. 1790.

We are much pleased to see a rational performance on the subject of the pre-existence coming from the pen of one of those Christian divines usually called rational dissenters. The author treats his brethren of a different persuasion with much candour, but insists on the various inconveniencies attending the present mode of simplifying religion, not only from the frequent necessity it imposes of straining some

some of the most pointed expressions of scripture, but from the manner in which it lessens the dignity of our Saviour's character, and the merit of his various sufferings and humiliation. We shall not intrude on our readers any long critique on a subject so hacknied; but we earnestly recommend the perusal of the work to all such of our readers as wish for an impartial statement of this important question.

ART. 28. *Theological Essays on the Wisdom and Goodness of God seen and read in the Process and Operations of Vegetable Nature.* By Samuel Sanders. 8vo. 5s. Dilly. London, 1790.

This performance is not intended for gratifying the curious or speculative, but for the assistance and consolation of pious and well-disposed minds. And, notwithstanding a dash of puritanism which tinges the whole, the author seems so much in earnest, and breathes such a spirit of benevolence and devotion, as may render his publication in some degree useful to many readers.

ART. 29. *A Hint of Advice. Addressed to the Protestant Dissenters on a late Decision in the Honourable the House of Commons, on a Motion for a Repeal of the Test and Corporation Acts.* 8vo. 6d. Johnson. London, 1790.

The spirit and object of this little shrewd performance may be gathered from the following passage: 'And though a certain minister of state may have somewhat disappointed your sanguine hopes; may have shrunk back from that parliamentary reform which gave birth to his popular fame; may have forwarded a system unfriendly to the dear and most ancient rights of your country; and in the late debate advanced principles which, by fair deduction, would justify persecution in all its dreadful forms; withhold from him no part of that honour which is his due; and look forward to the time when years shall have matured his understanding; when the history of Britain shall be more familiar to him; when he will be better acquainted with the principles, spirit, and conduct, of his fellow-subjects of different descriptions; when his name will be his monitor; and the soul of his great father stir within him.'

In this sly and oblique manner is the minister's principles and conduct traduced, merely because he would not be the dupe of a party whose secular ambition so lately menaced the constitution of their country.

ART. 30. *Two Charges delivered to the Clergy of the Archdeaconry of Leicester, in the Year 1786 and 1787.* By the Rev. Andrew Burnaby, D. D. Vicar of Greenwich and Archdeacon of Leicester. 8vo. 1s. Payne. London, 1790.

These discourses are well calculated to support our present religious establishment, by cherishing and strengthening the attachment of its members. The chief argument here stated and urged is, that we ought to guard against the encroachments of sectaries in proportion to our confidence in their sincerity. And we heartily agree with the reverend author that if they are not sincere they have no occasion to ask relief. As literary performances, these charges are highly respectable.

For the *ENGLISH REVIEW*.

NATIONAL AFFAIRS

For JULY, 1790.

THE GRAND FESTIVAL IN FRANCE, which commemorated and confirmed the revolution in July 1789, conducted with the noblest propriety, and concluded with harmony and universal philanthropy, is the object which occupies the foreground, and throws even wars and rumours of war far behind, in the perspective of July 1790. Whether so great a number of people were ever assembled together, on any occasion, in any country, as were convened in the *Campus Martius* of the *Franco-Galli* on the 14th ult. is a point that may, perhaps, admit of dispute; but that history does not record an association at once so numerous and so respectable, is incontrovertible; for never did any assembly unite with such numbers and strength, so much knowledge, humanity, and patriotic virtue. The order and decorum that reigned throughout the whole solemnities of that day, and which consociated such multitudes in a participation of the same spectacle, the same sentiments, and the same vows, may be considered as the counterpart of that capacious, ardent, and indefatigable spirit which, by so many calculations and combinations, and through so many difficulties and dangers, struck light out of darkness, brought order out of confusion, subverted the throne of despotism, erected the standard of liberty, restored the rights of human nature to the lowest of the people, emancipated them from the abject condition of slaves, and gave them to taste the dignity of legislators, princes, and kings! These are the effects of progressive knowledge, which, among the precious fruits of experience, numbers the blessed effects of POLITICAL REPRESENTATION the grand arcanum and spring of modern liberty, which is not confined, as in ancient times, to a few citizens and heads of families and tribes, but shines, like the sun, on high and low, rich and poor.

In casting a summary glance over the history of nations, the grand festival of France is associated in imagination with public triumphs and feasts in honour of the gods. And, among those feasts, that with which it is connected in the liveliest manner, and by the most points of resemblance, is the famous *Saturnalia*, which had a reference to the golden age, and by cancelling, for a time, all distinction of ranks, even that of master and slave not excepted, recalled to the mind the original equality

equality of mankind. But whereas liberty among the poor slaves of antiquity lasted but for a few days in the year, liberty in France, there is every reason to presage, will be permanent. Before the late solemn confederation, the friends of tyranny were not without their hopes, nor its foes without their fears. But where is the man, or class of men, after what has passed in the *Campus Martius*, that will now dare to plot, or to think of a counter-revolution? All that is respectable in France has acceded to the new government; every municipality, district, and department; every class and denomination of men; husbandmen, manufacturers, and merchants; land-proprietors, soldiers, and clergy; princes of the blood, officers of state, and the KING. The great actors in that political drama which excites the admiration of the world have, with equal prudence and patriotism, involved the whole of their countrymen in the merit and in the danger of forming a new constitution; or rather, they have wholly excluded danger to individuals by rendering that constitution the work of the whole nation. Were it possible that all things should again be thrown into confusion, nothing would remain but a fearful and certain expectation of despotism in all its horrors; despotism aggravated by the remembrance of recent affront and degradation, and the dread of some latent sparks of liberty. No room would remain for negotiation after the violation of a compact ratified by the oaths of king and people in the sight of God and man. The sword would not be sheathed till wearied of shedding blood, and the abomination of desolation had made room for the solitary throne of a tyrant. It would be vain now to think of restoring monarchy with fewer limitations, even were it certain that monarchy less limited is better than the REPUBLICAN constitution now formally established. For if no dependence is to be placed on promises and oaths, if all faith between man and man be destroyed, every law is excluded but that of brutal force and violence. The French nation is too enlightened not to be sensible of this, and to cherish the existing constitution, and mature it by degrees into greater and greater perfection, as the only alternative with despotism, by so much worse than Asiatic that there is greater vigour of mind in Europe than in Asia. Nor will it be a very difficult matter, the grand principle and preliminaries being settled, to adjust various particulars that must no doubt, from time to time, as they occur, be taken into consideration, and provided for in the new political fabric. If the keel of the vessel has been laid down in a storm, she may well be decked, rigged, and ornamented in fair weather.

It would carry us far beyond our bounds to enter into that unbounded field of anticipation and conjecture which the revolution
of

of France opens to the philosopher and the politician. We shall only observe, in general, that there never was any moral transaction or political event which illustrated, in so happy and forcible a manner, the vast resources of the human mind. The French revolution was a glorious display of those two qualities which are the most brilliant, and the most admired in human nature, genius and courage: genius in reducing so many jarring particulars into one consistent whole; and courage in pulling down principalities and powers, and building them up again, though in a humbler fashion, in the noble temple of freedom. And here, on the subject of steady and heroic courage, were we to single out among all the patriots and heroes who have consecrated the present era in the history of France to immortal glory, an individual worthy of particular distinction, it would be *Monsieur de la Fayette*, the grand importer of liberty into France, equally intrepid in council and in action, the leader of the military, and, in every crisis of danger, the illuminating soul of the civil power.

The new constitution of France is the first, at least the first in modern times, that has been formed, and actually carried into execution, on principles of abstracted perfection. Ideas of perfect, or the most perfect republics that were practicable, had entered but little into the plans of modern legislators, the most enlightened of whom rather considered what *had* been done than what *might* be done, and formed their institutions not on principles of excellence but imitation. Even the Americans adhered closely to the model of the parent country. On this, in many instances, they seem to have improved: but still it was this model, not that of abstracted excellence, that was the principal object in the eye of the American legislature, when they framed criminal, civil, and constitutional laws for the Thirteen United States.

The French are the first among modern nations who, despising the vulgar railing against metaphysical refinement, and drawing a bold though nice line of distinction between what was difficult and what impossible, nobly ventured to raise a new construction on the basis of moral rectitude and the natural equality of mankind. Other legislators, like mariners before the discovery of the compass, seldom ventured a league beyond known shores, or without sight of land. The National Assembly of France, guided by the polarity of reason, and the polar star of natural equity, have ventured on the wide ocean of legislation on the grand scale of a moral code, and have steered at last into a safe harbour.

From this great example we may assuredly conclude that it is in the power of nations, as well as of individuals, to be, in some measure,

measure, the artificers of their own fortune. The general complaint of the shortness of life, and the imbecility of human nature, is not well founded. On the contrary, there is nothing that we are at all acquainted with so noble as the human mind in the whole extent of nature. And, were not men wanting to themselves, but would put forth that vigour which they derive from heaven, they would not be more under the influence of fortune than fortune would be under theirs; they would be able, in some degree, to regulate futurity, and control accidents.

But is there no danger to be apprehended from the natural restlessness of the human mind, suggesting, without end, plans of improvement, and grasping at imaginary happiness through over-impatience of existing restraints, and to the neglect of the solid advantages which are connected with them? Undoubtedly there is. But the best way to prevent the violence of undistinguishing innovation and violent revolution certainly is, to wield the reins of government with moderation and prudence: not only to abstain from the infliction of new grievances on the people, but, if possible, and we are of opinion that it is possible, to alleviate the grievances already inflicted on a patient, though sometimes blustering people. The weight of taxation imposed for the establishment of a sinking-fund should immediately be taken off. That fund, as we have shewn to the conviction of thousands, is a measure vulgar, absurd, and detrimental. It is impossible but to much acuteness and calculation, as well as solidity of understanding, as is to be found in the British parliament, must have discovered the futility of that oppressive project when the law was in agitation that established it. But a majority humoured the whim of the minister; and members in opposition had not the courage to set their face against the general opinion of the people, with whom a sum laid by annually in a money-box, however obtained, has an imposing air, and who, unmindful of the proverb that sufficient to the day is the evil thereof, vainly hoped to anticipate the millennium, and to control futurity. There were not wanting in parliament heads that could penetrate within the veil of delusion; but they gave way to popular error; and even while they arraigned Mr. Pitt's plan for reducing the national debt, proposed other plans, little less burthensome, for the same purpose, which we have demonstrated to be unnecessary and unwise in the highest degree.

Attention on the part of administration to the relief of the labouring poor, by diminishing taxes, by the construction of roads and canals, the improvement of fisheries, waste lands, &c. is peculiarly seasonable at a time when liberty, moderate taxes, the abolition of tithes, cheap living, and a great mass of land in the market, must naturally invite manufacturers, and men of capitals

tals which they wish to turn to account by honest industry, from Great-Britain, groaning under public burthens, to France, breathing the juvenile ardour of a free and rising republic. It is, in truth, emigration, rather than revolution, of which the landholders, and all who have an interest in the welfare of Britain, have reason to be apprehensive. In former times, kings and bigotted priests boldly advanced pretensions which alarmed the people, and drove them to combination and resistance; at present, the encroachments of ministers are gradual, sly, and circumventive. In former times Britain was the only secure asylum; and the men who were driven from this, wandered, like the dove let out of the ark, over a tempestuous ocean, and found not any place to rest the sole of his foot. At present France, and we will soon be able to add, other free states, presents a tempting refuge even for the oppressed Englishman.

When we considered ourselves as the natural enemies of France, we saw and we provided against our danger. A nicer part is now to be acted by a British minister. A competition is to be maintained with France of another kind; in which, if we are outdone, France will become the great seat of industry, wealth, and power; and, at peace herself, the umpire among contending barbarians. The French nation is governed by philosophers; the English must be governed by philosophers also, or be left far behind in that career of art, which is now to become the career of national importance and glory. Unfortunately we have very few philosophers in parliament, and, in the actual administration of the country, not ONE. We readily admit that, in the present administration, there are men of sound sense, of vigilance and activity, of professional skill, and of unshaken integrity and honour; yet it can neither be denied nor concealed that the British cabinet, constituted as it is at present, is not fitted to run a race with the sublime spirits that adorn the National Assembly, and at present guide the affairs of France. For we assume as certain, that although all hostilities between France and England should for ever cease, a rivalry of some kind, and in some points, must for ever remain. France has long pursued schemes of conquest, and sought to overawe her neighbours by the power of her arms. A total revulsion has taken place in the genius of that country; but her ambition will still remain, though exerted in another direction. She will now contend for the PRIMACY among nations by the justice of her laws, the mildness of her government, the attractions of her arts and manners, and by all means study to allure the visits of individuals, and gain the confidence of states and kingdoms, to become the arbiter as well as the admiration and delight of the world.

We

We hold it as a maxim that, of two competitors, the man who is the most profound and comprehensive in his views, will, in the long run, gain the advantage, in the same manner as the chess-player is victorious who enters most into the intricacies of calculation and combination. He who acts on general principles outstrips at last the empiric who acts merely on temporary expedients; for general principles, which are fixed and eternal, sooner or later control the caprices of humour and passion, and particular accidents, which in their nature are transient. What is the inference to be drawn from these observations at this great crisis in the fortune of nations? That the present ministry should give place to their political opponents? Most assuredly not; but that as much of that virtue and ability which is scattered in individual minds as possible, should be united in the public councils, for the safety and glory of the empire; for at the same time that we detest and despise the political apostate, we hold that circumstances may exist in which mutual advances may be made by contending parties with honour; and we know, from the history of nations, that circumstances have existed in which the coalition of opposite parties has saved the state, and been justly accounted by candid historians the greatest effort of political wisdom, as well as of moral virtue.

IRELAND.

The decision of an Irish jury respecting the much-agitated subject of LIBELS, has given universal satisfaction to all the friends of liberty, and will probably draw after it a general revolt against Lord Mansfield's famous maxim, that the greater the truth the greater the libel, in every part of the British dominions. All distinction between merit and demerit, all the power of virtuous emulation, all the dread of scorn and contempt, one of the greatest restraints on baseness, if that maxim should be established, and pushed to its full extent, would be cut up by the roots. 'A good name,' says Solomon, 'is better than riches.' It might be so in Syria; but it will not be so in Great-Britain if men are not allowed to judge and to express their sentiments concerning the character and conduct of fellow-men with all the freedom that may consist with truth and justice. No: on the contrary, riches would be better than a good name; for riches might purchase venal praise, and repress and punish the just strictures of indignant virtue.

There is a degree of quackery and of self-importance that is incident to all professions and arts, and from which the great faculties of divinity, physic, and law, are not exempted. DIVINITY, as the Jesuits have especially proved, draws into its own vortex all things, human and divine; physic, as we have lately seen, finds occasions of mixing and predominating in political intrigues; and

and law attempts not only to control our actions, but to put an imprimatur on our very lips. The privilege of deciding concerning the deportment of our fellow-men is deemed too important a right to be common to all men, and to lie without the enclosure of the law. And, as the doctrine of libels is vague and indefinite, it rests in the breasts of judges and juries to construe words, hints, shrugs, and even silence itself, into a libel; that is, into an attack, right or wrong, on the reputation of another; or, an observation, just or unjust, that tends to lessen it in the eye of the world.—The present ministry have set themselves against the freedom of the press with peculiar asperity. It is time for every periodical publication, monthly, weekly, and daily, to make even strong protests against this tyranny, and to disseminate opinions, the sources of moral events, with the same freedom with which the winds and waves, under the influence of heaven, scatter the seeds of vegetation.

The perilous situation of the

KING OF SWEDEN

interests all neutral nations. The spirit with which he repelled the national and personal affronts with which he was insulted by his neighbour CATHERINE, so much superior to him in numbers and power, naturally catches the affection, and excites the admiration, of mankind. Nothing at present appears to remain to his Swedish majesty but to seize the first fair wind, and fight his way through the Russian fleet. It was impolitic, as we have formerly observed, to attach ourselves to her enemies, and to come almost to an open rupture with Russia. But half-measures are always pernicious; and, now that we have actually exchanged the friendship of Russia for that of Sweden, GUSTAVUS is by all means to be supported. But there is reason to hope that the safety and independence of Sweden, as well as the rights and privileges of ALL the PEOPLE in the Austrian Netherlands, will soon be provided for by a general pacification.

TIPPOO SAIB

still rages in India. He is a warrior by nature and by habit, and cannot rest.

TO CORRESPONDENTS.

✍ *The Gentleman who gave an account of Mr. Vince's book having gone for a short time abroad is the reason why the author has not yet received an answer to his second letter. This is the real state of the case. But if Mr. Vince chooses to appeal to the public in some other way, we can have no objection.*

✍ *Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.*

THE ENGLISH REVIEW,

FOR AUGUST 1790.

ART. I. *Essays on the Nature and Principles of Taste.* By the Rev. Archibald Alison, LL. B. F. R. S. Edin. 4to. 16s. boards. Bell and Bradfute, Edinburgh; Robinfons, London. 1790.

WE receive a peculiar *impulsive* pleasure from the contemplation of the face of nature, and the examination of the works of art, which is a source of high enjoyment to minds of a certain cast. To analyse this species of pleasure, to determine whence it arises, is an undertaking of considerable difficulty; and foundations of *taste* have of course been laid as various as the talents or tempers of the various founders.

From the ancients we obtain no assistance on this subject; they give us *authority* instead of *reason*. Instead of exploring the fountain-head, they stop short at Homer, or some other favourite author; and though we are told that 'Homer and nature are the same,' this does not advance us a step farther; we are still ignorant of what we wish to know, viz. *why* Homer and nature please.

As well-directed experiment has led to the discovery of truth in *science*, so, in speculations of this kind, it seems to be the only route to pursue. A careful examination of our state of mind, of our feelings, when those qualities present themselves which produce that species of sentimental pleasure which may be termed the *emotion of taste*, appears absolutely necessary. We must be intimately acquainted with the *effects*, before we can pronounce upon the *cause*. Mr. Alison has adhered to this mode

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of investigation; and the work before us may be truly called an *experimental essay*.

The volume now offered to the public contains only a part of the author's inquiries; his reason for not publishing the whole is given in the concluding sentence of the introduction: 'But when I consider both the extent and difficulty of such an investigation, and recollect the errors into which many great men have fallen upon these subjects, I can only find resolution to present the first part of my inquiries to the public.' He has, however, laid before the reader the whole of his plan in the following words:

'In this view of the subject, a work intended as an *Inquiry into the Nature and Principles of Taste*, may naturally be supposed to consist of the following parts, and to be conducted in the following manner:

I. The first part would contain an analysis or examination of that effect which is produced on the mind when these emotions are felt; and of their distinction from the simple emotions of pleasure.

II. The second part would contain an investigation of the nature of the qualities that are fitted, by the constitution of our nature, to produce these emotions; and of their distinction from the qualities that are productive only of the simple emotions of pleasure.

III. The third part of such a work would contain an investigation of the nature of that faculty by which these emotions are received; and the pursuit of it would naturally lead to the important inquiry, Whether there is any standard by which the perfection and imperfection of this faculty may be determined? and to the illustration of the means by which it may be either corrected or improved.'

Whether the subject be strictly and with propriety susceptible of such a division, may perhaps admit of a doubt. The investigation of the *effects* produced on the mind seems necessarily to include the investigation of the *faculty affected*. The former is the only channel of information with regard to the latter; and the contrary supposition appears to contain a metaphysical inaccuracy similar to the ancient idea of a *substance of intension*, distinct from the qualities of which matter was supposed to consist. But when the meaning of the author is more fully explained, the third part may be found to comprehend the consideration of various phenomena, which ought not, in propriety, to be elucidated in the first.

The first of the essays now published contains, at full length, the system of the author with regard to the origin and nature of our emotions of beauty and sublimity.

The second investigates by what means, and to what extent, these emotions are excited by material objects.

Mr.

Mr. Alison ascribes the emotions of sublimity and beauty entirely to the association of material with mental qualities. This is the leading principle which pervades the work. According to him, when certain objects are presented to the eye, they excite, by association, a train of ideas; and these ideas are associated with certain feelings of the mind; which constitute the emotions of beauty and sublimity. Thus the objects we call sublime or beautiful do not themselves contain the sublimity or the beauty, but are only the occasions or causes of a train of thought, the perception of which train is attended with the emotions of sublimity or beauty: 'When any object,' says the author,

'Either of sublimity or beauty, is presented to the mind, I believe every man is conscious of a train of thought being immediately awakened in his imagination, analogous to the character or expression of the original object. The simple perception of the object, we frequently find, is insufficient to excite these emotions, unless it is accompanied with this operation of mind, unless, according to common expression, our imagination is seized, and our fancy busied, in the pursuit of all those trains of thought which are allied to this character or expression.'

Instances in support of this principle, That beauty and sublimity consist in the feeling connected with this train of thought, compose the first chapter.

The second proceeds to shew the *peculiarity* in the train of thought associated with the objects which produce the emotion of sublimity and beauty. This *peculiarity* he supposes to consist,

'1st. In the nature of the ideas or conceptions which compose such trains; and, 2dly, In the nature or law of their succession.'

1. In our ordinary trains of thought, every man must be conscious that the ideas which compose them are very frequently of a kind which excite no emotions either of pleasure or pain. There is an infinite variety of our ideas, as well as of our sensations, that may be termed indifferent, which are perceived without any sentiment either of pain or pleasure, and which pass as it were before the mind, without making any farther impression than simply exciting the consciousness of their existence. That such ideas compose a great part, and perhaps the greatest part of our ordinary trains of thought, is apparent from the single consideration that such trains are seldom attended with emotion of any kind.

The trains of thought which are suggested by external objects are very frequently of a similar kind. The greater part of such objects are simply indifferent, or at least are regarded as indifferent in our common hours either of occupation or amusement: the conceptions which they produce, by the laws of association, partake of the nature or character of the object which originally excited them, and the whole train passes through our mind without leaving any farther emotion

emotion than perhaps that general emotion of pleasure which accompanies the exercise of our faculties. It is scarcely possible for us to pass an hour of our lives without experiencing some train of thought of this kind, suggested by some of the external objects which happen to surround us. The indifference with which such trains are either pursued or deserted, is a sufficient evidence that the ideas of which they are composed are in general of a kind unfitted to produce any emotion either of pleasure or pain.

'In the case of those trains of thought, on the contrary, which are suggested by objects either of sublimity or beauty, I apprehend it will be found that they are in all cases composed of ideas capable of exciting some affection or emotion; and that not only the whole succession is accompanied with that peculiar emotion, which we call the emotion of beauty or sublimity, but that every individual idea of such a succession is in itself productive of some simple emotion or other. Thus the ideas suggested by the scenery of spring are ideas productive of emotions of cheerfulness, of gladness, and of tenderness. The images suggested by the prospect of ruins are images belonging to pity, to melancholy, and to admiration. The ideas in the same manner, awakened by the view of the ocean in a storm are ideas of power, of majesty, and of terror. In every case where the emotions of taste are felt, I conceive it will be found that the train of thought which is excited is distinguished by some character of emotion, and that it is by this means distinguished from our common or ordinary successions of thought. To prevent a very tedious and unnecessary circumlocution, such ideas may perhaps, without any impropriety, be termed ideas of emotion; and I shall beg leave therefore to use the expression in this sense.'

A *connected* series of these ideas is likewise necessary to the production of an emotion of beauty or sublimity. 'Those trains of thought' (says he, which produce the emotions of taste) 'are uniformly distinguished by some general principle of connexion;' and 'no composition of objects or qualities produces such emotions in which this unity of character or of emotion is not preserved.'

The essay concludes with a variety of illustrations of these positions, and with a recapitulation of the argument, with pointing out a 'distinction which appears to subsist between the emotions of simple pleasure, and that complex pleasure which accompanies the emotions of taste,' and by wishing 'to appropriate the term *delight* to signify the peculiar pleasure which is felt when the imagination is employed in the prosecution of a regular train of ideas of emotion.'

The second essay contains an application of the foregoing doctrine to the objects and qualities of the *material world*. 'I think,' says the author,

'It must be allowed that matter in itself is unfitted to produce any kind of emotion. The various qualities of matter are known

to

to us only by means of our external senses; but all that such powers of our nature convey is sensation and perception; and whoever will take the trouble of attending to the effect which such qualities, when simple and unassociated, produce upon his mind, will be satisfied that in no case do they produce emotion, or the exercise of any of his affections.

‘ But although the qualities of matter are in themselves incapable of producing emotion, or the exercise of any affection, yet it is obvious that they may produce this effect, from their association with other qualities; and as being either the signs or expressions of such qualities as are fitted by the constitution of our nature to produce emotion.’

He then proceeds to assign some of the causes for the extent and universality of such associations.

After premising that the terms sublimity and beauty are applied chiefly to the qualities which address the ear or the eye, Mr. Alison goes on to an examination of *sound*. *Simple*, or *uncompounded* sounds, he considers in the following order:

‘ 1st. Sounds that occur in inanimate nature; 2dly. The notes of animals; and, 3dly, The tones of the human voice.’ These, he says, produce emotions of beauty or sublimity only as they are expressive by *association* of certain qualities. This he endeavours to prove, with much ingenuity, by a variety of instances. A section on music, or *compounded* sounds, closes this part of the work; of which we have only room to give the conclusion the author draws to establish his general system:

‘ From the whole, I am induced to conclude that music is productive to us of two distinct and separate pleasures:

‘ . . . Of that mechanical pleasure, which, by the constitution of our nature, accompanies the perception of a regular succession of related sounds.

‘ 2. Of that pleasure which such compositions of sound may produce; either by the expression of some pathetic or interesting affection, or by being the sign of some pleasing or valuable quality, either in the composition or the performance.

‘ That it is to this last source the beauty or sublimity of music is to be ascribed, or that it is beautiful or sublime only when it is expressive of some pleasing or interesting quality, I hope is evident from the preceding observations.’

The last part of the volume relates to objects of *sight*. These the writer examines, 1st, in regard to *colour*, and, 2dly, with respect to *form*. That our ideas of the beauty of colours arise solely from *association* he endeavours to prove by the following considerations:

‘ 1st. The different sentiments of mankind, with regard to the beauty of colours, are inconsistent with the opinion that such qualities

are beautiful in themselves. It is impossible to infer, because any particular colour is beautiful in one country, that it will also be beautiful in another; and there are, in fact, many instances where the same colour produces very different opinions of beauty in different races of men.

If we inquire, on the other hand, what is the reason of this difference of opinion, we shall uniformly find that it arises from the different associations which these different people have with such colours; and that their opinion of their beauty is permanently regulated by the nature of the qualities of which they are expressive.

2dly. It is farther observable that no colours, in fact, are beautiful but such as are expressive to us of pleasing or interesting qualities.

It is observable, farther, that even the most beautiful colours (or those which are expressive to us of the most pleasing associations) cease to appear beautiful whenever they are familiar, or when the objects which they distinguish have ceased to produce their usual emotions.

It may be observed also, that no new colour is ever beautiful until we have acquired some pleasing association with it.

3dly. When the particular associations we have with such colours are destroyed, their beauty is destroyed at the same time.

4thly. If the beauty of colours arose from any original fitness in them to produce this emotion, it is apparent that they who are incapable of such perceptions must be incapable of such emotion. That the blind, however, may receive the same delight from the ideas which they associate with colours, that they do who see, is a fact which I think every one will be convinced of who reads the poems of Dr. Blacklock.

The fourth chapter of the essay contains reasoning exactly similar with regard to forms. These he divides into the *naturally* sublime and beautiful, the *relatively*, and the *accidentally* beautiful. Sublimity of forms is said to arise when those forms are connected with ideas of *danger* or *power*, of *duration*, of *splendour* and *magnificence*, and of *awe* or *solemnity*, and likewise from the *magnitude* of the form alone. It would extend this article to too great a length were we to follow our author through all his positions and illustrations on the beauty of forms; it will be sufficient to present the reader with the general conclusion:

From the illustrations that I have offered in this long chapter, on the Beauty of Forms, we seem to have sufficient reason for concluding, in general, that no forms, or species of forms, are in themselves originally beautiful; but that their beauty, in all cases, arises from their being expressive to us of some pleasing or affecting qualities.

If the views also that I have presented on the subject are just, we may perhaps still farther conclude that the principal sources of the beauty of forms are, 1st, The expressions we connect with peculiar forms,

forms, either from the form itself, or the nature of the subject thus formed; 2dly, The qualities of design, and fitness, and utility, which they indicate; and, 3dly, The accidental associations which we happen to connect with them. The consideration of these different expressions may afford perhaps some general rules, that may not be without their use to those arts that are employed in the production of beauty.

‘ All forms are either ornamental or useful.

‘ I. The beauty of merely ornamental forms appears to arise from three sources.

‘ 1. From the expression of the form itself.

‘ 2. From the expression of design.

‘ 3. From accidental expression.

‘ The real and positive beauty, therefore, of every ornamental form will be in proportion to the nature and the permanence of the expression by which it is distinguished. The strongest and most permanent emotion, however, we can receive from such expressions is that which arises from the nature of the form itself. The emotion we receive from the expression of design, as I have already shewn, is neither so strong nor so permanent; and that which accidental associations produce, perishes often with the year which gave it birth. The beauty of accidental expression is as variable as the caprice or fancy of mankind. The beauty of the expression of design varies with every period of art. The beauty which arises from the expression of form itself is alone permanent, as founded upon the uniform constitution of the human mind. Considering therefore the beauty of forms as constituted by the degree and the permanence of their expression, the following conclusions seem immediately to suggest themselves:

‘ 1. That the greatest beauty which ornamental forms can receive will be that which arises from the expression of the form itself.

‘ 2. That the next will be that which arises from the expression of design or skill. And,

‘ 3. That the least will be that which arises from accidental or temporary expression.

The work concludes with a chapter on the beauty and sublimity of *motion*; and, from the principles already laid down, it is determined that ‘ the most sublime motion is that of rapid motion in a straight line. The most beautiful is that of slow motion in a line of curves.’ But this, in a great measure, depends on the character or expression of the bodies in motion; and it will therefore be found, ‘ 1st, That the beauty and sublimity of motion arise from the associations we connect either with the motion itself, or with the bodies moved; and, 2dly, That this sublimity or beauty, in any particular case, will be most perfect when the expression of the motion and that of the body moved coincide.’

The following conclusion will place before the reader the final result of Mr. Alison's Essays:

CONCLUSION.

'The illustrations that have been offered in the course of this Essay on the 'Origin of the Sublimity and Beauty of some of the principal Qualities of Matter,' seem to afford us sufficient evidence for the following conclusions:

'I. That with each of these qualities we have some pleasing or affecting association; and,

'II. That when these associations are dissolved, or, in other words, when the material qualities cease to be significant of the associated qualities, they cease also to produce the emotions of sublimity or beauty.

'If these points are established, it appears necessarily to follow that the beauty and sublimity of such objects is to be ascribed not to the material, but to the associated qualities; and of consequence that the qualities of matter are not to be considered as sublime or beautiful in themselves, but as either sublime or beautiful from their being the signs or expressions of qualities capable of producing emotion.'

Such is the system which Mr. Alison presents to the public. The work displays much philosophical acumen, happily blended with delicacy and correctness of taste. There is a neatness and simplicity in the construction of the sentences, and an elegance wholly devoid of affectation in the choice of the expression, which is to be found in very few writers, especially on abstract subjects. The following passage on modern gardening, which we select as being short, and constituting a whole, will, we presume, confirm our opinion of the author's style and manner:

'I cannot help thinking that the modern taste in gardening (or what Mr. Walpole very justly, and very emphatically calls the art of creating landscape) owes its origin to two circumstances, which may at first appear paradoxical, viz to the accidental circumstance of our taste in natural beauty being founded upon foreign models; and to the difference or inferiority of the scenery of our own country to that which we were accustomed peculiarly to admire.

'The influence of these circumstances will be perhaps sufficiently obvious to those who recollect, that the compositions which serve most early, and indeed most universally, to fix our taste in this respect, are those which have been produced in Italy and Greece; in countries much superior to our own in the articles of climate and of natural beauty; which are almost sacred in our imaginations from the events by which they have been distinguished, and which, besides all this, have an additional charm to us from the very compositions in which they are celebrated. The poems of Homer and Theocritus, of Virgil and Horace, have been now for a considerable length of time the first poetical compositions to which the youth of modern Europe

Europe are accustomed; and they have influenced accordingly, in a very sensible degree, the taste of all those who have been so early engaged in the study of them. Besides this, the effect of painting, and particularly of landscape painting, has been very great, both in awakening our taste to natural beauty, and in determining it. The great masters in this art have been principally Italians; men who were born amid scenes of distinguished beauty, who passed their lives in copying those features either of real or of adventitious expression with which Italy presented them; and whose works have disseminated in every country where they found their way the admiration of the scenes which they copied. From both these causes, and from the strong prejudice which, since the revival of letters, we so early and so deeply feel in favour of every thing that relates to Grecian or to Roman antiquity, the imagery of Italian scenery had got strongly the possession of our imagination. Our first impressions of the beauty of Nature had been gained from the compositions which delineated such scenery; and we were gradually accustomed to consider them as the standard of natural beauty.

With these impressions it was very natural for the inhabitants of a country of which the scenery, however beautiful in itself, was yet, in many respects, very different from that which they were accustomed to consider as solely or supremely beautiful, to attempt to imitate what they did not possess; to import, as it were, the beauties which were not of their own growth; and in fact to create, according to Mr. Walpole's vigorous expression, that scenery which nature and fortune had denied them.

Such improvements, however, as extremely expensive, could not be at first upon a very large scale. They could, for various reasons, occupy only that spot of ground which surrounded the house; and as they thus supplanted what had formerly been the garden, they came very naturally to be considered only as another species of gardening. A scene of so peculiar a kind could not well unite with the country around. It would gradually therefore extend, so as to embrace all the ground that was within view, or in the possession of the improver. From the garden, therefore, it naturally extended to the park, which became therefore also the subject of this new, but very fortunate mode of improvement: and thus, from the nature of modern education, and the habit we are in of receiving our first rudiments of taste from foreign models, together with the admiration which so many causes have conspired to excite in our minds with regard to antiquity, seems very probably to have arisen from that modern taste in gardening, which is so different from every other that men have followed, and which has tended so much to the ornament of this country.

It is to be observed also, in confirmation of what I have said, that the first attempts of this kind in England were very far from being an imitation of the general scenery of nature. It was solely the imitation of Italian scenery; and it is not improbable that they who first practised the art, were themselves ignorant of the possible beauties which it at length might acquire. Statues, temples, urns, ruins, colonades, &c. were the first ornaments of all such scenes. Whatever distinguished

distinguished the real scenes of nature in Italy, was here employed in artificial scenery with the most thoughtless profusion; and the object of the art in general was the creation not of natural, but of Italian landscape. The fine satire of Mr. Pope upon this subject is a sufficient proof of the degree to which this fashion was carried; and it deserves to be remarked, to the honour of his taste, that he so soon saw the possible beauties of this infant art, and was so superior to the universal prejudices upon the subject.

It was but a short step, however, from this state of the art to the pursuit of general beauty. The great step had already been made in the destruction of the regular forms which constituted the former system of gardening, and in the imitation of nature, which, although foreign, and very different from the appearances or the character of Nature in our own country, was yet still the imitation of nature. The profusion with which temples, ruins, statues, and all the other adventitious articles of Italian scenery was lavished, became soon ridiculous. The destruction of these, it was found, did not destroy the beauty of landscape. The power of simple nature was felt and acknowledged, and the removal of the articles of acquired expression led men only more strongly to attend to the natural expression of scenery, and to study the means by which it might be maintained or improved. The publication also, at this time, of the *Seasons* of Thomson, in the opinion of a very competent judge*, contributed, in no small degree, both to influence and to direct the taste of men in this art. The peculiar merit of the work itself, the singular felicity of its descriptions, and above all, the fine enthusiasm which it displays, and which it is so fitted to excite with regard to the works of nature, were most singularly adapted to promote the growth of an infant art, which had for its object the production of natural beauty; and by diffusing every where both the admiration of nature, and the knowledge of its expression, prepared in a peculiar degree, the minds of men in general both to feel the effects, and to judge of the fidelity, of those scenes in which it was imitated. By these means, and by the singular genius of some late masters, the art of gardening has gradually ascended from the pursuit of particular, to the pursuit of general beauty; to realise whatever the fancy of the painter has imagined, and to create a scenery more pure, more harmonious, and more expressive, than any that is to be found in nature itself.

With respect to Mr. Alison's theory, there is a roundness and simplicity in it which are exceedingly alluring, and before we have examined it we wish that it may be true. On examination, we are disposed, in general, to be satisfied with his principles, and to be convinced by his reasoning and illustrations; but we cannot agree with him in *all* that he advances. Beauty, properly speaking, we do not conceive to depend upon *association*;

* Dr. Warton.

Alison on the *Nature and Principles of Taste*.

although it will not be denied that, in ordinary conversation, the effect of association with other agreeable qualities is frequently denoted by that term. Every pneumatologist almost, and Mr. Alison himself, admits that there are certain sounds and certain colours capable of affording a *mechanical* pleasure to the ear or the eye independent of association; and it appears to us that it is to this capacity of certain sounds and colours to excite agreeable sensations in the corresponding organs, the word *beauty*, properly speaking, is applied. It is almost needless to say that we are not at present disputing the association of the pleasure conveyed by other qualities, corporeal or mental, with the pleasure arising mechanically from agreeableness of colour or sound. We are only endeavouring to shew that the term *beauty* is improperly transferred from the original *mechanical* pleasure to these *adventitious* pleasures which arise from association. This appears to be confirmed by the following circumstance, that we can separate the idea of beauty from every one of the *mental* expressions which are said by our author to constitute beauty; we can even connect it with the opposite quality or expression. Thus we say of one countenance that it is beautiful, but destitute of expression; and of another, that it is expressive, but destitute of beauty. Now, what is *distinguishable* must be *different*, and what is *different*, *separable*. The degree of beauty by no means corresponding with the degree of expression indicates that they are not one, but different sources of pleasure; though the frequency of their co-existence occasions so strong an association between the perceptions of them, that, in common language, they are apt to be confounded.

The same reasoning may be applied to the effect of *utility* or *fitness*. The association between beauty and utility is so frequent, that we, by habit, conjoin the sentiments of approbation which arise from sources completely different. But it is obvious that fitness or utility may be conceived as intimately connected with ugliness as with beauty.

Instead, therefore, of asserting that *material* qualities are, in themselves, totally destitute of beauty, and that they obtain the character only as, by association, they come to indicate amiable qualities of *mind* or *utility*, perhaps Mr. Alison ought to have said that the effect of a *material* object, in exciting a sentiment of pleasure or approbation, is much increased when, with the perception of beauty, the ideas of amiable *mental* qualities or of utility are associated.

We are not perfectly satisfied with what the author says of *taste* in general, in the commencement of the first essay. 'The nature of any person's taste,' we are told, 'is generally determined from the nature or character of his *imagination*, and the

the expression of any deficiency in this power of mind is considered as *synonymous* with the expression of a similar deficiency in point of taste. Peculiar vivacity or strength of imagination is so far from being considered as synonymous with taste, or necessarily connected with it, that we often see those possessed of the one faculty in a supereminent degree, proportionably defective in the other. Shakespeare and Ovid very frequently display the greatest imagination at the moment that they give to taste the most egregious offence. We hear perpetually of the fire and imagination of Homer and Corneille, and the coldness and taste of Virgil and Racine. Indeed nothing is more common than to hear the imagination of an author alledged as an excuse for the violation of decorum and taste. We say a dramatic writer wants taste if he does not preserve consistency of character, or if, in the delineation of his characters, he has gone beyond the truth of nature. We censure him, likewise, if the choice and arrangement of his incidents be not such as to make the strongest and most consistent impression. It will be perceived that in these acts of mind of which taste is the object, it is not the *imagination* but the *judgment* which is exercised.

Upon the whole, however, we have received pleasure and instruction from this publication; it is the work of a thinking and an elegant mind. To us it sometimes appeared too diffuse, in consequence of the frequent repetition of principles, and a superabundance of illustration; to many readers this perhaps may be rather a recommendation than a fault. We hope the author will receive such encouragement as may induce him to overcome his diffidence, and give to the public the *whole* of his inquiries into the nature and principles of taste.

ART. II. Travels to discover the Source of the Nile, &c.

[Continued.]

THE course of our analysis now brings us to the period when our traveller is about to plunge into the depth of African darkness. Here we have little collateral information to compare with that furnished by himself; we can scarce compare his narrative but with itself; it must stand or fall by its own internal consistency or inconsistency. In several of Mr. Bruce's anecdotes, of which he is himself, *comme de raison*, the perpetual hero, we have noticed trains of ideas and modes of expression attributed to the natives of Africa, which, in our judgment, evidently bear an European stamp. Supposing, therefore, that

the outlines are true, the colouring must be false and overcharged. An instance of this kind occurs p. 26 of the third volume. The author being arrived at Masuah, 'the slaughter-house of strangers,' has many altercations with the chief, or Naybe, a tyrant of the most brutal manners and bloodthirsty disposition: he always, however, maintains his firmness and dignity; he here threatens the Naybe with the vengeance of his countrymen in such terms as extort from a by-stander the following exclamation: 'A brave man! *Wallah Inglest!* True English, by G—d.' One Englishman might say this of another; a Frenchman, whose mind, reading, conversation, or actual intercourse, has impressed with a certain idea of our national character, might cry out, *voilà, un vrai Jean Bull*. But we think it extremely improbable that, in a place where an Englishman had hardly been seen before, and where the ignorant and barbarous inhabitants, notwithstanding our possessions in the East-Indies, can have little concern or curiosity about us, they should have been at the pains to frame in their minds a general standard of the English character, to which they might refer particular actions. This trait, therefore, has been inserted or heightened, among many others, for the amusement of the tenants of the upper gallery. Of such manufacture the author is very liberal, particularly after he has introduced Strates, a Greek, a coward and buffoon. Buffoon as he was, we are slow to believe that he could have uttered what the following paragraph puts in his mouth:

'I saw Strates expecting me on the side of the hill. 'Strates,' said I, 'faithful squire, come and triumph with your Don Quixote at that island of Barataria where we have wisely and fortunately brought ourselves; come and triumph with me over all the kings of the earth, all their armies, all their philosophers, and all their heroes.'—'Sir,' says Strates, 'I do not understand a word of what you say, and as little what you mean: you very well know I am no scholar; but you had much better leave that bog, come into the house, and look after Woldo; I fear he has something further to seek than your sash, for he has been talking with the old devil-worshipper ever since we arrived.'—'Did they speak secretly together,' said I?—'Yes, Sir, they did, I assure you.'—'And in whispers, Strates!'—'As for that,' replied he, 'they need not have been at the pains; they understand one another, I suppose, and the devil their master understands them both; but as for me I comprehend their discourse no more than if it was Greek, *as they say*. Greek!' says he, 'I am an ass; I should know well enough what they said if they spoke Greek.'—'Come,' said I, 'take a draught of this excellent water, and drink with me a health to his majesty King George III. and a long line of princes.' I had in my hand a large cup made of a cocoa-nut shell, which I procured in Arabia, and which was brim-full. He drank to the king speedily and cheerfully,

cheerfully, with the addition of, 'Confusion to his enemies,' and tossed up his cap with a loud huzza. 'Now, friend,' said I, 'here is to a more humble, but still a sacred name, here is to—Maria!' He asked if that was the Virgin Mary? I answered, 'In faith I believe so, Strates.' He did not speak, but only gave a hump of disapprobation.

Above two pages more immediately follow in the same strain. Our author prophesies that the spot on which he stands, the source of the Nile, will become part of the dominions of the Empress of Russia!!! Strates tosses his cap into the air, and cries, Huzza, Catherine and victory! But it is unnecessary to insist further upon this topic; the reader, we persuade ourselves, will feel that this is not the language of a Greek in Abyssinia; else we could produce other conversations where the inhabitants of Abyssinia evidently betray an acquaintance with the sentiments and manners of this quarter of the globe. Mr. Bruce speaks of the 'circle' at Koscam just as a morning paper of the levee at St. James's. He is insulted, and supposed to be dangerously wounded in a scuffle; upon which occasion he says, 'Anthulé, in whose house I was, and who was therefore most shocked at the outrage,' &c. Yet, with all this delicacy, they are gross barbarians, and, what is more, acknowledge themselves to be so, and feel Mr. Bruce's superiority on his very first appearance among them.

After many delays and difficulties our traveller, by the assistance of the Naybe's nephew, is enabled to quit Masuah. The reader will probably be thankful to him for his plan of the island and harbour, if accurate. The place is extremely unhealthy, and very destitute of water. In the directions to strangers concerning their diet, the author advises, 1. To remember well the state of his constitution before he visited these countries, lest he should mistake the symptoms of an accustomed disorder for one of the violent and fatal diseases of hot climates, and die of fear; 2. To make no alteration in his diet if he finds himself well; 3. To follow the custom of the sober and sensible inhabitants in point of eating and drinking; 4. Drink largely of water purified by standing a night upon sand that has been washed and sifted into it, which we are told is little inferior to the finest Spa water, though we cannot imagine what can give it the briskness; 5. In Nubia never scruple to throw yourself into the coldest river or spring you can find. Such rules as these, and an enumeration of the diseases of Masuah, will not much serve the traveller, or instruct the physician and physiologist: the author's theory of the operation of an hot climate is, that it deprives the blood of its serum. We do not wonder at meeting with such trite and superficial opinions; but at the same

same time, we cannot commend them even in one who is not a professional writer.

In his way to Abyssinia Mr. Bruce is obliged to pass through the desert of Samkar, rendered insecure by the wandering and lawless tribes of the Shiho and Hazorta, who give him some alarm, but do him no damage. Afterwards he has to climb the lofty mountain Taranta, on whose summit the barometer fell to 18½ inches French, the thermometer being 59. Since Hannibal crossed the Alps, no harder expedition has been achieved by mortal man than the ascent up this hill. The road was incredibly steep, rough, and uneven, every where intersected with torrents, or encumbered with huge pieces of rock. 'It was with great difficulty we could creep up, each man carrying his arms and knapsack.' The quadrant had been carried by eight men, four at a time, the other four relieving them by turns. The bearers despaired of being able to carry their burden up the mountain, as a thing beyond the possibility of human strength. In this emergency Mr. Bruce, *supponit ingentes numeros*, and with the assistance of a single Moor, carries it four hundred yards over the most difficult and steepest part of the mountain. They then place the iron foot of the quadrant ten yards higher, and, with their clothes torn, and hands and knees all cut, mangled, and bleeding, they professed themselves able to carry the two telescopes and time-keeper also. Shame, however, so powerfully operated upon the rest of the company, that each exerted his utmost endeavours, and the instruments were carried near half way up this terrible mountain by about two o'clock, though they only began to ascend it at half past two in the same afternoon. We should willingly attribute this retrocession of time to the printer's inadvertency, had not the author shewn that he himself is perfectly equal to the grossest inconsistency.

The sum of his observations upon Tigré, the first Abyssinian province which he traverses, is, that it is one entire rock, having but a few spots about Adowa where wheat will grow. Here, we are told, they have three harvests annually:

'Their first seed-time is in July and August; it is the principal one for wheat, which they then sow in the middle of the rains. In the same season they sow tucusso, teff, and barley. From the 20th of November they reap first their barley, then their wheat, and last of all their teff. In room of these they sow immediately upon the same ground, without any manure, barley, which they reap in February; and then often sow teff, but more frequently a kind of vetch, or pea, called Shimbra; these are cut down before the first rains, which are in April. With all these advantages of triple harvests, which cost no sowing, weeding, manure, or other expensive process, the farmer in Abyssinia is always poor and miserable.

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' In Tigré it is a good harvest that produces nine after one, it scarcely ever is known to produce ten; or more than three after one, for peas. The land, as in Egypt, is set to the highest bidder yearly; and, like Egypt, it receives an additional value, depending on the quantity of rain that falls, and its situation more or less favourable for leading water to it. The landlord furnishes the seed under condition to receive half the produce; but I am told he is a very indulgent master that does not take another quarter for the risk he has run; so that the quantity that comes to the share of the husbandman is not more than sufficient to afford sustenance for his wretched family.'

The form of the mountains of this province is too extraordinary to be passed over unnoticed, we had almost added,—or to be credited. ' Some of them are flat, thin, and square, in shape of an hearth-stone or slab, that scarce would seem to have base sufficient to resist the action of the winds. Some are like pyramids, others like obelisks or prisms, and some, the most extraordinary of all the rest, pyramids pitched upon their points, with their base uppermost!' The reader will now surely allow that a man who travels far, may see strange things.

In this province they are said to tan hides to great perfection, and at Adowa to manufacture coarse cotton cloth, which circulates in Abyssinia in place of silver coin.

At the city of Axum he meets with some antiquities, which he supposes to be the works of the Ptolemies. An obelisk, with a great deal of carving in a Gothic taste, is figured. The situation of this place gives the author an opportunity of criticising Lobo and his translator, Johnson, very severely, and, in one or two instances, very justly. Johnson had said, with the zeal of a translator, that ' the Portuguese traveller has amused his reader with no romantic absurdities or incredible fictions he meets with no basilisks that destroy with their eyes.' With this panegyric Mr. Bruce very properly contrasts a passage of Lobo, in which he is very near destroyed by one of those serpents that dart their poison from a distance. They have, according to him, a wide mouth, with which they draw in a great quantity of air, and, having retained it some time, eject it with such force as to kill at four yards distance. ' I only escaped,' says Lobo, ' by being somewhat farther from him.' It will readily be granted that such a serpent is an equivalent for the most formidable basilisk.

Soon after quitting Axum, our traveller meets with an incident which many have found it extremely difficult to believe, both before and since the publication of these travels. It was an instance of a custom which he afterwards found prevalent in Abyssinia, the eating of raw and living flesh. We will not take upon us to say that, in his description of an Abyssinian feast

feast (p. 381), he has used no amplification when he says the prodigious noise made by the animal during the cutting off of its flesh is the signal for the company to sit down to table; and mentions other circumstances, which we must suppress as being equally repugnant to decency and humanity: but we have no scruple in admitting the general fact. It is well known that the diet of many barbarous nations consists of things more offensive to our ideas of cleanliness at least than that of the Abyssinians. We have no doubt that originally the human brute tore to pieces and devoured, like other beasts of prey, in the keenness of hunger, whatever animals fell within his grasp; and why might not the practice, from mere habit, be long continued in a country where dead flesh would so rapidly pass to the more disgusting state of putrefaction. But we do not rest our conviction upon general considerations only. Other testimonies, in our opinion unexceptionable, may be brought in confirmation of the fact. As a specimen we shall quote an Arabian author who wrote at Mecca in the thirteenth century. The following is a translation of his words: *Domos habitant Abyssinii stipulis compactas et boum stercore oblitas, cibumque capiunt crudum. Quod de re certiores me fecit, qui adfuerat cum Hati David Ben Saif Arad [who was king of one of the Abyssinian provinces] ventriculum bovis semicoctum comedisset; quod autem in eo de stercore reliquum erat fluebat ad palatum. Idem virum etiam vidit qui gallinam comederet* JAM CANENTEM *. A ludicrous commentator on the work before us might quote from the English newspapers, the achievements of the celebrated eaters of living cats.

After some molestation from one of the petty chiefs of the country, some terror from the roaring of lions, and the loss of a mule, which was devoured in the night by hyænas, our traveller and his retinue pass the Waldubba, or *valley of the hyænas*; a territory entirely inhabited by monks, who, for mortification's sake, have retired to this unwholesome, hot, and dangerous country, voluntarily to spend their lives in penitence, meditation, and prayer. This valley, too, is the only retreat of great men in disgrace or disgust. They, however, shave their hair, and put on the cowl here, renouncing the world for solitude, and taking vows which they resolve to keep no longer than exigencies require, for they return, when opportunity offers, to the world again, leaving their cowl and sanctity in Waldubba. From this valley, the road of the caravan to Gondar leads over the top of Lamalman, the highest mountain in all Abyssinia.

* Macrizi Historia Regum Ilamiticorum Abyssiniae ex editione Th. Link. p. 5. Lugduni Batavorum, 1790.

The author tells us he does not know by what fatality the road takes this singular and inconvenient direction.

On his arrival at Gondar, the capital, he finds the king and Ras Michael absent; and to them his letters were directed: and he had not a single person to whom he could apply. By great good fortune the brother of the principal merchant in Abyssinia, who was himself absent, to whom also he had letters, though in the page before he seems to have forgotten them, proves a worthy sensible man, and places Mr. Bruce in an house in the Moorish town, which may be considered as a suburb, and consists of three thousand houses. Here he is visited by Ayto Aylo, a person of great wealth, distinction, and respectability, who never was in the Moorish town before, and who, on approaching our author, 'uncovered his head and shoulders, as if he had been approaching a person of the first distinction.'

It would have very much contributed to elucidate the narrative if there had been placed here, at the commencement of the transactions in Abyssinia, a list of the principal personages who bear a part in them. Mr. Bruce is almost every where tedious and inaccurate; but here the numerous *dramatis personæ*, and the indistinctness with which they are mentioned, add a degree of perplexity which will try the patience of the generality of readers. We shall attempt a specimen of this kind, as it will enable us to give, in a few words, an outline of those personal adventures which are detailed at such great length, and indeed constitute the bulk of these heavy volumes.

JAMES BRUCE, Esq. the hero of the piece.

TECLA HAIMANOUT, the king, sensible, affable, courteous, and friendly to the author, ever after he shot a farthing candle through three shields and a table *, but to his subjects cruel and bloodthirsty, insomuch that he ordered, in cool blood, a Shum, or petty chieftain, and his son, to be hanged on the spot, because a thorn caught his upper garment as he was riding along. The kings of Abyssinia are always accompanied by an executioner during their march.

RAS MICHAEL, governor of Tigré, in full power on the author's arrival, afterwards overpowered and banished. He poisoned the last, and perfectly ruled the present, king: he is described as silent, reserved, and sensible. Wherever he marched, his way was marked by fire and sword.

* Have they farthing candles in Abyssinia? Will tallow retain its consistence in that hot country?

FASIL, a cunning and daring rebel, once defeated by Michael, and afterwards reconciled to him, but not cordially.

ABBA SALAMA, third in dignity in the church, and first religious officer in the palace: a man of great wealth and debauched life, though he had taken vows of poverty and chastity. He had in Gondar above seventy mistresses; when he fixed his desires upon a woman, he forced her to comply under pain of excommunication, never having recourse first to the more indirect and gentle means of seduction, gifts, attendance, or flattery. He is hanged for advising the Abuna, or supreme ecclesiastical officer, to excommunicate the king. He had always been an enemy to the author, and the Franks in general.

GUSO and **POWASSON**, the leaders of the successful opposition to Ras Michael, whose grand-daughter was married to the latter.

AMHA YASOUS, prince of Shoa, a young man of the most amiable character and liberal sentiments.

GUANGOUL, chief of the eastern Galla, and beyond controversy, though he appears but once, the most distinguished character in the drama, the hero himself excepted. On a visit of ceremony to the king, his long hair was plaited and interwoven with the bowels of oxen; it hung down part before his breast, and part behind his shoulder. 'He had likewise a wreath of guts about his neck, and several rounds of the same about his middle; below which was a short cotton cloth dipped in butter, and all his body was wet and running down with the same.' He rode on a cow with monstrous horns, without any saddle. The king, at sight of the savage, was seized with an immoderate fit of laughter, and ran into another apartment. Guangoul, dismounting and entering the tent, took the king's vacant seat for one designed for himself, and 'down he sat upon the crimson silk cushion, with the butter running from every part of him.' It is high treason to sit upon the king's seat. The attendants all fell upon poor Guangoul, who at last owed his life only to his ignorance. Ever afterwards the king's stool was placed with its face on the carpet, in order to prevent such accidents. The whole scene was afterwards acted for the amusement of the court, at the particular desire of the elegant Ozoro Esther. The affronted Galla chief goes over to the rebels, but is attacked and cut to pieces by

AYTO CONFU, Ozoro Esther's son by a former husband: he was cured of the small-pox by Mr. Bruce.

DOHO, dwarf to Ras Michael.

STRATES, merry-andrew to Mr. Bruce.

AZAGE TECLA HAIMANOUT, 'chief justice of the king's bench in Abyssinia.'

OZORO ESTHER, wife to Ras Michael, a beautiful, delicate, and sentimental lady; affectionate and attentive to her family beyond the strength of her elegant frame, and to Mr. Bruce a friend at once firm and tender. If she instigated Ras Michael to slay the unfortunate Woolheka alive, and to have his skin stuffed and exposed, this was but from affection for her former husband; and if she prostituted her person to the king, it was only, we suppose, to give a proof of her loyalty.

It happened that, at the time of Mr. Bruce's arrival, the small-pox had infected a number of persons of note. A father and his daughter died under the roof of the dowager queen. Mr. Bruce had with great prudence declined interfering, while the monks undertook to preserve them by prayers, processions, and charms. This catastrophe having afforded a striking proof of the inefficacy of these means, his assistance was solicited, and the entire management of the patients was committed to him. It was thus probably that he acquired the great estimation in which, both according to his own and Sir William Jones's account, he was held in the country.

This credit might undoubtedly have procured a man of judgment and observation the opportunity of gathering much useful and curious information. But on our author this advantage has been too much thrown away; and when, instead of a simple and faithful picture of Abyssinian manners, we find a long and idle parallel between Persian and Abyssinian customs, which, after all, the author himself tells us amounts to nothing, since these customs and ceremonies prevailed universally in the East, we sincerely wish that he had been satisfied with the reputation of an adventurous traveller; it had been more agreeable to us to regret *his* silence than *our* disappointment. The freedom and influence of the fair sex (the author often talks of the Abyssinian ladies) would be a curious fact in so barbarous a country; and still more so the institution that answers to that of Italian *cicisbeos*, if we could depend on the accuracy of the information. To marriage no ceremony is necessary, and the parties quit each other at pleasure. A son of the king by a slave has the same chance for succeeding as any other of the royal offspring. We expected particular and minute information concerning the confinement of the collateral branches of the royal family; but the author only mentions it in general terms. The proclamation which precedes the king's progress has a magnificent sound. 'Cut down the Kantuffa in the four quarters of the world, for I know not whither I am going.'

We pass over the state of religion, circumcision, excision, the inquiry into the Abyssinian tenets respecting the single or double nature of Christ, as subjects in themselves little interesting, and
by

by no means recommended by the manner in which they are treated. The sixth book attracts us by the 'full account' it professes to give of the Nile. The author made one unsuccessful attempt to reach its source. He, however, arrived at the celebrated cataract of Alata, which he describes in the following terms:

'The cataract itself was the most magnificent sight that ever I beheld. The height has been rather exaggerated. The missionaries say the fall is about sixteen ells, or fifty feet. The measuring is, indeed, very difficult; but, by the position of long sticks, and poles of different lengths, at different heights of the rock, from the water's-edge, I may venture to say that it is nearer forty feet than any other measure. The river had been considerably increased by rains, and fell in one sheet of water, without any interval, above half an English mile in breadth, with a force and noise that was truly terrible, and which stunned and made me, for a time, perfectly dizzy. A thick fume, or haze, covered the fall all round, and hung over the course of the stream both above and below, marking its track, though the water was not seen.'

The sources of the Nile, which he discovered in a second excursion, are placed in latitude $10^{\circ} 59' 11''$ north, and longitude $36^{\circ} 55' 30''$ east from Greenwich. He concludes, from very insufficient grounds, as the reader will see by comparing p. 32 with p. 642 of Vol. III. that these sources are more than two miles above the level of the sea. The sources are three in number, situated in a marsh, and little mounds or altars are raised about them, for divine honours are said to be paid to the river by the neighbouring tribes. Having received some tributary streams, and fallen down two precipices, it reaches the lake of Dembea, through which it is said to preserve its current and colour for seven leagues; a fact we are just as ready to believe as that there are conical or pyramidal mountains standing on their point. The same thing was once said of the Rhone and lake of Geneva; but the observations of later travellers have shewn the report to be a pure fable; and Mr. Bruce does not give any account of his particular examination of a circumstance so improbable; he only tells *totidem verbis* that it is so. About latitude 18 the Astaboras joins the Nile, and, in the angle formed by the junction of these two rivers lies, in our author's opinion, the island Meroe, where indeed D'Anville places it. The following table of rain in Abyssinia will explain the cause of the fertility of Egypt:

Total of Rain that fell in ABYSSINIA in the Years 1776 and 1771, in the Rainy Months.

G O N D A R.			K O S C A M.		
1770.			1771.		
		Inches.			Inches.
March and April	- -	.39	February and March	- -	.664
May	- -	2.717	April	- -	.085
June	- -	4.307	May	- -	2.501
July	- -	10.089	June	- -	6.388
August	- -	15.569	July	- -	14.360
September	- -	3.834	August	- -	10.019
		<hr/> 35.555	September	- -	7.338
					<hr/> 41.355

In the sixteenth chapter the author inquires whether Egypt is the gift of the Nile, and decides in the negative; his reasons, as far as we can understand them, are very unsatisfactory. That there is now no soil in the beds of the Abyssinian rivers, but that their channels are rocky, is an argument that at once shews the author not to be conversant in inquiries of this kind. The various powers that produce the dilapidations of mountains bring fragments of rock into the beds of the torrents; then they are rolled along, and attrition reduces them to particles of a size capable of being suspended in running water. Thus it is that the various *deltas* of the earth have been formed, and a thousand lakes filled up. Page 675 some experiments are related, from which it appeared that as the water was taken lower down the Nile, the sediment it deposited was larger; at Syene, latitude 24, nine times as much as at Sennaar, latitude 13. Of this result we doubt much, and it proves nothing: wherever the Nile gets its mud, it will deposit it when stagnant; and thus it is contended that Egypt was formed. That the increase was a foot in an hundred years, is a supposition we agree with the author in rejecting. The rise has probably not been sensible in the period of authentic history; indeed cultivations and the numerous interfections would tend to depress the soil by draining it, as a bog sinks when canals are cut in it; and the flats by the sides of rivers are, in their state of nature, always more or less approaching to bogs.

In the disquisition on the Nilometer there seem to be some good observations; and if the measures given of the several pecks are just, the inquirers into the history and peculiarities of this most interesting country will be much indebted to the author for his observations.

As

As we do not intend to follow the long and tedious account of the civil war in Abyssinia, we shall be able to finish our observations on the remaining part of this work in another number; and in that we shall chiefly confine ourselves to the appendix. It would be an endless task to enumerate what we expected and wished, but have not found in the superfluity of useless matter. One desideratum, however, relative to our own species, the greatest that can be in a work of this kind, we will mention; it is, an accurate description with drawings of the Abyssinians and neighbouring tribes. We have in the front of the second volume, a head of Ras Michael; and from time to time something is said of the yellow hue of one tribe, and the black colour and woolly hair of another. The long hair of the Abyssinians is distinctly noticed; but we have found nothing upon which we can rely as illustrative of the natural history of man. The portrait of Gregory of Ludolph presents very much the colour, features, and crisp hair of the southerly African. Its character is quite different from that of Mr. Bruce's Ras Michael; upon which we can the less depend as he says the original bore a most striking resemblance to Buffon, which we will venture to say is not true of the copy.

[*To be concluded in our next.*]

ART. III. *Letters, addressed chiefly to a young Gentleman, upon Subjects of Literature; including a Translation of Euclid's Section of the Canon; and his Treatise on Harmonics; with an Explanation of the Greek Musical Modes, according to the Doctrine of Ptolemy. By Charles Davy, M. A. Rector of Onehouse, in Suffolk. 8vo. 2 vols. 10s. Payne and Son, London. 1787.*

THESE Letters appear not to have been written originally with the view of publication; they are the produce of a private correspondence: but the subjects of them being more of a permanent than a temporary nature, there was the less occasion for continuing them in that obscurity in which, it seems, they had long been confined. They relate chiefly to the Greek language and the ancient music; two branches of knowledge with which the author appears to be very conversant. The structure and power of the Greek verbs occupy much of his attention; and his observations on these subjects, though in general not new, are judiciously collected, and will prove useful to those who would prosecute such grammatical disquisitions. It will be sufficient for us to give, as a specimen, a part of his remarks on the use of the middle voice:

‘ Besides the active and passive voices, which are found in verbs of all languages, the Greeks have another called the middle voice; it is so named because it has a middle nature between the other two voices, partaking somewhat of each, the agent of such middle verbs being active in impressing the energy, and passive in the reception of it: thus

‘ *τυπῶ*, active, signifies, I beat.

‘ *τυπῶμαι*, passive, I am beaten.

‘ *τυπῶμαι*, middle, I beat myself. There is no occasion for a number of instances; to have pointed out the principal is sufficient; and by a proper attention in the course of reading Greek, examples of middle verbs may be found in almost every page.

‘ But it is to be observed that all middle verbs have not this reflexive sense in equal force; some of them are truly and strictly reciprocals, the energy of the verb falling *directly* upon the agent; there are others which reflect the energy *obliquely* upon the agent, and that with various degrees of obliquity; and others, again, which recede farther still from strict reciprocity, and seem to mark only a *stronger energy* than would be expressed by the verb active, though they still retain the character of a reflexive sense by their attachment to the agent, and by not suffering the energy to quit it entirely. This is what I take to be the substance of your account.

‘ In the following passages I think there is a scale or gradation of middle sense from strict reciprocity, downwards to stronger energy only.

1. *πολεῖν ἐπιμιζομαι ἀνδρῶν.* Callim. Hymn to Dian.
I will intermix myself.

2. *πέπλῳ ποικίλῃς ἡμισχετο.* Eurip. Medea. 1162.
She threw around herself.

3. *ὥπερ τῶς Θυννίως σκοπιάζεται Ὀλπίς ὁ γριπτεύς.* Theocr. I. vii.
He looks him out the Thunnies, or looks them out for himself.

4. *Νῦν δ' Ὀλυμπία στεφανώσαμενς.* Pind. Olymp. 12.
Having procured himself to be crowned.

5. *ἐρασσάτο γαίαιχος Πρῶιδων.* Pind. Olymp. 1.
He loved much.

‘ In these passages the middle sense of the verbs seems to be gradually shaded off, as it were, from *ἐπιμιζομαι*, a perfect reciprocal, down to *ἐρασσάτο*; the meaning of which might have been expressed by the active aorist *ἐράσσε*, but not so emphatically, for *ἐρασσάτο* would have only signified *he loved*, whereas *ἐρασσάτο* signifies that *he loved with ardour*, or (still to preserve a shadow of reciprocity) *he loved for himself, or for his own sake*.

‘ There are many verbs, both primitive and derivative, which are never found with the active terminations, but have only the middle and passive voices; these do not seem to be comprehended in what has been said above of middle verbs which are regularly formed: but,

but, upon farther consideration, I have no doubt but such would all be found as truly middle verbs as the other.

It is to be observed that in verbs which have three voices, the sense of the middle voice depends upon that of the active; and as sometimes the middle bears only an allusive or figurative relation to the active, it is difficult to pronounce a verb truly middle in such circumstances, without recurring to the precise signification of the active voice. To explain what I mean, I shall take the instance of *κοπτω* and *κοπτομαι*, the former of which signifies I *beat*, and the latter I *beat myself*, or I *lament*. Now if *κοπτω* were lost, it would be impossible to tell that *κοπτομαι* was a truly middle verb—apply what I have here said to the verbs whose actives are *really* lost; it is but reasonable to conclude that if these actives could be recovered, so as to obtain the true genuine meaning of them, their middle voices would appear to be *truly* middle. Nor is it at all wonderful that so many active verbs *should* be lost; the Greek, like all other languages, we must suppose was improved from some rude archetype; to expect perfect and distinct remains of *this* in the productions of the refined and elegant ages of Greece, would be as absurd as to search, with the expectation of finding *pure Saxon*, in the language of Pope and Addison. The obsolete dialect is, in either case, intimately blended, and interwoven with the polished language. A knowledge of this, as a separate dialect, most probably remained at the time when the best Greek classic authors wrote, as that of the Saxon does now amongst us; and therefore the learned amongst them understood the full force of these verbs, by being within reach of their origin, although the modern readers of their works should not be able fully to comprehend it at the distance of so many centuries. This general observation may serve to account for the want of a striking middle sense in some verbs of this class; but there is much less frequent occasion to recur to it than might fairly be imagined.

On the subject of the Greek accents our author discovers much ingenuity and learning. He inquires whether the elevation of the voice, by the acute accent, has any effect upon a syllable as to its length; that is, whether the acute accent necessarily increases the time of a short syllable, to which it is frequently applied, or continues that of a long one, so as to alter the due proportion of quantity, as it is called, in either case.

The proposition above stated is the opinion of some eminent scholars, who argue for the propriety of retaining the Greek accentual marks, as well as of others who have contended for the total rejection of them. Both parties arguing from a mistake concerning their use and application, have formed, on each side, a conclusion apparently inconsistent with Grecian elocution: those who have written in favour of the accentual marks being retained, maintaining, at the same time, the propriety of altering the times of syllables, according to their supposed powers at least in prose; whilst others have rejected them entirely as
absurd,

absurd, because of their presumed inconsistency with quantity, which the ancients never violat:d, either in prose or verse.

The accentual characters having been added in poetical compositions, has greatly perplexed those who considered them as marks of quantity; for that the quantity of syllables in verse should be regulated agreeably to the supposed power of the acute accent, was too glaring an absurdity to be maintained. Nothing, therefore, remained in this case but, with Vossius, to consider the accentual characters as misapplied marks of emphasis, or otherwise as mere musical notes.

Our author observes, the supposition that an acute accent always lengthened the time of a syllable, which some learned men have affirmed, either to favour a dismissal of the accentual characters entirely, or to support an opinion that the quantity ought to be changed when it was applied to a short syllable, is owing to a mistake of the manner in which the voice is supposed to raise the acute in speaking, which the least acquaintance with the nature of musical notes would have prevented. This remark, we think, he illustrates in a satisfactory manner; and we should likewise join him in opinion respecting the celebrated powers of the ancient Greek musicians. 'For my own part,' says he,

'I must acknowledge myself an infidel with respect to the wonderful tales of ancient instrumental music, and ascribe its extraordinary effects, if they ever were produced, chiefly to the force of that sublime poetry of which it was the accompaniment. Instrumental music, by itself, is capable of inflaming the appetites, whose objects, in general, are fixed by the constitution of our nature, and of exciting vague emotions of a higher kind; but I believe it never raises what are properly called passions by its own intrinsic power, although it hath a natural power of allaying them when raised; it may, indeed, excite *emotions*, as I have said, which differ from *passion* in this respect, that they do not include such a desire as carries us out to action for want of a determined object, but an emotion seldom fails to grow into a passion whenever suitable objects present themselves, apparently worthy of our pursuit, with a probable expectation of acquiring their possession or enjoyment.'

Our author having translated Euclid's Section of the Canon, and his treatise on Harmonic, it would be unnecessary for us to observe, that he appears to have a great taste for music. We must add, in justice, that his taste is delicate and refined. Of the pleasures of poetry we find him likewise not unsusceptible; and in this department we meet with some specimens of his genius. The Letters, however, are more calculated to afford instruction than entertainment. On various parts of the Greek language Mr. Davy has collected much useful information.

confirmed by judicious remarks; and on the subject of ancient music he is equally ingenious and scientific. In the course of the work we meet with an interesting account of the earthquake at Lisbon in 1755.

ART. IV. *A Letter and Queries to Dr. Priestley relative to the Principles of the Corporation and Test Acts; occasioned by his Sermon preached at Birmingham on the 5th of November, 1789.* 8vo. 1s. Bew. London, 1790.

THE ingenious author of this little performance begins his subject by a few words in favour of the Socratic manner of reasoning to which he wishes to reduce all controversy, as the only method of convincing men that the strong hold they conceive themselves to have attained by the justness of their opinions is not so impregnable as they imagine. At the end of a debate, says our author, 'each party salutes its own champion with Peans of victory; but who hath really the advantage remains as much a question at the close of the day as it was before the fight began: so that the contest ends with no better effect than to leave the minds of the disputants themselves, and of their respective adherents, exasperated against each other; while the cooler and more dispassionate spectators often find it so difficult to form their judgment as to make them think it hardly worth while to inquire what the fair state of the question may be—what the principles, equally admitted by both parties, or peculiar to either—and how far these are to be received as self-evident, or proved, or capable of proof.' To remove these inconveniencies the author proposes that whenever any person conceives himself so far master of a position as to explain his meaning, he should be expected to answer every fair question that may be proposed to him on the subject. Regardless of the petulance that may attend some queries, he is to consider himself as bound to answer every inquiry without wandering beyond its import. But if he suspects any questioner so far under the influence of prejudice as to be unable to comprehend the truth, he shall have the privilege of placing *him* in his own chair, and, by a similar mode of questioning, first divest him of his false opinions, in order to make room for his receiving the truth. By these means there is some reason to believe that men, finding the difficulty of maintaining their own grounds, would be ready to suspect the foundation they stood on, and, instead of only inquiring into the fallacy of other opinions, would first learn the justice of their own; nor would they be so much shocked that men should think differently from what they conceive

ceive to be the truth, when they found their antagonists had reasons to urge in their behalf which never before occurred to them.

After this the author, instead of saying any thing against the petition, or answering any objections that may be made to his opinion, submits a number of queries to the Doctor; to some of which we conceive it will be difficult for that ready writer to make any reply.

We have often in our labours had occasion to observe how much easier it is to make objections to any system, whether philosophical, religious, or political, than to establish a new one. By the Socratic mode of reasoning each would be under a necessity of defending his own, instead of declaiming against any other; which we conceive would very much shorten controversial debates, if it did not even bring them to an issue.

ART. V. *Observations made on a Tour from Bengal to Persia, in the Years 1786 and 1787. With a short Account of the Remains of the celebrated Palace of Persepolis; and other interesting Events. By William Franklin, Ensign on the Hon. Company's Bengal Establishment, lately returned from Persia.* 8vo. 5s. boards. Cadell. London, 1790.

THE author of this volume, we are told, is the son of the late Dr. Franklin, the translator of Sophocles. Being a supernumerary officer on the Bengal establishment, and laudably desirous of employing his leisure to his improvement in the Persian language, he obtained, he informs us, a furlough for that purpose. His principal residence was at Shirauz, where, by living in a Persian family, and conforming to the customs of the country, he had the best opportunity of gratifying his curiosity respecting the manners of the people. Considered as the production of a young man, his work has considerable merit. He appears to have examined objects with great industry, and with that scrupulous affection for truth, which constitutes the first merit of a traveller. The following account of the character of the modern Persians will not be unentertaining to our readers:

* In attempting to say any thing of the character of the Persians, I am sensible of the difficulty of the undertaking, from my being so short a time amongst them. An acquaintance with the real character of a people is only capable of being attained by a very long residence; yet as, during my stay in Persia, from the situation I was placed in, by living in a native family, I had an opportunity of seeing more of the nature and disposition of the middling sort of people, and

and their manners and customs, than perhaps has fallen to the lot of most travellers, I am induced to give the few observations I made during that period. The Persians, with respect to outward behaviour, are certainly the Parisians of the East. Whilst a rude and insolent demeanor peculiarly marks the character of the Turkish nation towards foreigners and Christians, the behaviour of the Persians would, on the contrary, do honour to the most civilised nations: they are kind, courteous, civil, and obliging to all strangers, without being guided by those religious prejudices so very prevalent in every other Mahomedan nation: they are fond of inquiring after the manners and customs of Europe; and, in return, very readily afford any information in respect to their own country. The practice of hospitality is with them so grand a point, that a man thinks himself highly honoured if you will enter his house and partake of what the family affords; whereas going out of a house, without smoking a *Calean*, or taking any other refreshment, is deemed in Persia a high affront; they say that every meal a stranger partakes with them brings a blessing upon the house: to account for this we must understand it as a pledge of faith and protection, when we consider that the continual wars in which this country has been involved, with very little cessation, since the extinction of the Sefi family, have greatly tended to an universal depravity of disposition, and a perpetual inclination to acts of hostility. This has lessened that softness and urbanity of manners for which this nation has been at all former times so famous; and has at the same time too much extinguished all sentiments of honour and humanity amongst those of higher rank.

The Persians, in their conversation, use such extravagant and hyperbolical compliments on the most trifling occasions, that it would at first inspire a stranger with an idea that every inhabitant of the place was willing to lay down his life, shed his blood, or spend his money in his service; and this mode of address (which in fact means nothing) is observed not only by those of a higher rank, but even amongst the meanest artificers, the lowest of which will make no scruple, on your arrival, of offering you the city of Shirauz, and all its appurtenances, as a *Peishkush*, or present. This behaviour appears at first very remarkable to Europeans, but after a short time becomes equally familiar. Freedom of conversation is a thing totally unknown in Persia, as that *walls have ears* is proverbially in the mouth of every one. The fear of chains which bind their bodies has also enslaved their minds; and their conversation to men of superior rank to themselves is marked with signs of the most abject and slavish submission; while, on the contrary, they are as haughty and overbearing to their inferiors. The excessive fear and awe they stand in before the great, is exemplified in a circumstance I shall mention, which happened when I accompanied Mr. Jones, of the Bussora factory, to the Persian camp, in an audience we were admitted to with Jaafar Khan. The Khan had ordered Mr. Jones to be shewn his horses; who, having seen them, was asked which he liked the best. Mr. Jones told him (through me) that he approved very much of the stud in general, but that two horses (naming them) were entitled to more particular attention. This the man who accompanied us, and who was in the capacity of a gentleman-

gentleman-usher, interpreted to the Khan in the following terms :
 ' He says that all the horses are the finest that ever were seen ; but as
 ' to the two marked out, their equal is not to be found in any part
 ' of the world.' And at this answer the Khan himself seemed pleased ;
 no doubt from having been used to no other language from his
 infancy.

' The Persians, in their conversation, aim much at elegance, and
 are perpetually repeating verses and passages from the works of their
 most favourite poets, Hafiz, Sâdi, and Jâmi ; a practice universally
 prevalent from the highest to the lowest ; because those who have
 not the advantage of reading and writing, or the other benefits arising
 from education, by the help of their memories, which are very re-
 tentive, and what they learn by heart, are always ready to bear their
 part in conversation. They also delight much in jokes and quaint
 expressions, and are fond of playing upon each other ; which they
 sometimes do with great elegance and irony. There is one thing
 much to be admired in their conversations, which is, the strict at-
 tention they always pay to the person speaking, whom they never
 interrupt on any account. They are in general a personable, and in
 many respects a handsome, people ; their complexions, saving those
 who are exposed to the inclemencies of the weather, are as fair as
 Europeans.

The women in Persia, as in all other Mahometan countries,
 are treated with the most suspicious jealousy. In the streets
 they are never unveiled, and are seldom visible but to their rela-
 tions. After marriage they are little better than slaves to their
 husbands. These, our author informs us, are even offended
 when an inquiry is made concerning the health of their wives.
 To call them by name is never permitted ; and the following is
 the only allowable mode of address : ' May the mother of such
 ' a son, or such a daughter, be happy ; I hope she is in health.'
 When it is considered how such gloomy manners must darken
 the comforts of domestic life, and how ineffectual they are in
 guarding that virtue which is so much the object of suspicion,
 we cannot too warmly congratulate ourselves upon the liberty
 enjoyed by women in our own country. If a sense of honour
 will not preserve them from infidelity, in vain shall we have re-
 course to eastern tyranny to secure their innocence.

From Shirauz our author made an excursion to view the
 ruins of Persepolis. He seems to have examined the remains of
 that celebrated palace with an attentive eye ; and we have only
 to regret that he was unable to make a drawing of what he has
 described with so much diligence.

Besides his observations on what fell immediately under his
 own inspection, Mr. Franklin gives us a history of Persia from
 the death of Nadir Shah in 1747 to the year 1788. The ma-
 terials for this narrative he collected from oral testimony ; there
 existing, he tells us, no written account of that period. Indeed
 the

the numerous, rapid, and bloody revolutions which have taken place during that short space of time, must have deterred every man of genius from writing a horrid tale of unvaried slaughter, which it is more than probable, if he spoke freely, would have proved fatal to himself.

Upon the whole, we venture to recommend this work as containing both useful and entertaining information respecting the present state of Persia.

ART. VI. *Characters and Anecdotes of the Court of Sweden.* 8vo. 2 vols. 10s. boards. Harlow. London, 1790.

WE are told, in an advertisement prefixed to this work, that it was written originally in the Swedish language. Should this be true, it has evidently been translated by a foreigner, since it exhibits repeated instances not only of false grammar, but of the improper introduction or omission of the articles *a* and *the*, which an Englishman must have avoided. Notwithstanding these defects, it is an interesting performance. It is evidently the production of a person who has lived in the society which he describes, and is written with the taste and ease of a courtier. The highest personages of Sweden are made to pass before the eye of the reader in a pleasing succession. He becomes intimately acquainted with their characters, and through them with the real state of the Swedish nation. In a country where the people have a share in the government, the follies and vices of men of rank, and the intrigues of women of fashion, are overlooked for the more important concerns of civil liberty; but in a nation where the king is every thing, and the subjects without his smiles are nothing, the splendour of a court must possess almost irresistible attractions. They who are honoured with the royal favour will become objects of general regard, and their whole conduct will be thought worthy of notice, if not of imitation. To them the constitution of their country must be a prohibited, and perhaps a dangerous, subject of enquiry: they have every temptation, therefore, to devote themselves entirely to pleasure and vanity.

Though the author has entered fully into a detail of the amorous intrigues of the principal characters of the court of Sweden, he has not neglected information of a more important nature. The following account of a late political manœuvre of Gustavus the Third will not be uninteresting to our readers:

‘ The boldest stroke ever given to the Swedish constitution was the annihilation of the senate. That body, as ancient as the kingdom itself, had been respected in all former revolutions; and though its
authority

authority has been more or less circumscribed, its existence has always been preserved. According to the form of government established in 1772, the unanimous dissent of the senate was required to counterbalance the opinion of the king; such a case has not happened these sixteen years; and it would be very singular if a monarch with his persuasive talents, and with an unbounded power to dispose of the places in the senate, should not have at least one voice on his side. The king's motive, therefore, could not be to shake off that feeble control, which yet kept up the appearance of the ancient constitution of the country. There must be some other cause for such an extraordinary step.

As very few are in the secrets of King Gustavus, it would rather appear a presumption to point out his motive with any degree of certainty; the only way of coming near the truth is to take an exact review of the state of affairs, and from combining circumstances draw a conclusion of what may be the most likely, if not the identical cause.

The senate has for several centuries been the principal support of aristocratical interest in Sweden. Intituled to the administration of government during the absence of the sovereign, they have commonly profited of an event so favourable to their ambition, and seemed very unwilling to part with the authority once put into their hands. During the stay of Charles XII. in Turkey, the senate made several encroachments upon the royal power, and at last went so far as to convoke a sort of diet, which, though it ended abruptly in consequence of the unexpected return of the king, yet it had already laid the foundation to the events of 1718, as may be concluded from a project of a new form of government, presented for the approbation of the Princess Ulrica Eleonora, six months before the death of her brother, whom she was secretly appointed to succeed, in prejudice to the Duke of Holstein, a son of her elder sister. It is notorious how the senate disposed of the name of the late King Adolphus, and that it was stamped on acts to which the king did not choose to give his consent. It had also, in the present reign, been proposed to the senate, at the breaking out of the conspiracy in Finland, that a diet should be assembled, even without the consent of the king; and though it was not complied with, it was enough to give warning to the king of what might happen in other circumstances.

The violent opposition in the house of nobility, during the last diet, perhaps also contributed to confirm the king in his resolution of lessening the influence of that order, if he had any such ideas before.

It is probable that the king had already in his mind decided the fate of the senate when he provided himself with the indirect consent of the other orders by the plausible proposition, 'That all causes respecting the life, honour, or property, of his subjects, should be decided, in the last instance, by a supreme court composed of members of all orders, and thus every one should be judged by his peers.' This regulation was certainly worthy a government which affects to preserve all the appearance of liberty; and it could not fail being approved. The king, availing himself of this consent of the three orders, had thus a lawful power to make a change in the senate, to whom the supreme juridical authority formerly belonged in conjunction with the

the king, who had only a double voice upon such matters. But the change was no less than to reduce the senate of the kingdom to a mere court of justice, divested of all participation in political affairs, or in any part of government.

What the king has gained by this innovation is obvious. There is now not the least shadow of authority but what derives from him; and thus, either present or absent, he is always the chief promoter of every step that shall have any appearance of order or justice; and without those colours very few enterprises will succeed in Sweden.

What the nation has gained by that institution is rather ideal, as is often the case with liberty itself, in political respects. It is certainly a noble privilege to be judged by one's peers; an advantage denied before to the commons, as none, except the classes of the nobility, could have a place in the senate; but, if we except the respectable personal character of the new members, it is difficult to conceive how one Mr. Elers, for instance, knight of the Polar Star, and first secretary in the king's chancery, can have any more interest in common with the other orders of burgeses and peasants, than with the nobility; or why their rights should be safer in his hands now than some years hence, when his merit and services may perhaps be rewarded with a coronet. There has seldom been heard any complaints against the sentences of the senate; and every one who has a good cause will think it rather a happy circumstance that some members in the new supreme court of justice are appointed out of the former.

Among those, the high chief justice Count Wachtmeister would have had every voice in his favour, if his trust had depended upon the public choice. The king could not give a greater instance of benevolence to his subjects, than to put their rights and welfare in such hands. For though Count Wachtmeister is not looked upon as a very great lawyer himself, his integrity, humanity, and good sense, is proof against all the artifices of those who excel in the profession. He loves justice, and knows how to find her out.

It is very laudable in a person of his birth, and a more than independent fortune, to have employed himself in the study of the law, with such a zeal and laboriousness that he had passed through all the ordinary exercises of the bar at the age when very few give any attention to serious business. As he was above any view to make his fortune, it is visible he could have no other than to serve his country.

After having learned from his proper experience to know the nature and duties of all the lower employments in the law business, even that of a clerk to a country judge, he entered into the king's chancery; and his protocols in the sessions of the senate made him known to the king.

It is one of that monarch's eminent qualities that he is an excellent judge of merit; and within very few years after their first acquaintance the king had already elevated Count Wachtmeister to the place of chief justice, with the rank and prerogatives of a senator.

There had of old been a supreme officer of the law called *Riksdagshövding*, or high chief justice of the kingdom, with a pre-eminence before all the rest of the senators. This high office the king has re-established

re-established in favour of Count Wachtmeister, lodged him in a magnificent palace, formerly belonging to the family of Piper, and furnishes him with the means for keeping up such a dignity, without injuring his own fortune.

To this highest degree of human greatness to which a subject can aspire, the Count had been advanced before the age of thirty; but he is so little fond of all the pomp and grandeur that surrounds him, that he is more often seen on foot, in a dark great-coat, without the star of the royal orders, and without even a servant to attend him, than he is seen in his coach and six surrounded with livery.

To his new dignity is also united the presidentship in the king's-bench; in short, all that belongs to the distribution of justice in the whole kingdom is under his immediate care; and nobody has ever had the least apprehension of his being partial to his own order, in case any of its members should have intended an unjust law-suit against any persons of the other orders; nor will the poorest peasant fear to claim his rights against the most opulent nobleman.

From these reasons I should be apt to conclude that the new institution is perhaps more favourable to the monarch's own views, than of any particular advantage to his subjects. But what entitles King Gustavus to the eternal gratitude of the Swedish people is, the extension of several essential privileges of the nobles to all the citizens, or established inhabitants of the kingdom: such are, the perfect enjoyment of personal liberty, unless one loses it by being lawfully found guilty of any capital crime; the right of possessing lands and estates of whatever nature; a free commerce with the products of the country; the reversion of crown-farms to the children and heirs of the occupant; the admission of the fourth order into the secret committee of the diet. Such advantages will elevate the minds of even the lowest class among the people to the noble ambition of freedom, and render the Swedes worthy of that blessing; as well as the sovereign who granted them has proved himself worthy to govern a free and noble-spirited people.

Every citizen of Sweden will be entitled to look upon the first nobles in the kingdom as his peers: as they are subjects under the same laws with him, he enjoys with them an equality of privileges, and may perhaps have given proofs of an equal zeal for the service of his country.

Though we could extract from this work several lively anecdotes, which might amuse our gayer readers, yet we shall presume even upon their forgiveness, if, instead of such quotations, we present them with the following character of a Swedish nobleman, who was not only an honour to his country but to human nature:

Count Charles Scheffer is no more; but his memory is dear to all who knew him, and his name will be respected as long as virtue is valued upon earth. He set out early in the world with all the accomplishments the most liberal education can give, and with those benevolent dispositions which are more common in youth, but which in

in him were equally warm to the latest period of his life. He could not but believe on the goodness of the human heart, when he judged of others' sentiments by his own. He is perhaps the first politician who made humanity his principal care. When he was ambassador to the court of France, a scheme of pacification was the first subject that exercised his talents; and though in that respect he acted only in a private character, without any orders from his court, yet his first essay was received with an uncommon attention; and he had so justly weighed the interest of the belligerent powers, that the articles stipulated in the treaty deviated very little from his plan.

Universally beloved in France, and delighting in an intercourse with the learned as well as the fashionable world in those regions, he left them with regret when called to the senatorial purple in his native country.

The retreat of Count Tessin having left vacant the place of governor to the prince royal, no one could be found more proper to succeed him than our young senator, who joined to all the great and amiable qualities of Count Tessin, a greater frankness of heart and more solid learning. The uncommon accomplishments of his royal pupil, as well as the affectionate regard that prince, in his maturer age, ever paid to the faithful guide of his younger years, are so many proofs how well Count Scheffer deserved such a trust. Having participated in the fate of his friends in the alternate rise and fall of the struggling parties in Sweden, and found himself deprived of his place in the senate, he could not be prevailed on to accept it again, as most of the other deposed senators did; he preferred the most retired station in life to the most eminent place of honour, in which neither public esteem, nor the purity of his own conscience, could secure him from popular insult.

He had too much vivacity in his temper to be revengeful: thus I do not think that he was moved by any resentment of past injuries to promote the fall of the Russian party in Sweden, and co-operate in the revolution. I am rather apt to persuade myself, that he saw no other means of preventing the misfortunes which threatened his country from internal divisions, or of putting in force the many salutary regulations, he was continually meditating for the general economy of the kingdom. His conversations with the king commonly ran upon no other topic. He had made a short sketch of the political and economical state of the kingdom, with the most likely means of promoting public happiness; and having discussed separately every article with the king, and obtained his approbation, he used, every new year, to present the king with a summary account of what had already been put in execution, and what yet remained to do. During the first years of the king's reign the greatest regard was paid to his patriotic zeal; and one must own that this part of the king's reign was the most fertile in useful institutions for public economy; but other objects having since divided the king's attention, his majesty seemed to take less pleasure in those matters; and Count Scheffer saw himself obliged to leave them, for fear of being tiresome.

He had gained a great point in having placed Baron Lilljencrantz as secretary of state in the finance department, and would occasionally

forward some favourite scheme by this means; as the king for some time honoured the Baron with an almost unbounded confidence.

Where Count Scheffer could not engage the influence of administration, he set at work the patriotic spirit he had himself so much endeavoured to spread among his countrymen. A society, proposed and formed by Mr. Modeer, for encouraging public economy in several branches, took new life under the direction of Count Scheffer, who obtained the king's sanction for the institution under the name of *The Royal Patriotic Society*, laid the foundation of its capital by a present of about a thousand pounds sterling, and engaged all the members to an annual contribution. The example of the Count has been followed by many others; and the society is now enabled to bestow a great number of prizes, not only on economical questions, which are proposed every year, but also on practical husbandry; for draining of marshes, improvements in the culture of lands, artificial meadows, stone houses and walls, plantations of trees, &c. and what has produced a particular good effect are, the honorary rewards distributed among servants employed in rural economy, and who have staid in their places above twelve years, and behaved to the satisfaction of their masters.

Gold medals, of five guineas value, are also given on restoring drowned persons to life by the methods used in England and France; and for which purpose the instruments are deposited in every watch-house. In short, there is no object of common utility left unpromoted by this association, nor does any act of humanity escape their notice and encouragement.

The transactions of the society, published under the care of the chief secretary, Mr. Modeer, contain several treatises adopted by the society, and the best answers to the proposed questions.

An economical journal, published every month, was begun and kept up three years by Mr. Ristel, then secretary to the society, afterwards the king's librarian. It has since been continued by Mr. Modeer. It presents successive views of the state and progress of the economical science, and observations on practical husbandry, founded on experience, and applicable to the climate and position of Sweden.

All these institutions are so many lasting monuments of Count Scheffer's active zeal for the public good. The society has eternised its gratitude towards his memory in a medal, remarkable for its simplicity and truth; it is Minerva presenting the emblem of immortality, with the motto, *Quod Patriæ Studuit*.

This justly celebrated zeal for his country was always his predominant passion; and his care extended to branches which one would think far remote from the attention of a statesman and counsellor.

The superintendency of the hospitals and lazarettos of the Kingdom belong to the chancellor of the royal order of Seraphim; Count Scheffer was no sooner invested with that dignity, than one would have thought the poor and sick the sole objects of his solicitude. There was not an old bachelor, in easy circumstances, from whom the Count did not, one way or other, obtain a will for charitable purposes; and the hospitals are now, in many Swedish towns, the most spacious buildings. The establishments for employing the industrious poor, in
order

order to provide for their subsistence, have also been forwarded by the same beneficent spirit.

By politeness and inclination very attentive to the fair sex, he never heard of a woman under misfortunes but with a desire of serving her; not to mention his good offices and intercessions with persons who could protect the suffering fair, he also paid numerous pensions to widows and orphans, and left by his will his whole fortune to an establishment, serving as an asylum for women of quality and good character, but who were deprived of sufficient support from their families. He had already in his lifetime bought the house, and settled on it a yearly revenue for the maintenance of twelve ladies, under the care of a widow of the most respectable character, a sister of the late Count Creutz, prime minister and senator of the kingdom. He has also considerably extended the benefit of the order of Waditena, in which now a great number of young ladies are received for a small sum paid for the star of the order, which they are allowed to wear together with the habit, which is a very genteel dress, and in the mean time less expensive, because it is always the same, and leaves no room for the extravagance of fancy or fashion. The sum raised by the money paid on admission is added to the funds of the order, and serves to provide very handsome pensions to those who, in an unmarried state, lose their parents, or by some misfortune are reduced to want the support of the institution.

If such generous endeavours deserved a great regard from the fair sex, he gained them no less by all those little attentions which are sure to render a man agreeable. He would keep up a conversation for hours together on dress, needlework, and other female occupations; would take the warmest interest in all that affected them; rallied with sprightliness on the most serious subjects; had some delicate compliment ready on every occasion; knew how to make a small present in a manner that increased its value; all this accompanied with the most insinuating cheerfulness, a very handsome figure, and the most elegant neatness about his person, could not fail to please.

Though he was extremely partial to beauty, and could probably have had his choice among the fair, yet his marriage was rather a match of convenience than of love on either side. The famous General Düring, who accompanied Charles XII. on his speedy journey from Turkey to Sweden, had two daughters, not very well provided with the charms of their sex; one of them was a very sensible woman; the other was extremely sickly, and weak both in body and mind. Their father, advanced in age, wished to see them, before his death, under the care of some generous friend, who could support them in their right to a considerable landed estate, and treat them with that friendly indulgence which might supply the loss of an affectionate father.

The General, with all the frankness of an old warrior, told Count Scheffer he thought him the most honest man he knew, and wished he would accept his fortune with the charge of his daughters. The Count, sensible of the confidence of so respectable a man, accepted the proposal, and the ceremony was performed; but before night the bridegroom was taken ill, and retired to his own room. He soon

recovered, but ever left the lady undisturbed; the rather, as it seemed also to be her earnest desire.

In other respects he behaved in a manner to deserve her most tender friendship. She passed her life very agreeably in his company, and at her death she left him, by her will, in full possession of the estate. It is true he had spent great sums of his own in rebuilding the mansion house, and embellishing a very barren situation. He had just finished his plan of a garden in the Chinese taste, when his death left his estate at Torsöe in the sole possession of his sister-in-law, who had for several years been lame, and could not have been expected to outlive the rest of the family.

Gardening and agriculture made the principal amusement of Count Scheffer's latter years. Such occupations are the common refuge of every sensible being tired of the world, and cured of ambition by its many disappointments. A country life was the first destination of man; and we all, through greater or lesser circuits, come back again to nature.

The tranquillity of rural scenes leaves the soul leisure to enjoy its own feelings, and opens the heart to humanity. The farmer, visiting his lord in town, is nothing but a farmer, a being of inferior kind, made for labour and paying of rents; but in the country he is a man, part of the same species with his noble master. Count Scheffer not only received his tenants with cordiality at his house, but also returned the visit; and his visits were such as those of superiors ought to be, not a mere civility, but a true blessing to those who received them. He inquired into their circumstances with the kindest solicitude; and if their property was not sufficient for stocking the farm, or something else was wanting to their happiness, they were sure of being relieved as soon as they had made him the confidant of their situation. To avoid all appearance of partiality, he did not visit one more than the other; he made a round among them all, and when he came to the last he began a new turn.

These were his morning walks, which he took almost every day by way of exercise. Nobody ever led a more regular life; he commonly rose at five in the morning, made his fire himself, and finished his letters and other business of importance before any one in the house was stirring; at nine he took his chocolate, at ten he was dressed for the day, and ready to see company; at eleven he took his ordinary walk, and was commonly home at one, and made a light breakfast with those who were come to dine with him on the day; he then retired for a short time, and gave his orders according to what company he had; and at two o'clock the dinner was on the table.

Every one knew his hours, and neither himself or his friends were perfectly at ease when they happened to come later than one o'clock; but after the first instant of embarrassment was over, he was all cheerfulness and attention for the remainder of the day; retiring only between four and six o'clock to dispatch business, when there was any, or else to read, or write down any thing that was remarkable enough to enter into his journal, which he had continued from a very early period of life. There were only some few select friends who ever had the sight of this work, and I know not what became of

of it after his death; if it should be ever published, it will be a most interesting and curious present to the literary world. It is written in French; and though it is a first sketch, there are very few corrections, and the character of the greatest elegance.

He understood Latin, Italian, English, and German, well enough to read authors; but French was the most familiar to him, and his style in that language would be no disgrace to any member of the French Academy. Neither had he neglected his mother tongue; several of his public speeches have been cited as models of Swedish eloquence; and his *Principles of Economical Government*, in which he has given a concise view of the plan he proposed to be followed in Sweden, presents a clearness of reasoning and an eloquence of style, which gives a double satisfaction to the reader; and his system would already have been put in execution, if private interest was not in general a more powerful motive than the public good.

Men of genius and learning looked upon him as their common protector, and many have been forwarded by his friendly exertions. It has been said that he sometimes interested himself for persons who afterwards did no honour to his discernment: but a benefactor, prompted only by the pleasure of doing good, is not to blame because one or two out of an hundred may prove unworthy of his kindness. However, among those who have had any considerable share in his favour, there are none totally void of merit, if we except one Sackenjelm, who had cost him a great deal of trouble and money to no purpose. But his endeavours to make any thing of this poor subject were rather the consequence of duty than of choice, the man being son to the steward of the Count's father, by whom he had been warmly recommended to the friendship and protection of the family. No dislike whatever could make Count Scheffer forget this; and when by repeated experiments he was at last convinced that the gentleman was literally without genius, he left him the enjoyment of a very handsome estate for life, under the inspection of a person of confidence, who took care of the estate as well as of the gentleman.

As Count Scheffer was sincere in his friendship, he had also great forbearance with his friends. Their faults would sometimes bring on very warm expostulations, but never alter his sentiments towards them. His great vivacity of temper totally disappeared when in company with old people; and he never manifested the least mark of his natural impatience at their slowness and infirmities. He would stay for hours together with his old friend Roenow, who was so deaf that he sometimes wanted to have the words repeated ten times over before he could comprehend them, and spoke himself so slowly, that one might easily forget the beginning of a sentence before he had brought it to the end. This tedious companion never doubted but that his lively friend was extremely delighted with his conversation.

One who bore that respect to an advanced age deserved to enjoy it longer himself; but his friends were denied the pleasure of paying him the same attention. A sort of rheumatic weakness in his hands occasioned his journey to Achen, where his complaint was rather increased than cured. It changed into a disorder in his legs, for which good physicians did not think proper to apply any remedy;

but on his way home he met with a quack, who persuaded him that nothing was more easy than to cure him. By the prescriptions of this Galenus the disorder, it is true, was removed from the legs, but it now lodged itself in the breast, and soon put an end to a life that had done so much honour to humanity.

He died with the same cheerfulness in which he had lived, and without any other anxiety than about the fate of his charitable institutions, as he had been obliged to employ on his journey part of the money destined for their benefit: but his worthy brothers, the Senator Count Ulrick Scheffer, and the Field-Marshal Baron Peter Scheffer, set his mind at ease on this subject by resigning what right they might have to his inheritance, and promising to do every thing in their power for the support of his generous and useful intentions.

Besides anecdotes and characters the author gives an account of the different literary academies, theatres, and royal orders, in Sweden. In the view which he has presented to us of the court, we cannot avoid remarking that the Counts and Barons seem the only objects offered to our notice. But when it is considered that the younger sons of younger brothers, to the latest generation, have all an equal claim to these titles they can bear no shadow of comparison with that of a peer, or even of a lord by courtesy, of Great-Britain. When unconnected with fortune or a lucrative employment, they seem an injury rather than an advantage to their possessors.

Upon the whole, we recommend these volumes as containing much entertainment, and as apparently affording a candid and impartial description of the present state of Sweden,

ART. VII. *Advice to the Future Laureat; an Ode.* By Peter Pindar, Esq. 4to. 1s. 6d. Kearsley. London, 1790.

ECCE iterum Crispinus! Peter, to speak in poetical language, weaves his web with more than usual rapidity; yet we do not perceive that the work suffers by the expedition with which it is done. The 'Advice' appears to possess the same singularity and spirit with our poet's former works; with them too it wants that reverence for the higher powers which we have already more than once noticed with regret. Like the Arabian tribe, who are said to feed on lions, our adventurous author *will* be fed only at the expense of the great, of kings and emperors. We dare say he thinks them noble game; but once more let us whisper in his ear, 'the sport is dangerous.'

He who writes in the following strain will never be poet laureat:

TOM

TOM prov'd unequal to the laureat's place;
He warbled with an attic grace:
The language was not understood at court,
Where bow and curt'sy, grin and shrug, resort;
Sorrow for sickness, joy for health, so civil;
And loves that with each other to the devil!

Tom was a scholar—luckless wight!
Lodg'd with old manners in a musty college;
He knew not that a palace hated knowledge,
And deem'd it pedantry to spell and write.
Tom heard of royal libraries, indeed,
And weakly fancied that the books were read:

He knew not that an author's sense
Was, at a palace, not worth finding;
That what to notice gave a book pretence,
Was solely paper, print, and binding!

Some folks had never known, with all their wit,
Old Pindar's name, nor occupation,
Had not I started forth—a lucky hit,
And prov'd myself the Theban bard's relation.

The names of Drummond, Boldero, and Hoare,
Though strangers to Apollo's tuneful ear,
Are discords that the palace folks adore,
Sweet as sincerity, as honour dear!

The name of Homer, none are found to know it,
So much the banker soars beyond the poet;
For courts prefer, so classically weak,
A guinea's music to the noise of Greek:
Menin aside Thea, empty sounds,
How mean to—' Pay the bearer fifty pounds!'

Angels and ministers of grace, what's here!
See suppliant Sal'sb'ry to the bard appear!
He sighs—upon his knuckles he is down!—
His lordship begs I'll take the poet's crown,

Avaunt, my lord!—Solicitation, fly!
I'll not be Zany to a king, not I;
I'll be no monarch's humble thrush,
To whistle from the laurel bush;
Or rather a tame owl to hoot
Whene'er it shall my masters suit.

I have no flatt'ries cut and dried—no varnish
For royal qualities, so apt to tarnish,
Expos'd a little to the biting air:
I've got a soul, and so no lies to spare;—
Besides, too proud to sing for hire,
I scorn to touch a venal lyre.

Avaunt,

Avaunt, ye sceptred vulgar—purpled, ermin'd!
 The muse shall make no mummies, I'm determin'd.
 World, call her prostitute, bawd, dirty b——,
 If meanly *once* she deals in spice and pitch;
 And faves a carcase, by its lyric balm,
 So putrid, which the very worms must damn.'

This short poem consists of two parts. In the commencement of part second the author all at once feels himself metamorphosed into a king, and describes the change in the following spirited lines:

' My soul assumes a loftier wing;
 I'm chang'd, I feel myself a king!
 I'm sceptred—on my head the crown descends!
 To purple turn'd my coat of parson's grey,
 Now let my majesty itself display,
 And show that kings and glory may be friends.

Yet, though I feel myself a king,
 I hope, untainting, that the crown descends—
 Not on my people's shoulders bids me spring,
 And cry, forgetful of myself and friends,
 ' Blood of the gods within my veins I find—
 ' Not the mean puddle of that mob, mankind.'

He goes on to tell us whom and what he would reject, how merit should be rewarded, and how the arts and sciences should flourish. Sarcasm, and his peculiar drollery, runs throughout, and he concludes the whole with saying, in his *own* way, he would do much good, and make every body so happy, that

' A farthing shall not blush to bear our head.'

ART. VIII. *The Grammatical Wreath; or a complete System of English Grammar; being a Selection of the most instructive Rules from all the principal English Grammars. In Two Parts. Part I. Containing such Rules as are necessary for the Instruction of Youth, with pertinent Examples for their Elucidation. Part II. Such further Rules and Observations as are needful for the Attainment of the English Language in its utmost Purity and Elegance. A Work not only calculated for the Improvement of the Inhabitants of Great-Britain in their native Tongue, but from which the English Language may be acquired by Foreigners with the greatest Facility. By Alexander Bicknell, Esq. 12mo. 4s. boards. Baldwin. London, 1790.*

NOTWITHSTANDING the great number of English grammars which has been published of late years, it must be acknowledged that scarcely any of them is in every point unexceptionable,

unexceptionable, or calculated to answer all the purposes of general utility. Some, as Mr. Bicknell observes, are too concise in one part, and too prolix in others; while some pass over hastily, or even omit, many of the fundamental parts, either concluding their readers to be already acquainted with them, or thinking them beneath their attention. Hence it arises that those who wish to acquire a knowledge of the English language must have recourse to more than one grammar, before they can obtain a set of rules as may complete their instruction on the subject. The author of the present grammar has endeavoured to supply these defects, and we think with success. We shall describe his plan in his own words:

‘ The first part is made as concise as possible; such rules only being admitted as are necessary for acquiring a regular and progressive, but limited, knowledge of the language; such as may be easily digested by the youthful mind, before it has attained that strength which would enable it to bear those of a more intricate and refined nature. And the common method of question and answer has been preferred in this division, as it is generally allowed to be the best mode of impressing any science on the memory of youth.

‘ The second part (where the method of question and answer is dropped, and every particular denoted under a different head) is of a much greater extent than the former; every distinction is therein fully treated of; so that it contains every additional rule, at least as many as are needful; for were every rule and remark to be collected, they would extend the work beyond all bounds; as they have been multiplied by the numerous authors of grammars almost *ad infinitum*. Enough, however, will be found therein for a thorough acquirement of the English tongue.’

This grammar is not intended solely as a school-book for youth in the first stages of their learning, but is rather written for the use of the young gentlemen belonging to the principal schools and academies; and likewise for foreigners. The work is well executed, on a judicious plan, and cannot but prove highly useful.

ART. IX. *Invocations addressed to the Deity, the Ocean, and to Woman; to which is added, the Dissolution, a Fragment.* 12mo. 1s. 6d. Stalker. London, 1790.

IT is extremely difficult to know under what class we are to place this kind of profaico-poetical composition. It may perhaps be said; that as neither rhyme nor measure are necessary in the formation of a poem, and as invocations, reveries, meditations, &c. are denominated poetry when constructed in verse, that

that there can be no difficulty in determining under what description they should fall. But then a new question will arise, whether every thing in measured numbers is a poem? and here there will be as little difficulty in determining in the negative.

Leaving this business of arrangement to our editor, proceed we to the different parts of this *amphibious* production. The invocation to the Deity is something like the introductory part of a long prayer, for which it might very well have served had not a little apostrophe to Milton brought us back to created beings. The whole favours, as usual, of a dedication to some earthly potentate; but it is in some respects more awkward because, from the infinitely greater number of favours received, we are obliged to recount a greater number of circumstances well known by the person to whom they are addressed; so that the long relation of facts from Sir Christopher Hatton to Sir Walter Raleigh, each introduced by 'You know, Sir Walter,' cannot but frequently obtrude itself on the reader.

The second address, 'To the Ocean,' is free from this objection, and has much fire, nerve, and some description. To give it a still more poetical air, an episode is introduced; but this is unfortunately left unfinished, or our former doubts might have been solved.

The Invocation to Woman is such as might be expected from one who declares himself in love.

The Fragment on the Dissolution, in many parts, reminds us of Young's Last Day. Indeed the author shews many traits of a temper much resembling that strong but unconnected writer.

ART. X. *The Partition of the Dominions of the Pope, preceded by that of the Ottoman Empire; and Considerations on Heraclius, the reigning Prince of Georgia. Translated from the French Manuscript of Elias Habescei. Small 8vo. sewed. Cooper, Calcutta. 1790.*

THE first book of this volume consists of considerations on Heraclius, the reigning Prince of Georgia, whom Mr. Habescei represents as a man of great spirit and activity. It appears to be the opinion of the latter that Heraclius will yet greatly extend his dominions towards the south; but if he does not attempt it on the present occasion, when the Ottoman power is engaged with other formidable enemies, he cannot expect that his efforts will prove more successful at a future period. Intermixed with the Considerations on Heraclius we meet with some anecdotes of Prince Alexander, whose grandfather had formerly been king of

of Georgia. The history of this prince, who appears to have been the sport of fortune, affords a remarkable and affecting instance of the instability of human greatness. Successively protected and caressed by the Empress of Russia, the Khan of Persia, and the Grand Signior, he was in the end sacrificed by them all to their political connexions with Heraclius; and lives, if he yet lives, in a state of obscurity and pitiable wretchedness. We likewise meet with an interesting account of the prophet Mansur.

In the subsequent part of the volume the author treats of the partition of the Ottoman empire, and the dominions of the pope, both which he confidently predicts will be dismembered by other European powers. We agree with him in opinion that, in the course of time, the papal dominions will doubtless suffer a dissipation; but he seems to have condescended on too early an epoch for the partition of the Ottoman empire. In the mean time, whatever truth may be in Mr. Habesci's predictions, he is a lively, agreeable, intelligent, and entertaining writer, well acquainted with the world, and divested of national prejudices.

ART. XI. *La Supercherie par Amour, &c. The Lovers Strangers, or the pretended Son; a Comedy, in Three Acts, performed for the first Time at Paris, at the King's Comedie Italienne 1788.*
A Paris, chez Cailleau, Prix 1 Livre 10 Sols.

THE outlines of this little piece are as follow: St. Albe, a young gentleman arrived only a few months from India, finding a man in his sister's apartments at midnight, draws upon and wounds him. In consequence of this he flies directly to Lyons, where the first object that strikes his attention is a lady (Madame de Jennemour) at her window, with whom he falls desperately in love. This little incident induces him to fix himself at Lyons, under the assumed name of Verval. Mr. Lisimon, the father of Madame de Jennemour, had been married at Pondicherry about twenty years before, to a lady, contrary to the consent of her father, who in revenge confined her in a convent, and pretended that she and her infant son were dead. At the close of his life, however, he had made the discovery, and in consequence the youth had sailed to Europe. His name was Verval, the same as St. Albe had assumed; and about this time he is expected at Lyons.

Lisimon's domestics, therefore, hearing that a person of the name of Verval is at the inn, have no difficulty in concluding him to be their expected guest; and La Fleur, St. Albe's valet, learning the circumstance, acquaints his master of the opportunity

tunity he has of being introduced to his mistress. St. Albe is unwilling to practise such a delusion; but the prospect of a familiar intercourse with Madame de Jennemour overcomes his scruples. In the mean while the true Verval is announced by his servant, and a conversation between him and Lasseur ensues in the presence of Lisimon, &c. in which Lasseur has the address to overcome all Lisimon's scruples, and St. Albe remains master of the field. But this is not the only difficulty. St. Albe's sister, after the affair between her brother and the gentleman found in her apartment (to whom it appears she was privately married) had agreed to meet the latter at Lyons; and an accident happening to her chaise near Lisimon's house, she is received as a guest of Madame de Jennemour. The embarrassment she feels at the sight of her brother prevents her making at first any discovery; but the arrival of Lisimon's real son makes any thing of this kind unnecessary. In his person St. Albe sees the gentleman with whom he had the rencontre, and his sister her husband. This soon produces a *dénoûment*, and Lisimon consents to his daughter's union with St. Albe, who feels no difficulty in reconciling himself to his sister's marriage. Such is the fable of a comedy written for a nation that prides itself in admitting on its theatre none but natural incidents, and such characters as are usually met with. Without being too fastidious on the probability of a brother and sister meeting at the same house, when engaged on different pursuits; or that a youth who had never seen his father since he was twelve months old, should in his way to his house marry without his knowledge; without observing such trifles as these, and taking it for granted that all the characters are natural, we shall only lament that all the wit our dull conceptions can discover consists in the impertinence of one servant to his master, and the honest dulness of another when confronted by the impudent roguery of the former.

If this be nature, we cannot help wishing that comedies should be something better than nature, or something that might have a tendency to improve and embellish society.

ART.

ART. XII. *Manners and Customs in the West-India Islands; containing various Particulars respecting the Soil, Cultivation, Produce, Trade, Officers, Inhabitants, &c. &c. with the Method of establishing and conducting a Sugar-Plantation; in which the ill Practices of Superintendants are pointed out: also the Treatment of Slaves, and the Slave-Trade.* By J. B. Moreton. 8vo. 3s. stitched. Richardson. London, 1790.

THIS book may be called the young man's companion to the West Indies, being written by one who resided five years in Jamaica, to a youth supposed to be making up his mind whether he should engage in such an enterprize. We doubt not but the advice given him as a book-keeper, negro driver, or overseer, may be very just and useful. Those who have filled such departments are doubtless the best able to instruct others. The author, however, does not stop here. He teaches the planter himself what will be most to his interest; and not contented with this, which may indeed be connected with his five years department, he becomes a divine, a physician, a lawyer, a statesman, and a poet of course. In many of these it would be cruel to expose all his blunders; for the man certainly does not want understanding, nor is his book without its usefulness. But it is dangerous to aim at too much; for we have not yet enumerated all that our author wishes to shine in. In the second page, after some *grand* descriptions of the sea, we have an apostrophe on a ship:

‘What a beautiful and surprising structure is a well built ship! wherein we can swiftly and securely travel, in defiance of the winds and waves, over the most dreadful monsters of the deep, and visit the remotest quarters of the globe.

‘Eye Nature’s walks, shoot folly as it flies,
And catch the manners living as they rise.’

We would not offend our readers by dilating on the strange incongruity of the various parts of this sentence. But our author is a poet himself:

‘Each night when I lay on my bed,
My wearied limbs to rest,
Their humming songs kept me in dread,
And fore my mind oppress’d.
They wounded me in ev’ry part,
My face and body o’er;
My legs and thighs oft felt their smart,
And were excessive sore.

22

As Ireland, when much oppress'd
 With creatures full of stings,
 Was by St. Patrick once bless'd,
 Who banish'd pois'nous things,
 I often wish'd he had gone there,
 And shook his sacred wand
 O'er all the isle, and in the air,
 And bless'd both air and land;
 'Till not a pois'nous spiteful thing
 Above the earth had rang'd,
 And vile musquittoes lost its sting,
 And into midges chang'd.*

In the other departments we before enumerated he is not less conspicuous. But when he returns to his own we are ready to admit many valuable observations are thrown out, and most of them of so familiar and domestic a nature as to have escaped the more philosophic describers of a commercial country. Nor does he always mistake his talent as a wit. The following letter from a West-India attorney* has, we fear, more than its mere smartness to recommend it:

* An attorney commonly supplies himself and friends with horses, cattle, sheep, poultry, sugar, rum, coffee, corn, &c. &c. from the plantations, and accounts for them as his conscience directs.

An attorney borrows the cattle, mules, and negroes, occasionally to work on his own estate, and returns them at leisure. Some attorneys write for larger quantities of stores than is necessary, and convert the overplus to their own use; others keep stores, and take every opportunity of supplying the estates in their care with every article at an hundred per cent. advance. As attorneys have the shipments of all the produce, they are courted by the merchants and masters of vessels to freight their ships and give them quick dispatch; they get valuable presents. The following is the nature of a letter from a needy attorney to the proprietor in London:

• DEAR SIR,

Spanish-Town, 20th June, 1781,

• I was favoured with your's of the 6th of April, and observe the contents. The present serves to cover bill of lading for sixty hogheads of Muscovado sugar from your Clarendon-Hall estate, per the *Eliza*, Captain Donally; also bill of lading for fifteen hogheads from my own estate, which you will dispose of, and credit me for the net proceeds. I thought to have shipped forty hogheads, but the heavy rains have broke up the roads in such a manner that I could not get any more carted to the bay; however, I hope I shall be able to send you

* By an attorney in the West Indies we need hardly observe is meant not a lawyer, but one who has the supreme power over one or more estates, and is employed by a non-resident proprietor.

thirty

thirty hogheads of my own by the Clarendon, Captain Kennedy, who will sail with the convoy from Bluefields against the 1st August; also forty hogheads by the same ship from Clarendon Hall estate. You will please to order insurance accordingly.

Mr. Sneaking Caution, the manager, tells me that the cause of the sugars being so dark, and not having so good a grain as I would wish, has been owing to the canes being too ripe, and burning faster than they could be taken off: the last twenty hogheads were so very black, that I thought it best for your interest to direct him to convert them into rum, which will answer very well, for two hogheads will make one puncheon of rum. You may be assured that no attention of mine shall be wanting to your concerns in this quarter; Sneaking Caution was strongly recommended to me by our mutual friend Dr. Bolus; and he is a fine active, industrious young man. As to what you mention respecting the crops, you will please to observe, that when Mr. M'Donald was manager, and made three hundred hogheads yearly, he injured the slaves and cattle materially, and cultivated and impoverished the plantation so that they never will retrieve again; and though we have made only an hundred hogheads this year, I hope we shall make a better crop next year. You will please to observe that the long continuance of the drought last year, and the heavy and untimely rains this year, affected the crop very much. As to what you say respecting your black people, though several of them have died lately, it was not for want of attention; for Clyster-pipe, who is Dr. Bolus's brother, is very attentive: there are too many invalids on the estate, who never would be of any service to you; they are old deformed creatures, of the Auranoutang species, who I do not suppose have any souls; therefore, as they are an incumbrance to the estate, I have ordered the manager to give them no allowance; as fast as they die I shall supply their places by new negroes, which will answer very well.

I have drawn a bill on you for two thousand pounds sterling, at ninety days sight, in favour of Messrs. * * * * *, of London, which please to accept. I hope next crop to make you a remittance equal thereto: and that in two or three years I shall be clear of debt, which I long for much, that I may once more return to dear Old England.

I am thankful to you for your kind present of Madeira, malmsey, porter, cheese, and hams; they all came to hand in fine order; the Madeira is excellent! Mr. Ahmuty writes me that it is best London particular: you will lay me under an additional obligation to order that gentleman to send me two pipes next year.

I am, with great regard,

Dear Sir,

Your most humble servant,

TOM COLDWEATHER.

As a poet, too, he has some talent at burlesque. The following are the complaints of a slave during the absence of his mate:

How wretched's my time been of late?
How severe and how bitter my woe!
I've no one to louse my rough pate,
Nor the chigger to pick from my toe;

For Quashiba's gone to the town,
To see smarter beaumen than me;
Tho' I often compell'd her to own
How false and how fickle they be.

My fungee, alas! is unboil'd,
My hut is all cover'd with dirt;
I've no one to nurse my dear child,
Nor to wash the salt sweat from my dirt!

Then join, fable swains, to bemoan
The hardships of poor Custy's lot;
He sighs the whole night all alone,
In the day he's depriv'd of his pot.

He's depriv'd of his pot in the day,
And of love's softer pleasure at night;
O! ye youths who give ear to my lay,
Know, Custy's quite lost to delight!

In short, we must again repeat, that, as far as Mr. Moreton was likely to be competent, he appears to have given very prudent advice to his young friend, and to have struck out some useful hints for older people. The Observations on the Slave-Trade are, for the most part, judicious and humane; on the manner of living among the negroes, interesting and impartial; on the mode of treating them, rational and proper; on the general plan of living and economy proper for a young man to pursue, copious and highly useful:—but on law and the other professions, dashing, superficial, and trite.

FOREIGN MEMOIRE.

ART. XIII. *Biographical Anecdotes of Dr. Franklin.*

IN the following anecdotes we have confined ourselves entirely to the account given by Mr. Le Roi in his letter annexed to the panegyric pronounced upon Franklin by the Abbé Fauchet, on the 21st of July, 1790, in the Rotunda at Paris, before the deputies of the National Assembly. We have only taken the liberty of abridging the original in some parts which appeared to be superfluous, or to layour too much of national prejudice.

Benjamin

Benjamin Franklin, like the illustrious Flechier, was the son of a tallow-chandler, who resided at Boston, in America. Before he had attained to his fourteenth year he quitted the place of his nativity, and went to Philadelphia, where he happened to be introduced to the only printer established there. This printer being struck with his appearance, became so much prepossessed in favour of his disposition and natural genius, that he took him into his house, and instructed him in his art. M. de la Rochefoucault, in a discourse which he read on the 13th of June, 1789, seems to hint that Franklin was a printer's boy at Boston, which he left in order to seek for employment at New-York and Philadelphia. But M. le Roi, from whose letter to the Abbé Fauchet we have extracted these anecdotes, says that he had his account from Dr. Franklin himself, and that it was confirmed by several of his countrymen. When he arrived at Philadelphia, about the year 1720, there was only one printer in the whole city, the typographical art, which is so curious, being almost entirely unknown to a great part of the country; and those who visited the printing-office where young Franklin was employed, were so much pleased with his skill and activity, that they seldom went away without leaving him some marks of their liberality.

Eager in the pursuit of knowledge, and having an insatiable desire for instruction, Mr. Franklin was sensible that at the distance of two thousand leagues from England he could acquire it only from books; but as it was difficult to procure any in a place where there were so few, he established, in conjunction with some other young people whose taste was congenial with his own, a small society, who agreed to bring such books as they had to the place where they met, in order to form a common library. This resource, however, was so far from answering the intended purpose, that he prevailed upon the society to contribute a small sum every month to raise a fund for purchasing books in London. This rising society being soon known, other young people wished to join it, and their stock of books increased rapidly by new contributions. When the inhabitants of Philadelphia became acquainted with this institution, they proposed that the books should be lent out, and the society consented, on condition that a small sum should be paid for the indulgence. By these means the society became rich in the space of a few years, and were in possession of more books than were to be found perhaps in all the colonies. This establishment was attended with such happy consequences that the collection of books formed at first by a few individuals, became afterwards a real library; and the other colonies being sensible of the advantages resulting from it, adopted plans of the same kind;

kind; so that it gave rise to other extensive collections, now to be seen at Boston, New-York, Charles-Town in South-Carolina, and other places. That at Philadelphia is now inferior to none in Europe.

Mr. Franklin, however, imagining that all the assistance he had procured at Philadelphia was not capable of conducting him to that point which he was desirous of attaining, he resolved to pay a visit to England, which he did about the year 1724 or 1725; and he wrought there for some time as a journeyman printer. It is supposed that he was then about the age of twenty or twenty-one. When he returned to America he persuaded the printer with whom he had lived to publish a newspaper; this happy idea was attended with the greatest success; and his master, who derived much benefit from it, having admitted him as a partner in his business, gave him his daughter in marriage. The fruits of this marriage were a Mr. Franklin, who, espousing the party opposite to that of his father, became one of the heads of the loyalists, and Mrs. Bach, his great favourite, to whom he bequeathed the principal part of his fortune, having left only a very small part of his estate to William Franklin, his grandson.

It appears that Franklin established himself as a printer after the peace of Aix-la-Chapelle by means of the fortune which he had acquired, and that he was then enabled to follow the natural bent of his genius, and to apply particularly to experimental philosophy, which was his favourite object. It was also about the same period that he began to pursue the study of electricity, and to make those discoveries which will immortalise his name. The Leyden experiment having rendered this part of natural philosophy celebrated in every country where science is cultivated, and aroused the attention of all the literati, Mr. Collinson, a quaker, and member of the Royal Society of London, sent Mr. Franklin some glass tubes, and other instruments proper for prosecuting his electrical experiments. These instruments he employed with such happy success, that he was enabled to make those grand discoveries which soon raised his reputation among all the philosophers of Europe. Two of these discoveries seem particularly to characterise his genius: that of the unequal distribution of the electric fluid in bodies from which all the electric phenomena result; and that of conductors for preserving houses from the effects of lightning.

An English gentleman of the name of Gray, had said on his death-bed, in the year 1735, that if small objects might be compared with great, he would venture to affirm that electricity and thunder were the same thing. The more experiments were made, the more this idea seemed to be founded in truth. It was observed

observed in America that sharp-pointed rods of metal attracted the electric fluid at a much greater distance than bodies of any other figure. This induced Mr. Franklin to say, 'if the cause of thunder is the same as that of electricity, and if the clouds, during a storm, are charged with the electric fluid, a sharp-pointed rod raised towards them on an elevated place, will be electrified while the storm continues.' This grand and sublime conjecture appeared at first very extravagant to those who could not elevate their ideas above those of the vulgar. But a gentleman in France, of the name of Dalibard, had the courage to attempt to prove it; and a thunder-storm which happened on the 10th of May 1752, near Marly, where he had erected his apparatus, justified the bold conjecture of our illustrious philosopher. This singular phenomenon was soon spread throughout all Europe; and a number of observations and experiments confirmed what Mr. Dalibard had the honour of first remarking.

From this discovery there was only one step to that of conductors; for it was evident that if sharp-pointed metal rods attracted the electricity of the clouds much more readily than bodies of any other figure, it naturally followed that a metal rod raised on a building would produce the same effect; and that if, by means of wire, it could convey the electricity speedily, and without any obstacle to the earth, its common reservoir, no accident would ensue, and the building would be preserved from the ravages of the lightning. Hence the following line was applied to this illustrious philosopher, though the latter part of it alludes to his political conduct;

Eripuit cælo fulmen, mox sceptrum tyrannis.

The new and bold ideas of Mr. Franklin were opposed in the Royal Society, except his conjectures, which had been fully verified by experience. However, when he came over to England, about the year 1755, they did him more justice; and voted him the gold medal which is given annually to the person who presents a memoir on the most curious and interesting subject. He was admitted also a member of that learned body, and had the degree of doctor of laws conferred upon him by one of the universities; but war happening to break out the year following between England and France, he returned to America, and took a share in the public affairs of that country.

We are now approaching the period when he began to make as conspicuous a figure as a politician as he had done as a philosopher. Having been appointed agent for the province of Pennsylvania, he came over again to England about the year 1773, at which time the minds of the people in America were just ripe for revolt. The act of parliament respecting stamps had

raised an universal discontent, and that concerning tea, completed the disaffection of the Americans to this country. In short, it was determined that Mr. Franklin should be examined at the bar of the House of Commons, as well as the agents of all the other provinces, on the population of the colonies, their disposition towards the British parliament, and their opposition to its authority. In this business he acquitted himself with so much applause, and answered the questions put to him with so much precision and firmness, that his reputation as a man of public business was established throughout Europe.

Dr. Franklin's answers gave fresh spirits to the Americans, and increased the number of their partizans in both houses of parliament; but such was the obstinacy of the ministry, that, notwithstanding all the remonstrances made by the colonies, they persisted to maintain that the British parliament had a right to impose taxes on them, though it is well known that British subjects can be taxed only by their own representatives. The breach now became every day wider, and the Americans formed a congress to consider by what means they could remonstrate in a more effectual manner, and free themselves from the imposts of which they complained. In the mean time our illustrious philosopher, who had been treated with great respect by the British ministry, for they had caused his son to be appointed governor of New-Jersey, began to be looked upon with a more suspicious eye; and Mr. Wedderburn, at that time solicitor-general, in a conference behaved towards him with much haughtiness. A little after this thoughts were entertained of having him arrested as a fomentor of rebellion. Finding, therefore, that by residing in England he could be of no farther service to his countrymen, he prepared to depart, and managed his matters with so much address and secrecy, that he embarked in the beginning of the year 1775, and was on his voyage home before it was so much as suspected that he had quitted England. What followed is well known. Next year America declared itself independent, and Dr. Franklin was one of the principal agents in this revolution, which gave freedom to the northern part of the new continent, and deprived Britain of the greater part of her colonies.

In the autumn of this year (1776) congress sent Dr. Franklin to Canada, to negotiate with the inhabitants, and endeavour to induce them to espouse the common cause, in order to shake off the British yoke. But the Canadians had been so disgusted with the excesses of the presbyterians of New-England, their neighbours, who had destroyed and burnt several chapels, that they would not listen to the proposals made them, though enforced with all the power of argument, which our philosopher knew

know so well to employ in all affairs entrusted to his management. Having failed in this negociation, he returned to Philadelphia; and Congress, sensible how much he was esteemed and respected in France, both by his political talents and philosophical discoveries, sent him thither to put the last hand to the peace negociations of Mr. Silas Deane. Though then in the seventy-fifth year of his age, he accepted this important commission, which required no small degree of delicacy, and arrived at Paris on the 16th of December. The success of the Americans in the North, and the defeat of General Burgoyne by General Gates, in the autumn of 1777, at length induced the court of France to accede to the proposals made by Congress; and about the end of the above year, or the beginning of 1778, a treaty of alliance and commerce was concluded and signed between France and America, which involved England in a war with the former. Mr. Le Roi asserts that he had a considerable share in this transaction, by strongly advising Mr. Maurepas not to lose a single moment if he wished to secure the friendship of America, and detach it from the mother country. He also adds that he never saw a man so much overjoyed as Dr. Franklin was on the day when Lord Stormont, the British ambassador, quitted Paris on account of the rupture between the two courts. 'We had dined together,' says he, 'and the Doctor, who was generally very grave and composed, appeared that day to be quite another person.' In short, by a series of events happy for America and fatal to Great-Britain, in less than seven years this great man saw his country free, and had the honour and glory, in 1783, of signing articles of peace with the British commissioners.

Until this period he had enjoyed a state of uninterrupted health, though he was sometimes incommoded by fits of the gout; but in 1782 it attacked him in a most violent manner, accompanied with a painful nephritic cholic. It appears that this was the origin of those gravelly complaints with which he was afterwards troubled; for, in the course of 1783, he felt very acute pains, which continued to increase.

Having now seen his wishes accomplished, and peace established, his principal desire was to return to that country in which he first drew breath, and which he had so greatly benefited by his labours, and honoured by his discoveries. He therefore requested to be recalled, and, after repeated solicitations, Mr. Jefferson was appointed in his room. When his successor arrived, he repaired to Havre-de-Grace, and crossing the channel, embarked at Newport in the Isle of Wight, and, after a favourable passage, arrived safe at Philadelphia in the month of September, 1785. As soon as he landed, he was received

amidst the acclamations of an immense multitude, who flocked from all parts to see him, and who conducted him in triumph to his own house. In the course of a few days he was visited by the members of Congress, and the principal inhabitants of Philadelphia and its neighbourhood. He was afterwards chosen, for two years successively, president of the assembly of Philadelphia; but his great age, and the painful disorder by which he was attacked, not permitting him to engage longer in public affairs, he requested and obtained permission to retire, and to pass the remainder of his life in tranquillity, and that he might offer up vows for the prosperity of his country, and indulge in his favourite study, natural philosophy. He died on the 17th April, 1799, at Philadelphia, in the 85th year of his age; and every honour was paid to his memory that could be rendered to so conspicuous and celebrated a philosopher. We shall subjoin Mr. Le Roi's character of him: 'Calm, circumspect, and composed, like all his countrymen, during his long residence in France, and under the most delicate circumstances, no one could ever reproach him with uttering a single word or expression capable of engaging him in any quarrel or dispute; a circumstance extremely rare in a man towards whom the eyes of every body were directed, and considering the part which he had to act. He possessed all that boldness which is necessary for supporting great events, and which belongs only to exalted minds, who, having weighed every thing, look upon these events as necessary and infallible consequences. He had one peculiarity in his character which has not been sufficiently remarked; this was, that he always considered how he should survey objects in the most simple manner. In his philosophical and political views he caught the plainest side of the question. The case was the same when he explained any point of natural philosophy, or the construction of a machine. In short, by a happy talent, while the greater part of mankind cannot attain truth and simplicity but by a long circuit and multiplied efforts, his genius conducted him to the simplest methods of explaining any phenomenon, of constructing such machines as he had occasion for; and, in short, of falling upon those expedients which were best calculated to ensure success to his projects, and to those commissions which were entrusted to his care.'

FOREIGN LITERATURE.

ART. XIV. *Journal Historique du Voyage de M. de Lessops, Consul de France, employé dans l'Expedition de M. le Comte de la Peyrouse, en qualité d'Interprète du Roi; depuis l'Instant où il a quitté les Frigates Françaises au Port St. Pierre et St. Paul de Kamtschatka jusqu'à son arrivée en France, le 17 Octobre, 1788.*

ART. XIV. *Historical Journal of the Travels of M. de Lessops, Consul of France, employed in the Expedition of the Count de la Peyrouse, in Quality of King's Interpreter; from the Moment when he quitted the French Frigates at the Port of St. Peter and St. Paul of Kamtschatka, till his arrival in France, 17th October, 1788. 8vo. 2 vols. Paris, 1790.*

[Concluded.]

THE true Kamtschatkadales are in general below the middle size, their faces are broad and round, their eyes small and sunk in their heads, their cheek bones high, their noses flat, and their hair black; they have scarcely any beard, and a complexion rather of a tawny hue. That of most of their women, and their features are nearly the same; consequently they are not very charming objects.

The disposition of the Kamtschatkadales is mild and hospitable; they are neither knaves nor robbers; they have indeed so little cunning, that nothing is more easy than to impose upon them, especially, as has been said before, by taking advantage of their desire for drink. They live in the greatest amity among themselves; it seems as if they were more affectionate to one another on account of their small number: this union induces them to assist each other in their labours, which is no small proof of their inclination to oblige, when we consider their excessive disposition to idleness. They would find an active life insupportable. Supreme happiness, in their opinion, after that of drinking to intoxication, consists in having nothing to do, and in leading a life of indolence. This desire is so great among these people, that it makes them neglect the means of providing for the first necessities of life; so that whole families have been frequently seen in the winter reduced to extreme want, because they have not chosen in the summer to lay in a stock of fish, though with them it is the first and most necessary article of food. If they thus overlook the very means of existence, it is natural to suppose that they are still more negligent in regard to cleanliness, which is neither remarkable in their persons nor abode. Notwithstanding this indolence, and their other natural defects, one cannot help regretting that their number is not

not more considerable; for after all I have seen, and the testimony of several other persons, it is certain that to be sure of meeting with sentiments of honour and humanity in this country, it is necessary to seek them among the true Kamtschadales: they have not yet bartered their homely virtues for the polished vices brought them by the Europeans, intended to promote their civilization.

4 In their dances they are particularly fond of imitating the animals they hunt, especially the bear; they represent its heavy, awkward gait, and all its different sensations or situations; that is to say, the actions of the young ones about their mother, the amorous sport of the males with the females, and their agitation when they happen to be disturbed. They must, no doubt, have a most perfect knowledge of this animal; they have indeed frequent opportunities of observing it, and no doubt make it a particular study, for they imitate all its motions as well I believe as is possible. I asked the Russians, who are better judges than I, because in their hunts they see more of these animals, whether these pantomime ballets were well executed. They all assured me it was difficult to find more skilful dancers in the country, and that the gait, and all the attitudes of the bear were so well imitated as to deceive the eye. I must, however, observe, with the permission of the amateurs, that these dances are as tiresome to the spectator as fatiguing to the actor. One cannot help suffering at seeing them dislocate their members, and break their wind, and all to express the excessive pleasure they feel in these grotesque dances, which resemble the ridiculous diversions of savages: in many respects, indeed, the Kamtschadales may be placed in this rank.

At length, when the snow storms began to abate, M. de Lesseps set off from Bolcheretzsk in company with M. Kasloff, with a caravan of thirty-five sleds, drawn by about three hundred dogs. The necessity of taking provisions for both men and dogs on a long journey through this frozen, famished country, was the principal cause of their being so numerous. These dogs are much of the kind of our shepherds' dogs, are wonderfully fleet, and so full of spirit that they frequently attack each other to obtain the honour of precedency, and overturn the sleds, which are sometimes broken to pieces in the fury of the conflict. This is the more remarkable as they only make one meal a-day, consisting of a dried salmon. After passing through a great number of towns and villages, whence the author takes occasion to descant still more largely on the miserable dwellings and sith of the Kamtschadales, and after meeting at Milkoff a colony of Russian peasants, whose industry and the comfortable way of life that is its consequence, form a complete contrast

contrast with the indolence and misery of the Aborigines, he arrives at Machoure, a village almost entirely inhabited by Chamans, a species of pretended magicians.

The veneration the inhabitants of this village have for these soocerers is inconceivable; it approaches to madness; and excites compassion; for the extravagance with which the latter keep up the credulity of their countrymen is so strange and so ridiculous, that we are not more excited to laughter than provoked to indignation. In these latter times, it is true, they do not profess their art openly, or make so great a display of their incantations; their dress is no longer ornamented with mysterious rings, or a variety of symbolical plates of metal jingling together upon the smallest motion of their bodies; they have also relinquished a kind of kettle which they struck in cadence with their pretended spells, or to announce their coming; in a word, they have abandoned all their magical instruments. The ceremonies in their assemblies, which, though held secretly, are not the less frequented, are now confined within narrower limits. Let the reader figure to himself a circle of spectators stupidly attentive and ranged around the forcerer, or forceress; for the women are also initiated in the mysteries of the Chamans. On a sudden the Chaman begins to sing, or rather to utter shrill sounds, without either measure or signification; the docile assembly answer in the same tone, which forms the most discordant and most insupportable concert. By degrees the Chaman acquires greater animation, and begins to dance to the confused sounds of the company, who exhaust their breath and their voices in the excess of their fervour and admiration; the dance grows quicker as the minister of the god Koutka feels the inspiration of the prophetic spirit. Like the priestess of Apollo upon the tripod, he rolls his haggard and furious eyes; all his motions are convulsive; his mouth is distorted, and all his members grow stiff: in a word, there is no kind of grimace or distortion which he does not exhibit to the great astonishment of his spectators. After having performed this pantomime for some time, he suddenly stops, and his delirium becomes as calm as it was before agitated: he no longer shews either fury or transport, but the sacred recollection of a man full of inspiration, who is going to speak by his mouth. The trembling assembly becomes immediately silent, and waits the wonders about to be revealed. At length the incoherent accents fall from the lips of the impostor, who thus utters every thing that enters his imagination, which is always attributed to the inspiration of the god Koutka. The orator generally accompanies his discourse either by a torrent of tears or loud bursts of laughter, according to the good or ill he foretells; and his expressive gestures are varied according to the sensations he feels.

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We are convinced that there is hardly a man from China to Stockholm who, on reading these details, would not deplore the miserable credulity of the Kamtschatkades; and yet there is scarcely a country from Stockholm to China that has not its Chamans.

In the neighbourhood of a place called Tolbatchina M. de Lesseps observed two volcanos, neither of which emitted fire, but constant volumes of smoke. There is a third adjacent to the village Klufchenskaia; but the intervention of a considerable mountain hid it entirely from his view. From thence he makes a digression to visit Nijenei-Kamtschatka, the capital of the peninsula, and in his way has an opportunity of observing the third volcano. It constantly emits flames, which seem to burst forth from the midst of the snow that covers the mountain to its very summit. At Nijenei he met with several Japanese, of whose adventures, dress, and manners, he gives a detail that is both curious and interesting. In prosecuting his journey through this inhospitable climate our traveller was sometimes stopped by violent storms, and sometimes delayed by the dread of others; but at length he reached Karagui, the last village of the peninsula of Kamtschatka. After his departure thence, and his entering the country of the Koriaks, his difficulties grew greater; the want of villages obliged him to pass the nights in the open country, and in the midst of the snow, his stock of provisions being at the same time so slender as only to afford one meal a-day, while that of his canine cattle was so much reduced, that, receiving only a fourth of their usual allowance, several died of hunger and fatigue. In proportion as the famine continued their deaths became more frequent, so that after a few days more, out of thirty-seven dogs that drew the sled of M. de Lesseps, only twenty-three remained. At length, when every thing eatable was consumed, he arrived at a place called Poustarefk, which unfortunately was so wretched a village that no fresh supply was to be obtained from it. Messengers had been dispatched for provisions in several directions; but while he waited the event of their endeavours, death made the most terrible havock among the dogs.

'In the mean time,' says he, 'our dogs had been unharnessed for the purpose of tying them up by couples as usual. As soon as they were fastened to the post, they fell upon the cords and harness, and in a moment the whole was devoured. In vain were attempts made to stop them; the greater part made their escape into the country, where they wandered about, eating every thing their teeth could tear. Every moment some died, and immediately became prey to the others, who rushed ravenously upon the dead carcases, and tore them to pieces: every joint was

contended for by a band of rivals, who attacked the first possessor with fury. If he fell overpowered by numbers, he became, in his turn the object of a new combat. To the horror of witnessing this scene, succeeded the sad spectacle of those that besieged the *yourt* in which we lived. They were all most lamentably lean, and could scarcely stir. Their plaintive and continual howling seemed to beg us to assist them, and to reproach us with our want of ability to do so. Several that suffered as much from cold as hunger, approached the external opening in the roof of the *yourt*, that gives passage to the smoke; the more they felt the heat the nearer they drew, till at length, either through weakness or hunger, they fell into the fire before our eyes.

At last one of the messengers returned with an ample supply of whale's flesh and oil. M. de Lesséps took the few dogs that remained alive to prosecute his journey; and he concludes his first volume by taking leave of his companion M. de Kasloff.

In his second volume M. de Lesséps continues to relate his painful proceeding over the immense waste of snow; and painful would the relation be to the reader if he did not contrive to give it variety by an account of the accidents that happened to him, of his reception by the barbarous chiefs he visited, and of the manners of the wandering hords he met upon the road. He seems to be conscious that the uniformity of a great part of his journal would render it fatiguing, and therefore catches at every incident, of what ever complexion, that tends to diversify, or seems likely to entertain. Nor does he often miss his aim; for, in the narrative part, even when rather minutely particular, he still remembers the precept of the poet, and *semper ad eventum festinat*. But we would not have quarrelled with him, if in description he had been somewhat less circumstantial; for, without being conjurors, we should have understood that, 'on the bastions of a fortified place, there are cannon, and various kinds of ammunition, and that centinels guard them day and night, as well as the gates of the town;' and if we had not, where would have been the harm? especially as the place in question is little better than a block-house, and as perhaps no one who reads the book will ever set his foot within its wooden walls. What care we whether there be 'a little square before the commandant's house?' or whether 'a guard-house on one side defend the approach to it?' Luckily these descriptions do not occur frequently, and are generally succeeded by more interesting matter, as in the present instance we were relieved by curious details concerning the nation of Koriaks.

The manners of the Koriaks are far from being estimable; being nothing but a mixture of duplicity, distrust, and avarice. They possess all the vices of the nations in the north of Asia, without inheriting their virtues. They are naturally robbers, cruel

cruel and suspicious, and are unacquainted with either kindness or pity. To obtain the smallest service from them it is necessary to begin by shewing, and even delivering to them the recompence; nothing but presents is capable of moving them.

With this perfidious and savage genius it would be difficult for them to live in peace, or form lasting connexions with their neighbours; and from this unfociable disposition must necessarily spring a strong abhorrence of a foreign master. Hence arise their continual insurrections, their atrocious depredations, their daily incursions among the people that surround them, and their everlasting spirit of revenge.

This constant warfare keeps up their ferocity; and the habit of attacking and defending gives them that inflexibility of courage that perpetuates their combats, and makes them glory in a contempt of death. Superstition concurs to enoble in their eyes this thirst of blood, by laying them under the necessity of killing or being killed. In proportion as the cause of their taking up arms is serious, the more they are prodigal of life; and so far from being dismayed by the valour or number of their enemies, they swear, in desperate circumstances, to *lose the sun*. They fulfil this horrible oath by murdering their women and children, by setting fire to all they possess, and by rushing furiously into the midst of their enemies. The combat only ceases when one of the parties is totally destroyed. No Koriak is ever seen to seek safety in flight; honour forbids him to survive the carnage of his countrymen.

As yet the neighbourhood of the Russians has produced no change in the Koriak's way of life; the commerce that has connected them with these foreigners has only served to make them sensible to the attraction of wealth and pillage. Indifferent as to the advantages of a more polished life, they seem to repel civilization, and to consider their manners and usages as the best possible.

Their passion for strong liquors, irritated by the high price of brandy, and the difficulty of procuring it in those remote parts, has suggested to them the invention of a drink equally heady, produced from a kind of red mushroom, known in Russia as a violent poison, by the name of *moukhamorr*. They put it into a vessel with certain fruits, and scarcely do they give it time to clarify, when their friends are invited, a noble emulation inflames the guests, and the contest is, who shall best assist the master of the house in getting rid of his nectar. The feast continues one, two, or three days, till the whole stock is exhausted. Sometimes, to be more certain of losing their reason, they eat at the same time the raw mushroom; and it is inconceivable that there should not be more frequent examples of the fatal effects of this intoxication.

intoxication. I have seen several of them dangerously ill, and recover with difficulty: but experience does not correct them, and on the very next opportunity they only listen to the dictates of their blind and brutal intemperance; for with them it is not merely sensuality, it is not the pleasure of favouring a liquor that becomes an irresistible necessity when once tasted; they seek in these orgies a total oblivion, a brutish state of insensibility, and a cessation of existence, if I may so call it: this is their sole enjoyment, and this they consider as supreme happiness.

He proceeds next to describe their funerals, religious opinions and language; and then, quitting a place called Ingiga, and exchanging his dogs for rein-deer, prosecutes his journey. Here he gives an account of his new method of travelling; and this naturally induces him to notice the qualities of the animals by which he was drawn; none is more extraordinary than their sagacity when employed to decoy the wild ones of their own species.

‘In a herd there are almost always two or three brought up for hunting. The sagacity of this animal is inconceivable; it hunts while feeding, and if it meet a wild rein-deer, it imitates, without shewing either pleasure or surprise, the gait and motions of the latter, which frequently approaches without suspecting the deceit. They soon begin to play together, their horns entangle, and they retreat and pursue each other alternately. In these sportive races the tame rein-deer finds means to bring its prey gradually within the hunter’s reach. With a rein-deer well broken he has the pleasure of taking the animal alive; it is only necessary to hang a noose to the horns of the former, and, while playing, it throws it over those of its adversary: the more the stranger struggles to get free, the closer the noose is drawn, and the more his companion pulls in a contrary direction to give him master-time to come up. It is true the wild rein-deer sometimes suspects the stratagem, and escapes the danger by flight.’

After leaving Siglann, the last town of the Koraks, M. de Lesseps enters Oja, the first village of the Tungoussé nation, and soon after arrives at Okotzk, a considerable place for that country. The reader will be able to judge of the hardships he underwent, when he is told that, in a distance of three hundred leagues, he slept only once in a bed; but still worse difficulties attend him after his departure from thence. The ice breaks under him while crossing a river; and at the advance of the sun the roads over the snow disappear, and leave nothing but precipices and quagmires in their place. He is consequently obliged to return, after having gone about fifty-five miles through a country so horrible, that though it was already the month of May,

May, the horses had nothing to eat but willow and birch branches. What could induce the Muscovites to carry their conquests into these inhospitable regions? What but the *auri sacra fames* that was first excited by the mines they contain, and afterwards kept up by the furs they produce in great abundance. M. de Lefseps shews how the bad conduct of the chiefs of these settlements reduced them to a state of anarchy, and how, when a better order of things was established, commerce began to flourish, and forced its way through numerous difficulties and wide-extended deserts to the frontiers of the Chinese empire, and there enjoyed privileges denied to that of every other nation. Hence he is led to speak of the expeditions undertaken with a view of extending this lucrative fur-trade, and of the discoveries of Behring and other navigators. The manner in which this trade is carried on with the savages of America next engages his attention; and he enters into details that prove he has not been sparing in his endeavours to obtain information. The result of his observations is, that the government and discipline are more improved than when relations first came from this country; but that much remains to be done. This part of his performance is not certainly the least interesting or instructive.

He leaves Okotzk a second time, and meets with several dangerous adventures on his way; his boat strikes on a rock in one river, and his horse and himself narrowly escape drowning in another. But as spring succeeds to winter, and as he reaches a more civilized country, where the manners of the people are more agreeable to those of Europe, his journey and his narrative advance more rapidly. In his speedy progress from Okotzk to Yakoutzk, he gives a brief description of the manners of the Yakoutes; and from thence, in his navigation up the Lena, he exhibits a striking picture of the misery of the banished men that inhabit those regions. At length he reaches Irkoutzk, the capital of the government of the name, and a town of considerable size and elegance in comparison with those he has before visited. It is still more remarkable on account of its being the emporium of the trade carried on between the Russian and Chinese empires. A governor of Tobolsk first gave the idea of this commerce, and the first caravan set off in 1670. It was soon succeeded by many others, and gave birth to such considerable settlements, that the wary Chinese took the alarm, and erected forts to stop the progress of a neighbour that seemed inclined to intrude within their frontiers. This gave rise to a war about the limits of the two empires, which ended in a treaty of peace in 1689, that insured freedom of commerce to the subjects of both. The insolence of the Russians at Peking, and the pride and distrust of the Chinese, several times interrupted the good understanding

understanding between them; and at length the emperor Kiam-hi banished all the Muscovites from his dominions. They found means, however, to pacify him, and a treaty was negotiated in 1727 fixing irrevocably the boundaries of each empire, and permitting a caravan of two hundred merchants to go to Peking once every three years. Such obstacles, however, started up from the want of harmony between the two nations, that, after sending six caravans in twenty-seven years, the trade sunk to nothing, till the accession of the present empress, who, by removing the causes of complaint, gradually restored it to a flourishing state. M. de Lefseps, however, thinks it much more to the advantage of the Chinese than the Russians (the former availing themselves of their well-known crafty disposition), and infinitely diminished since the time of the travellers Coxe and Pallas.

Our author's mode of travelling was so rapid, and his remarks so few between Irkoutzk and Petersburg, that the distance of six thousand wersts only takes up forty days, and about half as many pages. Here his Journal may be said to conclude; for his journey between the latter place and Paris is marked by no accident whatever.

The observations we have thrown out, in several parts of our review of this work, make it unnecessary to repeat our opinion. The minuteness of description, and the want of importance in a good many of the author's observations, are faults that apply almost to all travellers; but a natural, easy, and perspicuous style is not so generally to be met with.

A short vocabulary of the languages of several of the nations that compose the Russian empire is annexed to these volumes.

MONTHLY CATALOGUE

For AUGUST 1790.

MISCELLANEOUS.

ART. 15. *Authentic Copy of the Memorial delivered to the Right Hon. William Wyndham Grenville, one of his Majesty's principal Secretaries of State, by Lieutenant John Mears, of the Royal Navy, dated April 30, 1790, and presented to the House of Commons May 13, 1790; containing every Particular respecting the Capture of the Vessels in Nootka Sound. 8vo. 1s. 6d. Debrett. London, 1790.*

BY this memorial it appears that, early in the year 1786, some merchants in the East Indies conceived the idea of opening a trade between that part of the world and the north-west coast of America. With this view Captain Mears, to whom the concern was

entrusted,
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entrusted, made a voyage to Prince William's Sound, where he passed the winter, and, having bartered for a cargo of furs, proceeded to China in the autumn of 1787.

In the beginning of the following year Captain Mears sailed with two other vessels, the *Felice*, which he commanded himself, and the *Iphigenia*, Captain Douglas, to Nootka Sound. Here he purchased, of the chief of the district, a spot, on which he built a house for his residence and more convenient intercourse with the natives, hoisting the British colours thereon, surrounding it with a breast-work, and mounting a three-pounder on the front. Having so done, he sent Mr. Douglas, in the *Iphigenia*, to trade along the northern coast, while he himself proceeded to the south, and, by presents to the chiefs, obtained the ports Cox and Effingham, and the promise of an exclusive trade with the natives of the district, and also some other places, which he took possession of in the name of the king. Captain Douglas likewise, by presents to the chiefs of the countries he visited, obtained similar privileges, no other European vessel having sailed there before him.

On their return to Nootka, they found a vessel finished which the commander had laid down before his departure. This, which he named the *North-west America*, he left at Nootka with the *Iphigenia*, while he sailed with a cargo of furs in the *Felice* to China.

A few days after his arrival at China two vessels, the *Prince of Wales* and *Princess Royal*, came to Canton from a trading voyage on the north-west coast of America*. Captain Mears, fearing a competition of interests might be injurious to both parties, proposed a co-partnership, which was mutually agreed to, and another ship was purchased by the firm, and called the *Argonaut*. In the month of April 1789 Captain Mears gave Mr. Colnet the command of the *Princess Royal* and *Argonaut*, which were loaded with stores and articles estimated sufficient for three years trade, besides several artificers, and near seventy Chinese, who intended to become settlers on the north-west coast of America, under protection of the new company.

In the meanwhile, the *Iphigenia*, and *North-west America* [the vessel built at Nootka] having wintered in Sandwich Islands, returned to Nootka in the latter end of April. Soon after which two Spanish ships of war, under the command of Don Martinez, anchored in the Sound. For a few days mutual civilities passed between the Spanish captain and Mr. Douglas; but at the end of about a week Don Martinez summoned the latter on board his own ship [the *Princesa*] telling him he was his prisoner, and that the King of Spain had commanded him (Don Martinez) to seize all vessels he should find on that coast. He therefore instructed his officers to take possession of the *Iphigenia*, which they accordingly did in the name of his Catholic Majesty; and the officers and crew were conveyed as prisoners on board the Spanish ships, where they were put in irons, and otherwise ill treated.

* See the next Article.

Immediately after this Don Martinez took possession of the little settlement, hoisting the standard of Spain, and modestly declaring all the lands from Cape Horn to 60 degrees north latitude belonged to his master. To aggravate the insult, he forcibly employed the crew of the *Iphigenia* in building batteries, &c. and offered no kind of violence to two American vessels that were at the same time in the harbour. At this time the North-west America was sent to explore the Archipelago of St. Lazarus. On her return to Nootka she met with a similar treatment, and the skins she had collected were seized, with the rest of her cargo.

A few days after the *Princess Royal* (which we have mentioned as leaving Canton in company with the *Argonaut*) arrived. The Spanish commander, for reasons that do not appear, suffered her to depart. The skins collected by the North-west America were shipped on board her for the benefit of her owner, and she proceeded to trade in the neighbouring isles. On the 3d of July the *Argonaut* arrived at the Sound, and Don Martinez, after making every profession of civility to Mr. Colnet the commander, took possession of the said ship in the name of his master, and made prisoners of the crew. Soon after, the *Princess Royal* returning to receive instructions from Mr. Colnet, director of the enterprise, was seized by the Spanish captain.

The crews of the British vessels were differently disposed of; some sent to China by the American vessels, and others to Spanish America; but the Chinese were all detained, and employed in the mines which were opened on the lands purchased by Captain Meares. What these mines consisted of we are now where informed. Mr. Colnet was so much affected at the failure of the enterprise as to be deprived of reason.

Such is the spirit of the memorial; to which are annexed papers authenticating the particulars of it.

ART. 16. *An Authentic Statement of all the Facts relative to Nootka Sound, its Discovery, History, Settlement, Trade, and the probable Advantages to be derived from it; in an Address to the King.* 8vo. 1s. Debrett. London, 1790.

In the preceding article is mentioned the arrival of two English ships at Canton, after visiting the north-west coast of America. This statement gives an account of the origin of the expedition in England, under the patronage of some persons high in rank, by the permission of the South-Sea and East-India companies, and under the direction of Messrs. Etches'. But other objects seem connected with this last expedition more than a mere trade from the South-Sea islands to India and China. 'One of the first discoveries,' says this anonymous writer, 'by Mr. Etches' ships was, that what was laid down by the immortal Cook as a continuation of the north-west continent of America, and lying between the northern latitudes of 48 and 57, was, on the contrary, an extensive cluster of unexplored islands, inhabited by numerous tribes of friendly Indians, with whom a regular connection was formed.'

These islands they discovered, contrary to the assertion of Captain Cook, to conceal the opening of a vast inland sea, or Archipelago, in all probability equal to the Mediterranean or Baltic seas, and dividing the great northern continent of America. The Princess Royal penetrated some hundred leagues among them in a north-east course, to within two hundred leagues of Hudson's house, but had not then an opportunity to explore the extreme termination of that Archipelago, their commercial concerns obliging them to return to the China market; but the commanders had the strongest reasons to believe, had time favoured their survey, that they should have been able to discover the long-wished for passage between the Atlantic and South Sea. They conceived that should neither the inland arm of the sea through which the Princess Royal penetrated, nor a large strait named Sir Charles Middleton's, about three degrees to the southward, be found to reach across the continent, yet that the land barrier must be very inconsiderable, and that at the extremity of this bay a practicable passage, either by rivers or lakes, will, by perseverance, be found terminating towards Hudson's Bay.

Should such a passage ever be discovered it is much more probable to be by the progressive advances of mercantile enterprise than by any immediate expedition undertaken for that purpose. But the claims of Spain to the whole coast from Cape Horn to 60 degrees north latitude, would prevent any further attempts of the kind should the British lion tamely submit to such boisterous Quixotism.

ART. 17. *A second Inquiry into the Situation of the East-India Company, from Papers laid before the House of Commons in the Year 1789; and a Postscript relative to the Indian Budget, opened by Mr. Dundas on the 30th March, 1790; with Observations on the Papers previously presented by the East-India Company. By George Craufurd, Esq. 8vo. 1s. Debrett. London, 1790.*

This is only the second part of an elaborate investigation into a statement on which the greatest men of this country have long avowed very different opinions. How far this inquiry may elucidate the difficulty, or reconcile contending parties, we know not. While one side is solicitous to inspire the public with sanguine ideas of prosperity, and the other equally eager to depress it with documents of adversity, it is vain to look for the naked truth from either. But while both are on the watch, and equally prepared to detect and expose each other's impositions, the good people of England can be in no great danger. On the correctness of Mr. Craufurd's details, and the justness of his deductions, we will not presume to decide; but we may be allowed to say that he introduces himself to the subject with the candour and politeness of a scholar and a gentleman. And whether right or wrong in the argument, the attempt is evidently made from a sense of what is due to the public and to mankind from a good citizen.

ART. 18. *A Speech intended to be spoken at the General Meeting of the Friends of Parliamentary Reform on May 19th, 1790, to be held at the Crown and Anchor Tavern; in which a new Plan of Parliamentary Reform is submitted to its Consideration.* 8vo. 6d. Debratt. London, 1790.

The title-page is a specimen of the style in which this oration is written. But the orator, with all his fondness for whimsicality, is not without ideas. His notion of reform in the representation is ingenious, and susceptible of much curious illustration. We wish the author had gone more into the detail, and delivered his propositions to the public in a more serious form. The hints he suggests, though in many respects exceptionable, might be improved into a political speculation which might lead to the developement of some useful and interesting truths. But the author's materials are raw, and he is certainly but an indifferent manufacturer.

ART. 19. *Anecdotes of the Life and Character of John Howard, Esq. F.R.S. written by a Gentleman whose Acquaintance with that celebrated Philanthropist gave him the most favourable Opportunity of learning Particulars not generally known.* 8vo. 2s. Printed for the Author, and sold by Hookham. London, 1790.

Who can this gentleman be that should be ashamed of prefixing his name to a work in which he claims a long acquaintance with Mr. Howard. Perhaps his reason for such omission may be the same as that for not entering into a tedious detail of Mr. Howard's genealogy.

The short account he has given is erroneous. Mr. Howard never claimed any relationship with the Norfolk family. His father having acquired a handsome fortune as a tradesman, in St. Paul's Church-yard, upon the strength of it *set up* his carriage, and had the Howard arms painted on it. The then duke was so much offended at what he conceived a piece of presumption, that he sent to inquire of Mr. Howard by what authority he bore those arms. The good man was so little prepared for such a question as to promise immediately to remove them, which he accordingly did. If therefore the ancestor of the present duke fancied himself hurt by being related to an upholsterer, there can be no reason why the family should be any nearer allied to his son, who was apprenticed to a grocer, but whose benignity and unceasing industry in the cause of humanity have given him a name beyond what heraldry can insure.

So much has been said and written on this celebrated character, that we shall not follow his biographer through every particular; but it is impossible to pass over one unjust censure on this exemplary character. That Mr. Howard's son is unfortunately deprived of reason, is true, but not, as this old acquaintance assures us, at Hackney; nor is it true that his father's severity was such as to occasion so dreadful a calamity. Mr. Howard, like other great and good men, had his peculiarities, and, among the rest, he perhaps now and then formed too decided an opinion on subjects he could not be well acquainted with. He lamented often the manner in which he had sacrificed the early part of his life, and was anxious his son should be better educated.

educated. In endeavouring to effect this, he removed him too often to different seminaries, which prevented that systematic mode of instruction which is best calculated for a regular education. But this is very different from a severity which should drive a young man to distraction—a severity which, had it been practised by Mr. Howard, would have detracted much from the motives of all his amiable endeavours.

ART. 20. *The Life of the late John Howard, Esq. with a Review of his Travels. To which is annexed, as confirming Mr. Howard's Opinions of solitary Imprisonment, the Letter which appeared in the World on the Case of Saville, tried at Chelmsford for Murder.* 8vo. 2s. 6d. Printed for the Author, and sold by Ridgway. London, 1790.

This biographer begins with the same error as the former in asserting that Mr. Howard's education was liberal. It was that of a tradesman. Why should we discourage all who have not the advantages of birth and education from noble enterprises? Let us remember that one of the wisest nations of the world erected a monument to Æsop because he was a slave, that men might know the way to honour was open to all*. But our author proceeds: 'His stature was not above the middle size—it was much below it—' the *tout ensemble* of his appearance bore a strong similarity to that of his amiable friend Dr. Lettsom.—He was neither like Dr. Lettsom, nor was Dr. Lettsom among his particular friends †.

This will satisfy our readers how little true information they are to expect from the perusal of this temporary performance.

ART. 21. *Almeria Belmaur; a Novel. In a Series of Letters written by a Lady.* 8vo. 3s. Robinsons. London, 1790.

Though this volume is thicker than most novels, and full as dull as any, we would not have our readers discouraged from the perusal of it. Let them observe it is a single volume, and, being in a series of letters (God's blessing on his memory who first invented this improvement), many of the pages consist of very little more than 'Adieu'—and others of—'LETTER—TO'—&c.

ART. 22. *Louisa; a Novel. By the Author of Melissa and Maria; or, The Sisters.* 12mo. 3 vols. 9s. Hookham. London, 1790.

This is one of those elaborate productions in which there is much to praise, and not a little to blame. The style is easy, and sometimes animated, but no where antithetical, or crammed with paints or flashes of artificial wit. The author seems to have aimed at nature in his delineations, simplicity of narration, and truth of character. Though he certainly does not succeed in all, nor equally in every one, in none is he altogether deficient, or totally without ex-

* Phædrus.

† When Mr. Howard was made acquainted with the proposal of erecting a statue of him, he replied that he was much pleased to find none of his particular friends forward in the business,

cellence.

excellence. Louisa is just so accomplished and so modest a young lady as we wished to find her. But surely her mother, Lady Roseville's, wise speeches and ridiculous conduct but ill agree. Does not Lord Pompauston possess rather too much sense for the extravagant self importance he assumes? Mrs. Gillingsley and Mr. Bangrave are originals, and more consistently sketched perhaps than any other of the groupe: Danfield is amiable and interesting, but greatly too romantic for his rank, his education, or his associates. In managing the match between his lordship and Louisa a variety of scenes in high life perpetually occur. But all the business consists of assemblies, vanities, parties of pleasure, and the whole round of dissipation which absorbs the votaries of fashion, and which is nothing more than the reiterated collisions of vanity, pride, and insignificance. We admire the author's fertility of imagination, and do homage to the patience which enabled him to rear so magnificent a structure from such a combination of tinsel materials; but he is evidently none of the artists who either constructs or paints for eternity.

ART. 23. *The Adventures of John of Gaunt, Duke of Lancaster.* By John White, Esq. Author of *Earl Strongbow, Conway-Castle, &c.* 12mo. 3 vols. 9s. sewed. Robinsons. London, 1790.

This performance puts us in mind of some new buildings which, because unlike any other, are said to be constructed in the Gothic taste. But the imitation in this, as in these, discovers little more of the original than its quaintness and inconvenience. The adventures in ancient chivalry were generally managed with such address as to impose on most readers. Romantic as they were, the machinery on which they moved to excite and interest public curiosity was artfully and well conducted. The stories here detailed are too wild and extravagant to impose upon the most romantic imagination for a moment. The style is modern and even polished; but the manners of the fine actors who have any share in the piece, hardly display a single vestige of antiquity! And so divested are these adventures of all probability, that though the characters are among the most illustrious in English history, we find them in the actual performance of exploits as fantastic and preposterous as the vagaries of a dream or a fairy tale.

ART. 24. *Albertina; a Novel.* 12mo. 2 vols. 5s. sewed. Crowder. London, 1790.

The scene of the transactions here recounted lies in Germany. The heroine of the story is the only survivor of an ancient family. Soon after losing her mother by a fever, the castle was surprised by a party of the enemy, as the country was then involved in war, and the Count her father fell in protecting her from the party who assaulted them. The enemy proved, however, victorious, and carried Albertina to a garrison, where she first saw the man who, after various vicissitudes and misfortunes, received her at the altar. The tale is well told. The narrative Albertina gives of her sufferings is exceedingly tender and interesting. The incidents are not unnatural, and the author writes agreeably.

ART. 25. *Delia; a pathetic and interesting Tale.* 12mo. 4 vols. 16s. sewed. Lane. London, 1790.

This novel is much above mediocrity. It is, in general, well written, and combines many excellencies with some imperfections. The story is unembarrassed, and Delia, to whom the general solicitude of all concerned is uniformly directed, becomes an object of peculiar interest. This young lady and Captain Bloomfield, a near relation, are smitten with an early passion for each other. Lady Harriet Bloomfield, however, on becoming the step-mother of Delia, contrives to intercept her literary intercourse with the Captain, to produce a quarrel between the lovers, and to contrive and effect a match between Delia and Lord Archer, the son of Lady Harriet by a former marriage. The whole business of the performance is occupied in carrying on these events, and the correspondence and arrangements it occasions fill the various scenes which present themselves with a succession of characters. All these male and female, clerical and lay characters, are philosophers. Even Lady Harriet, who is the *Guy Faux* in the fable, stuffs her packets with sentiment and morality. The temper of Delia seems composed of qualities peculiarly heterogeneous. In the first part of her history she is painted as a vixen, and in the latter as a heroine. Even when we should have expected to find her brooding over the sensibilities so natural in the situation of a forsaken lover, she is engaged in continual polemical disquisitions with an old irascible parson, who is the butt of her raillery and sarcasm. Nor, in our opinion, is it the most seemly trait in this young lady's character that she appears so fond of quoting Voltaire, whose wit is by no means delicate, and whose ideas of religion are highly indecent, and often blasphemous. Indeed the specimens she gives of her reading are not much in favour of the goodness of her heart, for which she has so much credit among her friends. There is, however, nothing so censurable in the whole of this philosophical novel as the extreme suffering in which the most innocent are involved. The infernal agent, by whose treachery the dreadful catastrophe which concludes the relation is brought about, receives no adequate punishment for the complicated misery her guilt occasions. This injustice is the more culpable that it effectually defeats the moral of the piece. What is there to make young minds shudder at the perfidy or deceit which has done so much mischief, when they see the greatest virtue miserable, and guilt, in the character of Lady Harriet, weeping, as she says of herself, like the *savage hyena over the victims of her cruelty*. We can laugh at the nonsense and absurdities of inferior writers, but the prostitution of genius is always to us an object of very serious concern.

For the *ENGLISH REVIEW*.

NATIONAL AFFAIRS

For AUGUST, 1790.

THE first object that presents itself this month, to an Englishman and a Spaniard, and perhaps to men of many other nations, is,

THE LONDON GAZETTE EXTRAORDINARY, published by authority on Thursday the fifth instant. This gazette may be considered in two lights: first, as denoting the intentions of the Spaniards; and, secondly, as indicating also, in some measure, the intentions of the English ministry with regard to the subject to which it refers.

The tone of the Spanish declaration is highly dignified and majestic. The King of Great-Britain appears before the council of state of Spain in the character of an injured person seeking redress of grievances. Now, although in the sight of God and the spirits of just men made perfect, it is nobler to suffer than to commit an injury, yet, according to the general conceptions of mankind, and much more according to the general conceptions of courts, the complainant is less respected than the aggressor. His Catholic Majesty is willing to give satisfaction to his Britannic Majesty for the injury of which he has complained; fully persuaded that his Britannic Majesty would act in the same manner towards the king, under similar circumstances. This studied and very cautious mode of expression is more calculated to maintain the dignity of the King of Spain, than to give solid satisfaction to the King of Great-Britain. It neither specifies *how* the King of Great-Britain is to be satisfied, nor *when*; all that is particularised in the DECLARATION is, 'that his Catholic majesty engages to make full restitution of all the British vessels which were captured at Nootka, and to indemnify the parties interested in those vessels for the losses which they shall have sustained, as soon as the amount thereof have been ascertained.' This the Spanish nation could afford to do without the smallest diminution of national pride and honour; for, by restoring private property, they display that sympathy with distressed individuals, and that noble-mindedness which the Spaniards and Spanish nation are in the habit of exercising towards all mankind; and, secondly, because they had actually restored the ships in question before his Britannic Majesty's complaint was laid before the throne of Spain.

It

It is to be observed, at the same time, that the generality of the terms in which the Catholic King declares his readiness to give satisfaction to our King may, in one view, be regarded as the strongest and most unequivocal manner in which that readiness could be expressed. It would be so, if the King of Great-Britain were understood to be the sole judge of what ought to be considered as a *reasonable* satisfaction. We say *reasonable* satisfaction; because, that this acknowledgment is limited to a *reasonable* satisfaction is evident from the whole of the context. It is such a satisfaction as GEORGE would have made to CHARLES under similar circumstances; that is, as one independent prince and rational being would make to another. Now what kind or degree of satisfaction, REASON, or a reasonable being, would award, in the case in question, is a matter as yet untouched and entire, and reserved for future consideration, 'It being understood that this declaration is not to preclude or prejudice the ulterior discussion of any right which his [Catholic] Majesty may claim to form an exclusive establishment at the port of Nootka.' But it is well enough known that his Catholic Majesty does, in fact, claim an exclusive right to those parts. What satisfaction, therefore, is to be expected from that prince, it is not difficult to conjecture. The general and vague terms in which he promises satisfaction are to be interpreted only by the *ultima ratio regum*. It is plain that the Spaniards wish to compromise matters by an equivocal shew of respect for Britain; by yielding to this country, in as many instances as may suit their convenience, in the point of fact; but at the same time reserving their own unbounded pretensions, to be enforced on the first favourable opportunity. They will even, it is not improbable, declare in words, or stipulate by a secret article in a treaty of peace, that it is understood that the English may in the interim, during the 'ulterior discussion of his Catholic Majesty's rights' (which may be protracted *sine die*), carry on their commerce in Nootka Sound and the southern whale-fishery without molestation. Thus, preserving their honour and their ideal rights entire, they will allow the English, if they cannot restrain them, to resort to the south and the western seas on a kind of temporary sufferance.

That the Spaniards will act in this manner on the present, it is reasonable to infer from their former conduct on a similar occasion. For the Spaniards are a people, notwithstanding some eccentricities since they fell under the management of the house of Bourbon, that naturally look far back as well as forward, and who consult the records of former, as guides for their conduct in present times. The whole administration of the Spanish government is divided into different councils; though it sometimes,

times, but not always, happens that there is a prime minister whose authority predominates in the whole. There is a council of state, a council for the Indies, a council for war, a council for finance, a council for commerce, &c. Records are kept of the proceedings of each, and consulted on new emergencies.—The King of Spain offered his mediation, at a certain period of the American war, for the purpose of re-establishing peace between the Anglo-Americans and the parent country. At that time the English were in possession of New-York, Rhode-Island, the capital of Pennsylvania, the Carolinas, and Georgia. The King of Spain proposed to the contending parties to make peace, or a long truce, on the ground of *uti possidetis*. This plan, which was a wise one, was evidently taken from the truce of twelve years in 1609, whereby the Archdukes Albert and Isabella, that is, the Spaniards, by whose authority these princes governed, retained the ten catholic, out of the seventeen provinces. In like manner, the method by which they endeavour to settle the dispute concerning freedom of navigation, and unappropriated shores, with Great-Britain, at the present moment, is the same with that by which they settled a dispute of a similar nature, on the same subject, with the English in the reign of Philip III. of Spain, and James I. of England*. This is a matter equally curious, and, at the present crisis, important. As the Spaniards did then, so it is probable they mean to do now. They will give secret assurances of liberty of navigation and trade in what they call the Indian seas, but will still preserve their exclusive claim in the eyes of the world undiminished. And this is the *ultimatum* of what is to be expected from them in the way of peace and apparent concord. For if they are supported by the French, according to the terms of the family compact, they will, such by all accounts is the impetuosity of their new sovereign, proceed to extremities.

We observed that the Extraordinary Gazette which has produced these observations may be considered as denoting not only the views of the Spanish, but also, in some measure, of the English ministry, who are evidently disposed to make the most of this semblance of satisfaction on the part of the Spaniards.

An official letter was sent to the Lord-Mayor of London intimating the willingness of the Spanish court to give satisfaction to the King of Great-Britain. Public expectation was raised to the highest pitch. The Gazette appeared—and all were struck with astonishment! It has been said, that the readiness of

* See Appendix A. to the second edition of Principal Watson's History of Spain, continued by Dr. Thomson.

the Catholic King to give satisfaction to his Britannic Majesty is more strongly expressed in the English version than in the original declaration. In the French it runs thus: 'Qu'elle [sa Majesté Catholique] est disposée à donner satisfaction,' &c. in the English, 'that he is *willing* to give satisfaction,' &c. Undoubtedly there is a shade of difference, both in morality and in philology, between volition and disposition. Farther: laboured dissertations have appeared in several newspapers, avowedly on the side of the minister, explaining and proving the exclusive right of the Spaniards to Nootka Sound and all the coast of North California? Wherefore is all this?

Quorsum hæc tam putida tendunt?

Mr. Pitt, we sincerely believe, has more spirit as well as, more sense than to make peace with the Spaniards without some concession more marked, some sacrifice more substantial, than equivocal words, in an equivocal manifesto. He will never expose himself to the interpretation that his adversaries would give to a mighty armament raised on the eve, nay during the time of a general election, but dispersed, *re infecta*, on the meeting of parliament; to the observation that all that has yet been conceded by Spain even without menaces of hostility; and, above all, to the direct contrast between his own tameness and the prudent firmness of our ally the King of Prussia, who has obtained one million and six hundred thousand pounds sterling as an indemnification for those expensive preparations by which he enforced a pacification between Austria and the Porte, and maintained the balance of Europe.

THE FRENCH MINISTRY,

and the National Assembly of France, appear to be as much disposed as the British cabinet to magnify the Spanish Declaration into an honourable satisfaction to England. The importance and urgency of the question, Whether it be the duty and interest of France to abide by the FAMILY COMPACT with Spain, they affect to consider as somewhat diminished by that singular composition. In the committee of secrecy, at this moment the executive government of France, there were seven voices for assisting the Spaniards on the present occasion, and five in opposition to that measure. When we reflect on the minority, and on the confusion that reigns in the navy, army, and finances, of France, there is no reason to apprehend that the exertions of that kingdom, in support of the Spaniards, will, in the first instance, be formidable. But if they be drawn into the contest, and put forth their strength in any degree, they will soon, very soon, be excited to strain every nerve in support of the

the cause in which they have embarked, and in opposition to England, against which national rivalry and prejudice appear to be still alive and inveterate. The ardour of Frenchmen, notwithstanding present appearances, might be quickly diverted from the NEW into the OLD CHANNEL. The sensibility, and consequently the levity, of the French is really excessive: and of this the enlightened patriots who have effected the late revolution are not ignorant. The French of this day are still distinguished by the character that is given of the ancient Gauls by Polybius, Cæsar, Tacitus, and other writers. We may add, that there is something in the climate and soil of the country that gives lightness to claret, briskness to Champagne, and quickness to the people.

It is generally supposed that, although a small majority in what we may call the council of state of France has declared their opinion that Spain is to be supported according to the terms of the family compact, the National Assembly will hesitate long before they give any cordial countenance and aid to the Spaniards in the present conjuncture. Their finances do not permit this; nor would it be consonant with sound policy if they did. But, on this subject, it is to be considered, that there is a very material distinction between a war at land and a war at sea. In the former the formation of roads; the construction of forts, arsenals, and magazines; the strengthening of garrison and frontier towns; the raising of new regiments; and other circumstances, all tend to exalt the power of the crown, and to arm it, for a while, with a power little short of dictatorial. It is not so in a naval war. The power of the crown is increased, indeed, by this also, but not to such a degree: And, for this reason, our independent gentlemen, our real patriots, while they maintain a prudent jealousy of standing armies, *even open their purses* to strengthen the wooden walls of England. The National Assembly of France, fully aware of this distinction, will enter more readily into a war at sea, than into a land war, with any of their neighbours.

Some years ago a report prevailed, and an opinion was fondly entertained, that the prince of Asturias, the present king of Spain, was jealous of the influence of France, but prepossessed in favour of the English. It is not improbable that this high spirited prince, at one time, and in certain circumstances, was more sensibly affected with the intrigues of the French, and their ascendancy over the mind of his father, the late king, than with the overbearing manner of the English. At that time, and in those circumstances, the prince of Asturias was inclined to be the friend of Britain in preference to France. But the American war arose, the French assisted the Americans, and the Spaniards, according to the family compact, the French. The

combined arms of France and Spain were repulsed before Gibraltar, in the sight of the attentive world. The prince of Asturias witnessed their defeat with regret and wounded pride: And the irascible part of his mind, to speak in the language of the platonic philosophy, was transferred from the arrogance of France to another object.

REFLECTIONS.

If Britain were wise she would have endeavoured, or would yet endeavour, instead of provoking, to soothe and gain the high mind of his Catholic Majesty. Even the sacrifice of Gibraltar would not be too great, if it could dissolve the family compact among the different branches of the house of Bourbon, and establish permanent and perpetual harmony between Spain and England. But, in order to effect this great purpose, there would not be a necessity for making a sacrifice of Gibraltar — let it not be sacrificed, but exchanged — valuable as it even appears to our imagination, the rich and widely-extended dominions of Spain present a fund capable of affording a full equivalent—some fortress and harbour on the Barbary coast, with some island in the East or West Indies, conceded to England, in lieu of Gibraltar, might dissolve the family compact, and lead to an union between the two nations never to be dissolved—And this union, so naturally are Spain and England adapted to one another by a reciprocity of superfluities and wants, would raise the prosperity and glory of both nations to an elevation never before experienced by allied nations. It is to be hoped that our ministry, in the midst of their warlike preparations for hostilities, have, in reality, an alliance of the closest kind with Spain in contemplation. The court of Versailles surmounted more difficulties than are opposed to the formation of such a treaty when they obtained the agreement of the king of Spain to the family compact. The *history* of this famous treaty of alliance is an object of extreme curiosity and importance at the present moment: And, if it were made the subject of due attention, it could not fail to suggest reflections that would prepare the minds of both Spaniards and Englishmen for that harmony which, according to the Spanish proverb, would be so eminently conducive to the interest of both nations. From the history of those intrigues, and circumstances improved by French address that led to the family compact, it appears that it was carried through in opposition to the general inclination of the noble Spaniards, to that of three successive prime ministers of state, the Marquis de Carvajal, the Duke of Huescar, and general Wall*; nay in

* This gentleman was of Irish extraction, and, at one period, the Spanish ambassador at London.

opposition to the very inclinations of the king and queen of Spain, who were strongly and avowedly on the side of that party who were jealous of France, and aimed at the establishment of a solid and perpetual connection with England. This is very surprising; but it is, nevertheless, strictly true. All that ideal subtlety of intrigue that we read of in romances, was realized in the progress and ratification of the family compact. The king and queen of Spain were both of them indolent and irresolute in their dispositions, both of them devout, and both passionately fond of music. The court of Versailles gained father Ruffo, the confessor, and the musician Farinelli, and plied their Catholic Majesties night and day with professions of attachment on the part of France, and insinuations of hostile designs on the part of England. Hence the family compact; a conspicuous memorial of the weakness of princes, the influence of intrigue, and the dominion of folly and fortune. It is equally whimsical and unfortunate that there should be any misunderstanding between Great Britain on the one part, and Spain and Russia on the other; parties that, from the reciprocity already mentioned, are formed by nature for one another. It is the business of prudent governments to correct such eccentricities of fortune, and to bring about, by all means, that UNION BETWEEN ART AND NATURE which is the parent of all that is most excellent in the world. At the same time that we recognize the propriety of friendship and alliance between such countries as Great Britain and Russia, and cannot help reflecting that by supporting and advancing the power of some of her enemies, we are in danger of excluding ourselves, agreeably to our reasoning in a former number, from the Baltick, we cannot but admire the heroic courage of the

KING OF SWEDEN.

All that is in human nature is not selfish. There is a tear for distress and a smile of approbation for virtue. The king of Sweden, *bene ausus vana contemneret*, saw the Russians combined against him with the Danes and Austrians, without despair or dismay. He was justly confident that there was a point beyond which the other powers of Europe would not suffer them to hold on in their imperious career. Moved by personal and just resentment, as well as by the views of sound policy, he attacked an imperious and insolent neighbour, whose wistful eyes were directed to Constantinople, and made her look about and take care of Peterburgh.—Like the oak in PINDAR, deriving vigour from the wounding steel, he made severe retaliation on the victor after the disaster of Wybourg, making up, with the aid of the noble SUDERMANIA, and his other commanders, for inferiority of force by superior skill and bravery. While the king of Sweden opposes the progress of Katherine by his sword, he exposes, by his

his pen, the profligacy of her life, and the arrogance of her inordinate ambition.—On the whole, emulous of his illustrious relation, Frederic the Great, he shews that the celestial fire of the human race is not extinguished by the lapse of ages, but that there are not wanting, even at this day, men worthy of the most heroic times of antiquity. By the

CONVENTION AT REINEBACH

peace is established between the Austrians and Turks; hostilities prevented between the Austrians on the one part, and Prussia with her allies on the other; the foundation laid of a general pacification in the east of Europe, and a new instance exhibited of the vanity of schemes of conquest, at a period when so many eyes are open on the political balance, and so many hands ready to give weight to the side that seems to be the lightest.

THE KING OF HUNGARY,

who will now, for certain, be Emperor of Germany, is inclined to humour his Hungarian subjects, that he may, without diversion or distraction, press with his whole force on the

REVOLTED NETHERLANDS,

In that country the assertors of political, are the enemies of civil liberty. The tyrants, while they endeavour to maintain independence on the House of Austria, withhold the just claims and privileges of freemen from the great body of the people. Never was the standard of freedom so miserably tarnished by the filthy rags of civil and religious oppression. Liberty steps forth accompanied by aristocratical combination and religious bigotry. Most disgraceful supporters! False friends, who undermine the edifice they pretend to erect! The general prayer of surrounding nations is, that judgment, prudence, and moderation, may descend from on high, on this critical occasion, into the hearts of Leopold and the great body of the Belgic people! and that a general amnesty, and a full and unreserved restoration of privileges, may unite with effect the honest inhabitants of the Low Countries to return under the obedience and protection of the mild and just representative of the ancient Dukes of Burgundy!

Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

T H E

E N G L I S H R E V I E W ,

For S E P T E M B E R 1790.

ART. I. *Travels into the Interior Parts of Africa, by the Way of the Cape of Good Hope, in the Years 1780, 81, 82, 83, 84, and 85. Translated from the French of M. le Vaillant. Illustrated with Twelve elegant Copper-plates. 8vo. 2 vols. 12s. boards. Robinsons. London, 1790.*

ART. II. *Travels from the Cape of Good Hope into the Interior Parts of Africa, including many interesting Anecdotes. With elegant Plates descriptive of the Country and Inhabitants. Inscribed, by Permission, to his Grace the Duke of Montague. Translated from the French of M. Vaillant. 8vo. 2 vols. 14s. Lane. London, 1790.*

SINCE the pursuits of men are as various as their dispositions, the views of travellers are often widely different. Some visit foreign climes for amusement, others for the sake of commerce, some merely to kill time, and others to gratify a vain and idle curiosity, which can tend little to the benefit of themselves or of others. There are some, however, whose motives are much nobler; who, impelled by an ardent desire of acquiring knowledge, and communicating the result of it to the world, sacrifice every gratification to accomplish that end, and who, regardless of losses, dangers, or difficulties, penetrate into remote countries, where they hope to be compensated for the labour and fatigue they undergo by important discoveries and useful observations. These undoubtedly are entitled to the

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thanks of the public, especially when they endeavour, by the accuracy of their researches, and the minuteness of their investigation, to rectify the errors and mistakes of those who have preceded them; and by these means to banish prejudice, and explode false opinions, which have always retarded the progress of real science. Among this class of travellers we do not hesitate to rank the author of the work now before us. Too cautious to be imposed on, and too well informed to err, he tells us that he set out with a firm resolution of relating nothing but what fell within the compass of his own knowledge; and, upon a thorough examination of what he has written, we are inclined to give him full credit for his assertion.

Born in Surinam, a country abounding in curious productions of every kind, and being educated under the care of enlightened parents*, who were remarkably fond of natural history, M. le Vaillant acquired an early taste for that amusing study. Having accompanied his parents to Europe in 1763, after spending some time in Holland, he repaired to France, where he had an opportunity of seeing some of the richest cabinets in the world; and it was in Paris that he first formed a design of penetrating to the interior parts of Africa, which he considered as a new field for the naturalist. Full of this idea, he quitted that capital on the 17th of July, 1780, and, returning to Holland, formed an intimate friendship with Mr. Temminck, treasurer to the Dutch East-India Company, whose pursuits were congenial with his own; and by that gentleman's assistance he was so fortunate as to obtain permission to take a passage to the Cape in one of the company's ships.

When M. le Vaillant arrived at the Cape, the Dutch government, who were apprehensive of a visit from the English, ordered all the vessels then lying in Table Bay to take shelter immediately in that of Saldanha. As this event seemed to favour our author's designs, he proposed to depart with the fleet; and M. Vargenep, who commanded the Middleburgh, having offered him the best accommodation that his vessel could afford, he accepted his friendship with equal readiness and gratitude. This circumstance, however, had nearly rendered his enterprise abortive; for the Dutch fleet being attacked by the squadron under the command of Commodore Johnstone, Captain Vargenep blew up his vessel, while M. le Vaillant was on shore, to prevent her from falling into the hands of the enemy. Our traveller consequently lost a valuable collection of birds, insects, &c.

* Mr. le Vaillant's father was a native of France, and married for his second wife a niece of the celebrated Boerhaave.

which.

which he had been above three months in forming, together with all his clothes and effects; so that, as he himself tells us, he was left with no other resources but 'his fusée, ten ducats in his purse, and the thin dress which he then wore.' In this distressing situation he was under the necessity of applying to a Dutch planter in the neighbourhood, who generously offered him every assistance in his power; but M. Boers, the fiscal at the Cape, having heard of his disaster, waited upon him, and relieved him from his embarrassment, by promising him whatever supplies he might have occasion for to carry his intended project into execution, without waiting till he should hear from his friends in Europe. When our author returned to the Cape he immediately began to prepare for his expedition; and though warmly solicited by several people who wished to accompany him, he rejected all their offers, convinced, as he tells us, that 'concord, so necessary in a hazardous and new enterprise, could not be preserved among men whose vanity would make them flatter themselves with gaining an equal share in the honour of its success.' Having, therefore, determined to depart without any European in his company, he provided himself with two large four-wheeled waggons, covered with double sailcloth, one of which was furnished with conveniences for containing whatever birds and insects he might collect in the course of his travels; a quantity of gunpowder, several fuses and muskets, a complete set of kitchen furniture, tobacco, strong liquors, and such articles as he thought would be useful to him in the inhospitable regions he was about to traverse. His train consisted of thirty oxen, twenty for his two carriages, and ten more to relieve them, three hunters, nine dogs, and five Hottentots; but he afterwards considerably augmented the number of his animals and attendants: that of the latter amounted sometimes to forty.

When his equipage was entirely ready he took leave of his friends on the 18th of December, 1781, and, directing his course towards Hottentot Holland, stopped about evening at the bottom of those mountains by which it is bounded on the east; and being then, according to his own expression, 'entirely abandoned to himself, and expecting no support or assistance but from his own arm, he returned, as one might say, to the primitive state of man, and breathed, for the first time in his life, the delicious and pure air of liberty.' This short extract may serve to shew the sentiments entertained by our author respecting civilised and savage life; throughout his whole work he indeed takes every opportunity of throwing out sarcastical reflections against the former, and of extolling the latter in terms that, to some, may appear bordering upon enthusiasm.

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Having advanced as far as Swellendam, he remained there several days with M. Ryneveld, the bailiff of the place, who treated him with great politeness. Finding that his two carriages were overloaded, and too heavy, he resolved to procure a third; and his kind host was so good as to order one with two wheels to be constructed for him, and to supply him besides with a large quantity of fresh provisions. He also augmented his train with a few more Hottentots, and purchased several oxen and goats, together with a cow to afford him milk, and a cock, which he intended to be his natural alarm in the morning.

Another animal, which rendered M. le Vaillant more essential service, and often amused him in the hours of languor and melancholy, was an ape, of that species known at the Cape under the name of *barwians*. It was extremely familiar, and shewed a wonderful attachment to its master; and when either he or his Hottentots found any roots with the nature of which they were not acquainted, they never touched them until Kees (that was the monkey's name) had first tasted them. If Kees rejected them, they judged them to be either disagreeable or dangerous, and consequently threw them away.

Kees, however, had a quality which M. le Vaillant valued still more. He served him as a sentinel; and whether it was day or night, he always awoke on the least noise that seemed to indicate danger. By his cries, and other expressions of fear, he gave notice of the approach of an enemy; and our traveller's dogs were so accustomed to his voice, that they slept in perfect security until he gave the alarm, when they all started up to watch the least motion of his eyes, or the shaking of his head. During M. Vaillant's hunting excursions Kees amused himself in climbing up trees to search for gum, which he was remarkably fond of; sometimes he discovered honey in the crevices of the rocks, or in hollow trunks; but when he could find neither gum nor honey, he searched for roots, which he ate with much relish. To tear up these roots he pursued a very ingenious method, which afforded our author much amusement:

'He laid hold of the tuft of leaves with his teeth, and pressing his fore paws firmly against the earth, and drawing his head backwards the root generally followed: when this method, which required considerable force, did not succeed, he seized the tuft as before as close to the earth as he could, then throwing his heels over his head, the root always yielded to the jerk which he gave it.'

From Swellendam M. le Vaillant proceeded to the country of Auternqua by Muscle Bay, which in charts is called the Bay of St. Blaise, and thence as far as Caffraria; but as it is impossible for

for us to follow him through all the minutiae of his journal, we shall content ourselves with selecting a few extracts from the work, which may serve to give those who wish to peruse it some idea of what information or entertainment they may expect.

As M. le Vaillant's principal view in undertaking this journey was to make researches in natural history, and particularly in ornithology, it will not appear at all surprising that great part of his time was spent in the pursuit of birds. The following account of the dangers and difficulties he encountered in endeavouring to procure some Touracos, which he tells us have been improperly classed among the cuckoos, will shew with what ardour he endeavoured to gratify his favourite passion:

'As I was not acquainted with these birds,' says he, 'and had never seen one of them, I went in search of them, and was lucky enough to discover a few. I spent a long time in pursuing them, but without effect; for as these birds perch always on the extremities of the highest branches, I never found them within the reach of my fufee. One afternoon, however, I followed one, and did more execution. Hopping from spray to spray, still going only a little way from me, it deceived me for more than an hour, and conducted me to a great distance; till, being out of patience with its sport, and finding that I could not approach it, I fired, though I concluded it to be out of my reach, and had the satisfaction of seeing it drop. My joy on this occasion was inexpressible: but the most difficult part was not yet accomplished; it was necessary for me to seize my prey; and as I had remarked the place where it fell, I rushed through the bushes to take it up, at the expence of having my legs and hands torn, and all covered with blood. When I reached the spot I saw nothing; and though I carefully searched every where around, going backwards and forwards twenty times over the same places, closely examining the smallest holes and crevices, my labour was fruitless, for I could not find my Touraco. My researches and reflections led me to think that I had perhaps broken only one of its wings, which had not prevented it to get away from the spot where it had fallen. Full of this idea, I went a little farther, and began again to search all the environs for more than half an hour; but still no Touraco. This disappointment reduced me almost to a state of despair; and the thick bushes and prickly shrubs, which scratched even my face, had really agitated me with transports difficult to be described. To satiate my anger, I am sensible that nothing less would have been sufficient at that moment than to pursue a lion or a tyger. That a paltry bird, which I had brought down after so many difficulties, and so much desire for it, should escape and thus vanish from my sight, was truly distressing. Unable to contain my passion, I began to stamp and to beat the ground with my fufee; but the earth sinking suddenly below me, I disappeared also, and fell with my arms into a pit twelve feet in depth. My astonishment, and the hurt I received by my fall, soon made me forget my anger; and I found myself at the bottom of one of those covered snares which the Hottentots employ

employ to catch ferocious animals, particularly elephants, When I recovered from my surprise, I began to consider how I should extricate myself from this embarrassment, extremely happy that I had not been impaled on the sharp-pointed stake placed in the bottom of the pit; and still happier that I found in it no company. I was, however, apprehensive that some might arrive every moment; especially if I should be obliged to remain there during the night. Its approach began to fill me with great terror, as it opposed and retarded the only resource I had devised to save myself from the fatal pit without the assistance of others. This resource was to dig away the earth on one side with my sabre and my hands, in order to form a kind of steps; but as such an operation might be very tedious, I formed, though under the most dismal perplexity, the wiser resolution of loading my fusée, and of firing shot after shot, in hopes that I might be heard at my camp. I from time to time listened with the utmost anxiety, and a palpitating heart; and at length had the satisfaction of hearing two reports, which inspired me with the utmost joy. I then contrived to fire by intervals, to direct those who had answered me which way to pursue their course; and soon after I saw them arrive, all completely armed, but full of trouble and uneasiness. They had imagined that I was pursued by some ferocious animal; but they saw me, on the contrary, in the most pitiful situation, and caught foolishly like a fox. Their alarm, however, was soon dissipated; they immediately cut a long pole, which they let down to me; and by means of this expedient I glided up in the best manner I could, and reached the brink of the pit. This trifling accident, from which heaven would not have saved me as it saved young Daniel, did not make me forget my Touraco. With my dogs, which had followed my Hottentots, I trusted I should be able to discover it, in whatever place it might be concealed: sending them out, therefore, on the search, they found it squatted down under a tufted bush. I instantly laid my hands upon it; and the pleasure of at length possessing this charming animal, soon obliterated from my mind the dangers and embarrassment it had cost me.

The method which our author employed to procure small birds, without destroying their plumage, was very ingenious, As it may be of utility to such naturalists as are fond of forming collections, we shall transcribe his account of it for their information:

The manner in which I proceeded was as follows: I put a smaller or larger quantity of powder into my fusée, according as circumstances might require. Immediately above the powder I placed the end of a candle, about an inch in thickness, ramming it well down; after which I filled the barrel with water up to the mouth. By these means, at the proper distance, when I fired at a bird, I only stunned it, by watering and moistening its feathers; and as I instantly laid hold of it, no time was left for it to spoil its plumage by fluttering. The water, impelled by the powder, went directly to the mark; but the piece of tallow, being lighter than the water, did not reach so far,

far. In my first attempts it often happened that, having sometime^s fired too near, or put too much powder, or too thick a piece of candle, I found the latter entire in the animal's belly; but, after a short apprenticeship, I made no more mistakes, and never missed my aim. I have often let my fusée remain charged in this manner from morning till night; yet the powder was never damaged, nor did the piece go off less readily. It may be easily guessed that I never fired horizontally in this manner.'

The above specimens we have taken from the translation published by Messrs. Robinsons; but as there is another by a lady, we shall in our next number continue our extracts, and give a few from both works, that our readers may be enabled to judge for themselves of the merits of the different performances.

[*To be continued.*]

ART. III. *Philosophical Transactions of the Royal Society of London, Vol. LXXIX. For the Year 1789. Part II.* 4to. 8s. 6d. sewed. Davis. London, 1789.

THIS part commences with the eleventh article, containing Experiments on the Phlogification of Spirit of Nitre. By the Rev. Joseph Priestley, LL.D. F. R. S.—Dr. Priestley had found, by former experiments relative to phlogiston, that the colourless spirit of nitre became orange-coloured, and emitted vapours of that hue, on being exposed to heat in long glass tubes, hermetically sealed; and he then concluded that this effect was produced by the action of heat, evolving, as it were, the phlogiston previously contained in the acid. Afterwards, having found that it was not heat, but light only, that was capable of giving colour to the spirit of nitre, contained in phials with ground stoppers, in the course of several days; and that in this case the effect was produced by the action of light upon the vapour, he was led to suspect that as the glass tubes, in which he had formerly exposed this acid to the action of heat, were only held near to a fire, in the day-light or candle-light, it might have been this light which, in these circumstances, had, at least in part, contributed to produce the effect. That he might discover whether the light had any influence in this case, he now put the colourless spirit of nitre into long glass tubes, such as he had used before, and also sealed them hermetically; but instead of exposing them to heat in the open air, from which light could not be excluded, he shut them up in gun-barrels, closed with metal screws, so that it was impossible for any particle of light to have access to them; and he then put one end

of the barrels so near to a fire as was sufficient to make the liquor contained in the tube to boil, which he could easily distinguish by the sound which it yielded. The consequence was, that in a short time the acid became as highly coloured as ever it had been when exposed to heat without the gun-barrel. Dr. Priestley therefore concludes that it had been mere heat, and not light, which had given this colour to the acid, and which has been usually termed phlogisticating it.

Mr. Kirwan having always suspected that in this phenomenon the air was a principal agent, Dr. Priestley was particularly attentive towards ascertaining the truth of this conjecture; supposing that, if any part of the common air had been imbibed, it must have been the phlogisticated, and that it was the phlogiston from this kind of air which had phlogisticated the acid. The result, however, was not so much in favour of this supposition as he had expected; for the principal effect of the process was the emission of dephlogisticated air; so that the acid seems to become phlogisticated by parting with this ingredient in its composition.

In all the experiments made by Dr. Priestley it is the vapour that first receives the colour, and imparts it to the liquid when the latter is sufficiently cold to receive it. As it appears from the same experiments that heat without light gives colour to the nitrous acid, and the reflection or refraction of light is always attended with heat, he thinks it may perhaps be heat universally that is the means of imparting this colour, though the mode of its operation be at present unknown.

Art. XII. Observations on a Comet. In a Letter from W. Herschel, LL. D. F. R. S. to Sir Joseph Banks, Bart. P. R. S.—This paper relates to the same comet which had been observed by Dr. Herschel's sister on the 21st of December, 1788. The Doctor, after viewing the comet with the greatest attention, could not perceive in it any nucleus.

Art. XIII. Indications of Spring, observed by Robert Marshall, Esq. F. R. S. of Stratton, in Norfolk.—These tables shew the day of the month on which, in the series of years from 1738 to 1788 inclusive, the snowdrop began to flower, the thrush to sing, the leaves of particular trees to bud, the frogs to croak, and several other indications, which mark the earlier or later advancement of the spring in different seasons.

Art. XIV. An Account of a Monster of the Human Species, in two Letters; one from Baron Reichel to Sir Joseph Banks, Bart. and the other from Mr. James Anderson to Baron Reichel.—At the time when these letters were written the subject of them, a Gentoo boy, was thirteen years of age, well made, and possessing every due faculty of mind and body. This youth, whose

whose name is Peruntaloo, had adhering to him a little twin-brother, suspended by the os pubis: an elongation of the sword-like cartilage of Peruntaloo having anastomosed with that bone at the symphysis. The lower orifice of the stomach seems to lie in a sac or cylindrical cavity between the two brothers on the right side, and what may be reckoned the right hypochondre of the little one, as that part is tumid after eating. The alimentary canal must be common to both, as the anus of the little one is imperforate. There is distinctly perceived a bladder of urine, which occupies the left side of the sac. Besides these, there remain only the os sacrum, ossa inominata, and lower extremities, perfect. Peruntaloo informed Mr. Anderson that he had as complete a sense of feeling with every part of the body of his little brother as of his own proper body; but his power of voluntary motion does not extend to the adventitious legs or feet, which are cold in comparison with the rest. This monster was born at Popelpahdoo, seventy miles west of Musilipatnam.

Art. XV. A supplementary Letter on the Identity of the Species of the Dog, Wolf, and Jackal; from John Hunter, Esq. F. R. S. to Sir Joseph Banks.—In the year 1787 Mr. Hunter presented to the Royal Society a paper to prove the wolf, the jackal, and the dog, to be of the same species. But the complete proof of the wolf being a dog, which consisted in the half-bred puppy breeding again, not having been obtained under his own inspection, though well authenticated, he has at length, along with John Symmons, Esq. of Milbank, been a witness of the fact. Mr. Hunter observes; that the wolf seems to have only one time in the year for impregnation natural to her, and that is in the month of December.

Art. XVI. Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland; by Thomas Barker, Esq. Also of the Rain in Hampshire and Surrey.—These observations were made in 1788, and are accompanied with a short account of the weather in the different months of that year.

Art. XVII. On the Method of corresponding Values, &c. By Edward Waring, M. D. F. R. S. and Lucasian Professor of the Mathematics at Cambridge.—This paper consists of algebraical problems; and from the principles which the author lays down, with his former paper on centripetal forces, may be deduced a particular and very useful class of fluxional equations.

Art. XIX. Experiments on the Congelation of Quicksilver in England. By Mr. Richard Walker. In a Letter to Henry Cavendish, Esq, F. R. S.—Mr. Walker proves, by experiment, that mercury may be frozen not only here in summer, but even in
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in the hottest climate, at any season of the year, by a combination of frigorific mixtures; and he has found that phosphorated natron produces rather more cold by the solution in the diluted nitrous acid than the vitriolated natron.

Art. XX. Catalogue of a second Thousand of new Nebulae and Clusters of Stars; with a few introductory Remarks on the Construction of the Heavens. By William Herschel, LL. D. F. R. S.—Dr. Herschel, by indefatigable application to the improvement and use of the telescope, has opened an immense and astonishing field of inquiry to the astronomical world. He seems to penetrate the celestial regions with a perspicuity which nothing can elude; and the ingenuity of his scientific inductions keep pace with his observation. With what a magnificent idea of the composition of the visible heavens are we presented in the following extract!

‘From the earth, considered as a planet, and the moon as its satellite, we pass through the region of the rest of the planets, and their satellites. The similarity between all these bodies is sufficiently striking to allow us to comprehend them under one general definition, of bodies not luminous in themselves, revolving round the sun. The great diminution of light, when reflected from such bodies, especially when they are also at a great distance from the light which illuminates them, precludes all possibility of following them a great way in space. But if we did not know that light diminishes as the squares of the distances increase, and that moreover in every reflection a very considerable part is entirely lost, the motion of comets, where by the space through which they run is measured out to us, while on their return from the sun we see them gradually disappear as they advance towards their aphelia, would be sufficient to convince us that bodies shining only with borrowed light can never be seen at any great distance. This consideration brings us back to the sun, as a resplendent fountain of light, whilst it establishes at the same time beyond a doubt that every star must likewise be a sun, shining by its own native brightness. Here then we come to the more capital parts of the great construction.

‘These suns, every one of which is probably of as much consequence to a system of planets, satellites, and comets, as our own sun, are now to be considered, in their turn, as the minute parts of a proportionally greater whole. I need not repeat that by my analysis it appears that the heavens consist of regions where suns are gathered into separate systems, and that the catalogues I have given comprehend a list of such systems; but may we not hope that our knowledge will not stop short at the bare enumeration of phenomena capable of giving us so much instruction?’

Dr. Herschel’s idea of a cluster of stars, as derived from his observations, is, that it consists of a number of lucid spots, of equal lustre, scattered over a circular space in such a manner

as to appear gradually more compressed towards the middle; and which compression in the clusters is generally carried so far as, by imperceptible degrees, to end in a luminous centre of a resolvable blaze of light. This point being established, he proceeds to prove that the stars are nearly of an equal magnitude, and the clusters of a globular form, more condensed towards the centre than at the surface; concluding afterwards, by analogy, that their spherical figure is caused by the action of central powers. The justness of these principles is strongly supported by the author's reasoning on the subject; and concerning the catalogue, it is sufficient for us to observe, that it appears to be executed with great exactness.

Art. XXI. An Attempt to explain a Difficulty in the Theory of Vision, depending on the different Refrangibility of Light. By the Rev. Nevil Maskelyne, D. D. F. R. S. and Astronomer Royal.—Dr. Maskelyne's object is, to correct an error of Euler, published in the Memoirs of the Royal Academy of Sciences at Berlin in 1747. Euler's principle was entirely hypothetical, neither fit for rendering a telescope achromatic, nor to account for the distinctness of the human vision; but Dr. Maskelyne endeavours to reconcile that distinctness with the principle of the different refrangibility of light, discovered by Sir Isaac Newton. For this purpose he has calculated the refractions of the mean, most, and least refrangible rays at the several humours of the eye, and thence inferred the diffusion of the rays, proceeding from a point in an object, at their falling upon the retina, and the external angle which such coloured image of a point upon the retina corresponds to. 'Moreover,' says he,

‘ Assuming the diameter of the pencil of rays at the cornea, proceeding from the object at 15 inches distance, to be one fifth of an inch in a strong light, which is a large allowance for it, the semi-angle of the pencil of mean refrangible rays at their concurrence upon the retina will be $7^{\circ} 12'$, whose tangent to the radius unity, or, 1264 multiplied into .0211 inch, the interval of the foci of the extreme refrangible rays, gives .002667 inch for the diffusion of the different coloured rays, or the diameter of the indistinct circle upon the retina. Now I find that the diameter of the image of an object upon the retina is to the object as .6055 inch to the distance of the object from the centre of curvature of the cornea; or the size of the image is the same as would be formed by a very thin convex lens, whose focal distance is .6055 inch, and consequently a line in an object which subtends an angle of $1'$ at the centre of the cornea will be represented on the retina by a line of $\frac{1}{3678}$ th inch. Hence the diameter of the indistinct circle on the retina before found, .002667 will answer to an external angle of $.002667 \times 5678 = 15'8''$, or every point

point in an object should appear to subtend an angle of about $15'$, on account of the different refrangibility of the rays of light.'

Dr. Maskelyne next endeavours to shew, and we think by just arguments, that the angle of ocular aberration is compatible with the distinctness of vision.

Art. XXII. Experiments and Observations on Electricity. By Mr. William Nicholson.—The author first treats of the excitation of electricity. A glass cylinder was mounted, and a cushion applied with a silk flap, proceeding from the edge of the cushion over its surface, and thence half round the cylinder. The cylinder was then excited by applying an amalgamed leather in the usual manner. The electricity was received by a conductor, and passed off in sparks to Lane's electrometer. By the frequency of these sparks, or by the number of turns required to cause spontaneous explosion of a jar, the strength of the excitation was ascertained. From the experiments recited by Mr. Nicholson he infers that the office of the silk is not merely to prevent the return of electricity from the cylinder to the cushion, but that it is the chief agent in the excitation; while the cushion serves only to supply the electricity, and perhaps increase the pressure at the entering part. Among other results from this author's experiments, it follows that the internal surface of a cylinder is so far from being disposed to give out electricity during the friction by which the external surface acquires it, that it even greedily attracts it; and that plate machines do not collect more electricity than cylinders do with half the rubbed surface. Mr. Nicholson likewise evinces that if insulated conductors be applied to the touching ends of the silk, the one will give, and the other receive, electricity, until the intensities of their opposite states are as high as the power of the apparatus can bring them; and that these states will be instantly reversed by turning the cylinder in the opposite direction. This discovery promises to be of much use in electrical experiments, as it affords the means of producing either the plus or minus states in one and the same conductor, and of instantly repeating experiments with either power, and without any change of position or adjustment of the apparatus. Mr. Nicholson makes some additional observations on the luminous appearances of electricity and the action of points, as well as on what is called compensated electricity.

Art. XXIII. Experiments on the Transmission of the Vapour of Acids through an hot earthen Tube, and further Observations relating to Phlogiston. By the Rev. Dr. Priestley.—These experiments tend to confirm what Dr. Priestley had formerly advanced, namely, that when pure air was expelled from the

the dephlogisticated spirit of nitre, the remainder was left phlogisticated. He has applied the same process to other acids and liquors of a different kind; and from the whole he infers it to be apparent that oil of vitriol and spirit of nitre, in their most dephlogisticated state, consist of a proper saturation of the acids with phlogiston; so that what has been called the phlogistication of them, ought rather to be called their super-phlogistication.

Art. XXIV. On the Production of nitrous Acid and nitrous Air. By the Rev. Isaac Milner, B. D. F. R. S. and President of Queen's College, Cambridge.—The experiments recited in this paper are analogous to those of Dr. Priestley, in which nitrous air, by exposure to iron, is converted first into dephlogisticated nitrous air, and afterwards into phlogisticated air; but by Mr. Milner's method the effect is more suddenly produced. According to his experiments, the volatile alkali contributes, in some cases, to the formation of nitrous acid or nitrous air.

On perusing the Philosophical Transactions through a series of years, it is observable that, at different periods, some particular parts of science appear to be peculiarly cultivated. This is easily accounted for from the taste for inquiry most congenial to those men who principally contribute, at a particular period, to the work. Of late years electricity seems to have recovered its importance, which had for some time declined; and at present improvements in chemistry are frequently communicated through the channel of the Philosophical Transactions.

ART. IV. *A Letter from the Right Hon. Lord Petre to the Right Rev. Dr. Horsley, Bishop of St. David's.* 8vo. 1s. Faulder, London, 1790.

THIS letter is addressed to the Bishop of St. David's in consequence of the review of the case of protestant dissenters, publicly received as coming from his lordship. The noble author first endeavours to convince his correspondent that the Catholics, from the nature of their own establishment, cannot but be fond of hierarchies, articles of faith, and ecclesiastical law, which would lead them to respect the form of ecclesiastical government as by law established; and this government, with the constitution of the country as settled at the revolution, his lordship asserts every Catholic holds himself bound to protect and maintain.

But Dr. Horsley observes that, 'if the Papists retain their old principles, they cannot be said to be excluded from the national
' senate

'senate by any oaths or declarations made to a government
'their church has deemed heretical.' From the House of Commons he conceives them excluded only by the notoriety of their popery, and the dread and abhorrence of the Church of Rome, and from the Lords by the sentiments inseparable from hereditary nobility. His lordship finds little difficulty in shewing the insufficiency of such obstacles, or of any but those of a conscientious determination not to violate those engagements on the preservation of which depends the happiness of human society. This leads him to consider the state of the papal power as it has been confined by the learned universities of different Catholic countries, since the improvement in literature has opened the eyes of mankind. Though Protestants would be unwilling to allow even the share of power still attributed to the Bishop of Rome, yet it must be admitted that Catholics may defend it as stated by his lordship, without ceasing to be good subjects, and even good magistrates. That they have often acted as such, several instances in the annals of the English history are brought to prove, in which they have shewn a steady adherence to the monarch, and a desire of preserving the reformed church; and that they have never availed themselves, on these occasions, of the dispensing power of the pope.

It is not our wish to engage in a contest which has already too much revived a spirit of dissension and animosity it has been the happiness of every sincere believer to see gradually expiring. But there are in this pamphlet so many facts brought forward that are unknown to the most enlightened Protestants, and the knowledge of which would be so gratifying to every good man, that we cannot but recommend its perusal to every candid inquirer after truth.

ART. V. *Travels to discover the Source of the Nile, &c.*

[*Concluded.*]

A Plentiful harvest of entertainment and instruction remains yet behind in the latter part of the fourth volume; but we shall leave it to be gathered by the reader, after pointing out a few of the richest spots. We can seriously affirm that the author's return by Sennaar through those unexplored countries where the Nile takes its course, is the least tedious part of his book. The narrative is rich in incident, and diversified with love, pity, and terror. In the conduct of the young elephant, which so dutifully defended its mother (p. 302), and shewed an example 'of a beast (*a young one too*) possessing abstracted
'sentiments

'sentiments to a very high degree,' the pathetic and wonderful are admirably blended. The author 'is happy at this day that he did not strike it;' and what reader will hesitate to applaud his humanity?

At Teawa softer scenes succeed, but overshadowed with deeper horror. The Shekh Fidele having in vain exhausted the cunning of a barbarian, at last attempts to extort gold from our hero by force. 'Hakim, infidel or devil, consider where you are. This is the room where Mek Baady, a king, was slain by the hand of my father; look at his blood where it has stained the floor*, which never could be washed out . . . either give me 2000 piastras before you go out of this chamber, or you shall die.' Here he drew his sword, and 'with a bravado threw the scabbard into the middle of the room, and tucking up the sleeve of his shirt above his elbow, like a butcher, said, I wait your answer!' What a moment of danger for the descendant of Scottish kings, of awful suspense for his reader! Mr. Bruce seems luckily to have recollected a scene in one of our popular comedies, where a peer drawing his sword upon a commoner whom he supposes unarmed, is disconcerted by a pistol which emerges from his pocket; so when Mr. Bruce puts his hand on his blunderbuss the ruffian Shekh drops his sword, and falls back on his sofa . . . 'Hakim, I was but jesting.'

P. 368. One of Fidele's wives, when Mr. Bruce hints to him his desire to be left alone with them, says, 'What has he to do with us and our physician? all his business is to pay you money when you have made us well.' The lady seems here to understand the modes, and to be mistress of the raillery, of Europe. Again: a figure in a veil had attended the author's medical treatment of the ladies; the veil had been a little withdrawn while he was administering the ipecacuanha (which gave such high satisfaction in its operation): at last an attendant pulled off the veil entirely. A sudden blaze of beauty flowed upon the unprepared physician: such were her faultless features and fine shape, that they 'might have served alone for the study of a painter all his life, if he was in search of absolute beauty.' What added to our author's embarrassment was, that her blue shift, her only dress, was not rigorously nor closely disposed all below the neck. The effect of the emetic did not prevent the mother of the damsel from perceiving Mr. Bruce's situation. 'If Aiscach was ill you would take better care of her than of

* Q. Does not this imply that the floor was of boards? if so, it is an European idea.

' either

‘either of us.’ ‘Pardon me, Madam, if the beautiful Aiscach was ill, I feel I should myself be so much affected as not to be able to attend her at all.’ Here Aiscach made the most gracious inclination with her head, to shew she was fully sensible of the compliment. Could such a transaction be more delicately conducted in Europe?

At Sennaar we have a less pleasing Harem scene. The queens strip naked, and insist on the traveller’s doing the same; but no Aiscach pursts on his enraptured view: the breasts of each hung down to her knees, and one, the favourite, seemed ‘next to the elephant and rhinoceros, the largest living creature I had ever seen.’ Truly, Mr. Doctor, if you go many steps further, you will oblige us to doubt how far you have observed your reiterated promises to respect the ladies secrets.

We relinquish to our readers the pleasing task of following the author through the great desert of Nubia, of admiring his address and fortitude, and sympathising with his danger and distress. We shall only indulge ourselves in one short extract concerning the poisonous wind of the desert:

‘We had no sooner got into the plain than we felt great symptoms of the *simoom*, and about a quarter before twelve, our prisoner first, and then Idris, cried out, ‘The *simoom*! the *simoom*!’ My curiosity would not suffer me to fall down without looking behind me. About due south, a little to the east, I saw the coloured haze as before. It seemed now to be rather less compressed, and to have with it a shade of blue. The edges of it were not defined as those of the former, but like a very thin smoke, with about a yard in the middle tinged with those colours. We all fell upon our faces, and the *simoom* passed with a gentle rustling wind. It continued to blow in this manner till near three o’clock; so we were all taken ill that night, and scarcely strength was left us to load the camels and arrange the baggage. This day one of our camels died, partly famished, partly overcome with extreme fatigue; so that, incapable as we were of labour, we were obliged, for self-preservation’s sake, to cut off thin slices of the fleshy part of the camel, and hang it in so many thongs upon the trees all night, and after upon the baggage, the sun drying it immediately, so as to prevent putrefaction.’

The terrible *sand-spouts*, or vortexes of sand, are strongly painted in this part, which is, on the whole, extremely interesting.

It was the 10th of January, 1773, when the author arrived at Cairo, whence he was induced, by the troubles of the country, to proceed to Alexandria, and at that port to embark for Marseilles.

At the end of this volume we find a very extensive table of meteorological observations; the height of the barometer and thermometer, the state of the winds and sky, are marked three
or

or four times a day for a considerable part, and sometimes the whole, of every month, from January 1771 to the end of May 1772. This table, with those already mentioned, must prove very acceptable to the meteorologists, who are now so busy in various parts of Europe; and, if they may be depended upon, would redeem a multitude of the sins of an author. On this table the barometer may be observed to have a very confined range, as in other tropical climates, and to have very little connexion with the changes of the weather: the heat, during the rainy season is very moderate, never in July and August 1771 exceeding 65° , whereas in December, January, and February, the mean temperature exceeds this point, and in March approaches to 80° , and goes beyond it. The northerly winds seem to prevail very much throughout the year. So temperate a climate, in such a latitude, is probably owing to the mountains, and an high situation. Arabia, though more to the north, is much more oppressed with heat, even in the hilly country. In July Niebuhr's thermometer was never above 85° at Sana, and in Tehama never below 98° . The rainy season, in the mountainous parts of Jemen, corresponds with that in Abyssinia, lasting from about the middle of June to near the end of September.

The fifth volume contains the quintessence of the author's discoveries, and the chief fruit of his labours. We shall first notice the three maps; one of the countries he traversed from the mouth of the Nile to its source, with the Red Sea, and the border of Arabia. Poncet's wider track is also laid down. The second gives a view of the source of the Nile; and the third illustrates his ingenious hypothesis of Solomon's traffic: of this hypothesis we have already offered our opinion.

The general map might serve to confirm Mr. D'Anville's geographical reputation, if it wanted confirmation. Indeed, upon surveying the two maps, we perceive that, for every useful purpose, D'Anville's is abundantly accurate. In Abyssinia the French geographer is nearly as particular, and the course of the Nile is nearly the same. Its source is indeed considerably more to the north in D'Anville; and he does not give it a visible course through the lake of Dembea; in which circumstance we will venture to believe that he is right, leaving the latter to be determined by future inquiry. What must strike every reader, and will not readily be forgiven by any, is the want of an analysis, or memorial, assigning the authority according to which places are laid down. The places named as of importance in the text, do not all appear in the maps: this inaccuracy may perhaps be placed to the account of the engraver; but one thing is evident, all the positions, those which the author visited and those which he did not, are not equally certain. Now,

upon authority do the latter rest? The mountains, for instance, where D'Anville and Mr. Bruce place the *Garamantica vallis*, are seen in Mr. Bruce to run in a stiff, straight line along latitude 11° , without that variety and curvature which generally occurs in nature: in D'Anville they do not differ from the general analogy of ridges, and do not proceed so far eastward. An explanation of this, and any other variations that may occur on comparison with former maps, will surely be required before a preference can be given to this: yet the author talks (Introduction to Vol. V.) of leaving nothing unexplained. We hope these alterations have not been made merely for the sake of creating a difference between Mr. Bruce and D'Anville.

The appendix, besides the maps, presents us with eighteen drawings of plants, six of mammalia, eight of birds, and five of miscellaneous zoology. These engravings have a neat appearance, but are professedly not scientific, though the parts of fructification are seen in some of the plants. Mr. Bruce is of opinion that drawings are more valuable for not being made by professed botanists, as if an uninstructed eye was capable of making the most accurate observations.

For the first engraving the author, though he has omitted the parts of fructification, may expect the thanks of the whole literary world. Its interesting subject is the Egyptian Papyrus; and the consideration that so skilful a botanist as Sir Joseph Banks, as we are assured, had no idea of what this plant was before the author gave him a specimen, will enhance its value.

The author's description, without being scientific, might have been better. Among much disjointed and superfluous remark, we learn that the paper was made from this plant by laying ribbands of the inner bark longitudinally, and then others transversely: he seems to judge rightly that the saccharine juice would serve as a gluten. The reader must be careful not to take part of the left-hand figure for pinnated leaves. This figure is meant to represent a filament of the Thyrsus. There ought to have been references.

We have next two figures of the Balsam. In the difficulty of assigning the ancient names to their proper subject, we are afraid to rely upon our author's historical deduction. Different vegetables will yield a balsam or substance of a peculiar consistence. According to his account, three productions of this tree were esteemed by the ancients: 1. Opobalsamum, the greenish liquor in the kernel of the fruit; 2. Carpo-balsamum, or the expressed liquor of the fruit: (this distinction is not very clear; we suppose *fruit*, in the second case, means the outside pulp, as in the peach, &c.); 3. Xylo-balsamum, or the expression

or

or decoction of the red twigs. In the next page but one Opo-balsamum is said to be the liquor that flows from the wounded tree. Other balsams from the new world have depreciated the price of this in modern times.

The three next species seem to be of the family Mimosa; whether new or not does not appear. The Kol-quall seems to be a well-characterised spurge, probably, as Mr. Bruce's friends observed to him, the *Euph. Offic.* in which case the drawing is superfluous. His arguments in support of the contrary opinion are totally *απορριπτοί*. We have also a drawing of the Kantuffa, or troublesome thorn, noticed in a former number. The *Brucea Antidysenterica* is too interesting to be passed over. We are sorry to be informed that it has not borne seed in our botanic gardens. As its trivial name implies, it cured the author of a dangerous disease. The part he took was the bark of the root, in the quantity of an heaped tea-spoonful every day. It produced a violent drought at first; in six or seven days the author pronounced himself well. Its virtues are well known in Senaar; and it were to be wished that they could be ascertained by European experience. Mr. Bruce says it is a plain, simple bitter, without any aromatic or resinous taste.

The *Bankfia Abyssinica* has likewise its medicinal virtues; they are thus described:

• The Cusso is one of the most beautiful trees, as also one of the most useful. It is an inhabitant of the high country of Abyssinia, and indigenous there; I never saw it in the Kolla, nor in Arabia, nor in any other part of Asia or Africa. It is an instance of the wisdom of Providence that this tree does not extend beyond the limits of the disease of which it was intended to be the medicine or cure.

• The Abyssinians of both sexes, and at all ages, are troubled with a terrible disease, which custom, however, has enabled them to bear with a kind of indifference. Every individual, once a month, evacuates a large quantity of worms; these are not the tape worm, or those that trouble children, but they are the sort of worm called *Afcarides*; and the method of promoting these evacuations is by infusing a handful of dry Cusso flowers in about two English quarts of bouza, or the beer they make from teff; after it has been steeped all night, the next morning it is fit for use. During the time the patient is taking the Cusso, he makes a point of being invisible to all his friends, and continues at home from morning till night. Such too was the custom of the Egyptians upon taking a particular medicine. It is alledged that the want of this drug is the reason why the Abyssinians do not travel, or if they do, most of them are short-lived.

We do not guarantee this peculiarity of constitution in the natives of Abyssinia, especially when we recollect how long

Gregory lived in Europe, that others have been in Egypt, and that probably Sir William Jones would have learned this circumstance from Abram at Calcutta.

The Teff, one of the *cerealia*, which chiefly supplies this country with bread, closes the vegetable list. The bread is made by moistening the Teff flour with water; the mass is placed at some distance from a fire, till it ferments (is no leaven used?); it is then baked in cakes two feet in diameter. The raw flesh is wrapped up in this bread, with salt and *Cayenne pepper*. At a feast many of these cakes are placed one upon another, the whitest uppermost; different sets of people dine, one after another, and 'each, when he has done, wipes his fingers on the bread he is to leave for his successor.' The bouza or beer, is said to be made of teff bread, toasted and digested in warm water till it ferments.

The article Rhinoceros is long, and will be useful to naturalists. Mr. Bruce is of opinion that the Behemoth of scripture is the Elephant, and the Unicorn the Rhinoceros.

In the article Hyæna he assumes a tone of defiance. He shall not waste time in discussing the errors of others; he shall put it in the reader's power to reject any of the pretended hyænas that authors shall endeavour to impose upon them. He allows notwithstanding that Buffon's hyæna is of a different species. Before he fulfils this promise, he stops to relate an anecdote, in which he appears not less superior to the animals of Abyssinia in conduct and courage than he has already proved himself to the men:

'They were a plague in Abyssinia in every situation, both in the city and in the field, and I think surpassed the sheep in number. Gondar was full of them from the time it turned dark till the dawn of day, seeking the different pieces of slaughtered carcases which this cruel and unclean people expose in the streets without burial, and who firmly believe that these animals are Falasha from the neighbouring mountains, transformed by magic, and come down to eat human flesh in the dark in safety. Many a time in the night, when the king had kept me late in the palace, and it was not my duty to lie there, in going across the square from the king's house, not many hundred yards distant, I have been apprehensive they would bite me in the leg. They grunted in great numbers about me, though I was surrounded with several armed men, who seldom passed a night without wounding or slaughtering some of them.

'One night in Maitsha, being very intent on observation, I heard something pass behind me towards the bed, but upon looking round could perceive nothing. Having finished what I was then about, I went out of my tent, resolving directly to return, which I immediately did, when I perceived large blue eyes glaring at me in the dark. I called upon my servant with a light, and there was the hyæna standing

ing nigh the head of the bed, with two or three large bunches of candles in his mouth. To have fired at him I was in danger of breaking my quadrant, or other furniture; and he seemed, by keeping the candles steadily in his mouth, to wish for no other prey at that time. As his mouth was full, and he had no claws to tear with, I was not afraid of him, but with a pike struck him as near the heart as I could judge. It was not till then he shewed any sign of fierceness; but, upon feeling his wound, he let drop the candles, and endeavoured to run up the shaft of the spear to arrive at me, so that, in self-defence, I was obliged to draw out a pistol from my girdle and shoot him, and nearly at the same time my servant cleft his skull with a battle-ax.

The frequency of hyænas in the East, and their familiarity and boldness in approaching the habitations of man, is a well-attested fact in their natural history. At Gambron they go out in the night, and sometimes steal the children from the side of their parents at the season the inhabitants sleep in the open air *. Mr. Bruce's plate and description present the habit and manners of the dog kind. The young ass, goat, and fox, which an hyæna confined by Mr. Bruce eat up in one night, shew the keenness of this creature's appetite.

And now, having entered so largely into the contents, and produced so many specimens of this work, we may venture to take our final leave of it. That it was a work of great expectation was evident from the general fermentation its first appearance excited among readers. That those expectations have been much disappointed, notwithstanding the favourable prepossession the testimonies which we produced in our first number as proving that Mr. Bruce had actually visited Abyssinia, and been well received there, is what we have already had occasion to intimate. We trust we have not censured the author unjustly; and if a sincere wish to receive much instruction and entertainment can be any security to an author against the malevolence so often imputed to nameless reviewers, we are conscious of having felt this favourable disposition in its full force. We even did violence to our feelings, till irresistible evidence obliged us to resign the pleasing illusion that a new mine of knowledge had been opened to the curiosity of an enlightened age. It remains only that we sum up, in a few words, our opinion of the work and its author.

1. The prominent and offensive feature of these travels is, an ostentatious display of the author. Pages upon pages are defined to no other purpose than to shew how superior he is in coolness, in capacity, and courage, to an Arab or Abyssinian.

That vanity which always adheres to man, and finds an abode in the most uncultivated minds, lowers its crest at his approach; and the savages acknowledge a present hero. The Abyssinians, in compliment to Mr. Bruce's probity and veracity, are for ever calling themselves liars and deceivers. The passages upon which we found this censure are so numerous, that one half probably, or more, of these bulky quartos would disappear if they were removed.

2. The countries they describe are, for many different reasons, so interesting, and at the same time so imperfectly known to Europeans, that no one can be surprised at the controversies which have been carried on concerning them. Our author unfortunately felt it incumbent upon him to decide several of these questions. Here his quotations are so inaccurate, his terms so ill-defined, and his mode of discussion so loose, as to render it not so difficult to reply to his arguments, as painful to lay hold of them and compare them with the point in question.

3. In the composition of history it would be unreasonable to expect one, who has spent so much of his life in barbarous countries, and situations where study was impracticable, to excel. We only wish that the public had been presented with a naked and unadorned translation of the Abyssinian annals, with a particular account of the originals.

4. Notwithstanding the many and great imperfections of his travels, we cannot help feeling high respect both for the enterprising spirit and the capacity of the author of them. To form the plan of such a peregrination required a comprehensive understanding; and the active curiosity which seems to have animated him at all times, is inconsistent with sluggish and feeble powers. Single sentiments too, of great force and originality, dispersed over the work, and not easy to be detached, seem to dart from an energetic mind. The number of languages of which he has collected specimens; his attention to geography, to meteorology, to zoology, and botany, though he candidly professes himself no proficient in these two last sciences; imply a strong desire of using the opportunities he enjoyed so as to deserve well of mankind. Many of the most desirable qualities a traveller can possess seem therefore to be united in Mr. Bruce. Yet, by some fatality, the fruit which the public might have derived from his enterprises has been in great measure intercepted. The undue influence of a misplaced vanity, and a powerful imagination, has so distorted his representations, that they appear commonly unfaithful, and many times highly ridiculous. That he has ever written what he believed to be false, is too harsh and illiberal a supposition to be admitted for a moment; yet we have as clear evidence almost as the nature of the thing will admit, that

that the mirror he holds up does not reflect the image of nature. It may even sometimes, perhaps, be practicable to divine the manner in which he has been deceived. He might hear, for instance, from the natives, that the stream of the Nile traversed the seven leagues of the lake of Dembea, and too easily have taken it for certain. In the affair of pyramidal mountains standing on their points, could not some optical fallacy have surprised his judgment? We can easily conceive the union of strict veracity with too quick an imagination; and how a man, incapable of inventing falsehoods, may yet be desirous of beholding miracles, and at the same time careful not to destroy the illusion by too scrupulous an examination.

We ventured, in our number for July, to question his account of Dr. Woide being sent to Paris to translate the prophecies of Enoch, as soon as it was known in England that Mr. Bruce had presented a copy to the king's library there. Inquiry has confirmed our doubts. From very credible authority we believe the matter to have been nearly thus: Dr. Woide was at Paris for the sake of examining Coptic manuscripts. It was suggested to him, or he imagined, that an Abyssinian language might contain some Coptic words. He was therefore induced to look into Mr. Bruce's manuscript, and had some part transcribed, but never conceived the design of translating it. Mr. Bruce might hear a report in which Dr. Woide and his manuscript were named together: his sense of his own importance, conspiring with his inaccuracy, might lead him to imagine that Dr. Woide went over to translate it, &c. &c. &c.

Now, if in what relates to Abyssinia, a slender outline of truth has been filled up with such colouring, from such causes, it is indeed true that Mr. Bruce's narrative will not deserve to be branded with the infamy due to deliberate falsehood; but the reader who trusts it implicitly will be just as much deceived as if it did.

If, after the disapprobation we have expressed of his work, this high-spirited traveller would condescend to listen to a suggestion of ours, he might still perhaps communicate that information which his present publication will not supply to the learned world. We could wish that he would try to recover the rough draught of his travels; that he would state the grounds of his assertions, and tell us what he touched and handled; what he saw near, what at a distance; and what he only gathered from report. We have already said that we at once believed his account of the custom of eating living flesh in Abyssinia. This he could not be deceived in. If it be false, it must be so intentionally. 'But tell us, did you navigate the lake and trace the current of the Nile through it? Was you close to

'the strange pyramidal mountains? Did you examine them scrupulously?'

Such a statement would be more instructive than the present positive, inconsistent, and sometimes contradictory narrative. What is not of the least consequence, it would have occupied less space, and thus recommended itself more effectually to the public and to reviewers.

ART. VI. *The Chirurgical Works of Percivall Pott, F. R. S., Surgeon to St. Bartholomew's Hospital. A new Edition, with his last Corrections. To which are added, a short Account of the Life of the Author, a Method of curing the Hydrocele by Injection, and Occasional Notes and Observations. By James Earle, Esq. Surgeon Extraordinary to his Majesty's Household, and Surgeon to St. Bartholomew's Hospital. 8vo. 3 vols, 1l. 1s. boards, Johnson. London, 1790.*

THIS edition of Mr. Pott's works is introduced to the public with much advantage. It has, we are told, received the author's latest corrections, and been submitted, in its progress through the press, to the care of his son-in-law, who seems to have discharged the part of an editor with great attention.

The different tracts of which these volumes consist are already well known to chirurgical readers, and stand in need of no encomiums to ensure to them a favourable reception. Most of them are written on subjects of acknowledged importance; and the practice which they recommend is frequently different from what had been previously in common use.

In the biographical narrative prefixed to the work, Mr. Earle has not only related the principal incidents in the author's life, but gives a summary account of the various treatises, in the order in which they were published. It may not prove uninteresting to our readers to follow him through some parts of the narrative.

Mr. Pott was born in London, on the 26th of December, 1713. Of what business or profession his father was, we are not informed; but he married the widow of Mr. Houlblon, son of Sir Jacob Houlblon; and in 1717 left her again a widow, with means very inadequate for the support of herself and their only child. When seven years old, young Percivall was sent to a private school at Darne in Kent. He shewed very early a strong propensity to the profession of surgery; and in 1729 was bound an apprentice to Mr. Nourse, one of the surgeons of St. Bartholomew's Hospital. In 1736, at twenty-two years of age, having

having finished his apprenticeship, he immediately applied himself to business, which he practised with great success. In 1744-5 he was elected an assistant-surgeon, and in 1749 appointed one of the principal surgeons of St. Bartholomew's hospital. On the death of his mother, which happened in 1746, he married the daughter of Robert Cruttenden, Esq. We have extracted the following incident in his life, as it affords some examples which may be useful in practice :

‘ In the year 1756 an accident befell Mr. Pott ; which, though of little consequence in itself, yet, as it displays the vigour and firmness of his mind, and seems to have had considerable influence on his future life, deserves to be recorded in this place. As he was riding in Kent-Street, Southwark, he was thrown from his horse, and suffered a compound fracture of the leg, the bone being forced through the integuments. Conscious of the dangers attendant on fractures of this nature, and thoroughly aware how much they may be increased by rough treatment, or improper position, he would not suffer himself to be moved until he had made the necessary dispositions. He sent to Westminster, then the nearest place, for two chairmen, to bring their poles ; and patiently lay on the cold pavement, it being the middle of January, till they arrived. In this situation he purchased a door, to which he made them nail their poles. When all was ready, he caused himself to be laid on it, and was carried through Southwark, over London-Bridge, to Watling-Street, near St. Paul's, where he had lived for some time—a tremendous distance in such a state ! I cannot forbear remarking, that on such occasions a coach is too frequently employed, the jolting motion of which, with the unavoidable awkwardness of position, and the difficulty of getting in and out, cause a great, and often a fatal aggravation of the mischief. At a consultation of surgeons, the case was thought so desperate as to require immediate amputation. Mr. Pott, convinced that no one could be a proper judge in his own case, submitted to their opinion ; and the instruments were actually got ready, when Mr. Nourse, who had been prevented from coming sooner, fortunately entered the room. After examining the limb, he conceived there was a possibility of preserving it ; an attempt to save it was acquiesced in, and succeeded. This case, which Mr. Pott sometimes referred to, was a strong instance of the great advantage of preventing the insinuation of air into the wound of a compound fracture ; and it probably would not have ended so happily, if the bone had not made its exit, or external opening, at a distance from the fracture ; so that, when it was returned into the proper place, a sort of valve was formed, which excluded air. Thus no bad symptom ensued, but the wound healed, in some measure, by the first intention.’

Soon after this accident Mr. Pott appeared as an author, and published his treatise upon Ruptures. In 1757 he wrote an account of the *Hernia Congenita*, a complaint not then well understood. Dr. William Hunter, the celebrated anatomist, who

was engaged in the same pursuit, inserted a paper in the *Medical Commentaries*, claiming a priority in the discovery. The editor, who avoids entering into the merits of a dispute which is now nearly forgotten, observes that Mr. Pott's reply was inserted in the second edition of his treatise on Ruptures, and is written with elegance and urbanity.

His observations on the *Fistula Lachrymalis* appeared in 1758. In this treatise he explains the situation, describes the various appearances of the disease, and simplifies the method of cure. His arguments, Mr. Earle remarks, were the principal cause of discontinuing the operation by the actual cautery, which had been practised and recommended by Mr. Cheselden.

In 1760 was produced his elaborate performance on the *Nature and Consequences of Wounds and Contusions of the Head, Fractures of the Skull, Concussions of the Brain, &c.* in which, with a perspicuity till then unknown, he separates and arranges the symptoms of each particular species of injury, unfolds the causes and situation of mischief, and points out the most probable means of relief.

In 1762 he published *Practical Remarks on the Hydrocele*, and some other diseases of the Testis, its coats and vessels, illustrated with cases; being a supplement to his general *Treatise on Ruptures*.

In 1764 Mr. Pott was elected a Fellow of the Royal Society; when he presented them with a curious and uncommon case of a hernia of the urinary bladder, including a stone, which is inserted in the *Philosophical Transactions*, Vol. LIV.

The fistula in ano next attracted the notice of this zealous improver of surgery. The nature of this complaint, as the biographer observes, had been much mistaken, and the operations for its relief were consequently injudicious, extremely severe, and destructive of the parts which they were intended to relieve. Mr. Pott's method of reasoning on this subject is clear, ingenious, and conclusive.

In 1768 he produced a new edition of his book on the *Injuries to which the Head is liable from external Violence*, accompanied with *General Remarks on Fractures and Dislocations*.

The hydrocele again employing his thoughts, in 1772 he published his improved method of passing the seton, so as not to rub or injure the gland in its passage. With this subject Mr. Pott took great pains; and we are told he never was perfectly satisfied with what he had done in it. In 1775 he published *Chirurgical Observations relative to the Cataract, the Polypus of the Nose, the Cancer of the Scrotum, the different Kinds of Ruptures, and the Mortification of the Toes and Feet*, which

were unquestionably valuable additions to his former publications.

In 1779 Mr. Pott published his Remarks on that kind of palsy of the limbs which is often found to accompany a particular curvature of the spine; and produced farther remarks on the same subject in 1783. This valuable treatise was the last of his literary productions. We find, however, that he meditated an additional publication; but having caught a fever by visiting a patient about twenty miles from London, in severe weather, he died on the 22d of December, 1788, soon after he had completed the seventy-fifth year of his age.

The notes and observations in this edition of Mr. Pott's works are not numerous, but they every where bear evident marks of judgment and propriety.

ART. VII. *The Spanish Pretensions fairly discussed.* By A. Dalrymple. 8vo. 1s. Elmsly. London, 1790.

MR. Dalrymple, after refuting, from the history of navigators, the claim which the Spaniards have formerly preferred to the Magallanic (commonly Magellanic) regions, proceeds to examine their pretensions on the north-west of America. He observes that it may be difficult to ascertain exactly how far the Spaniards had sailed on the west coast of America before Sir Francis Drake, in the year 1579; because the *Arcano del Mare*, published at Florence in 1661, says that some maps had misrepresented Cape Mendocino to be in 50° north latitude, which the Spanish pilots and Sir Francis Drake concurred in placing in the latitude of 40° north; and therefore a question may arise, Whether the Spaniards ever reached the latitude of 44° degrees north? beyond which, it does not appear from Herrera, they had pretended ever to have navigated. Abraham Ortelius, Mr. Dalrymple farther observes, the King of Spain's geographer, in the map of America in 1574, declares those regions to be unknown. The last place marked in this map is Tuchano in Quivira, about 45° north latitude. Quivira, however, was a land discovery, and consequently ill determined.

Sir Francis Drake, continues our author, discovered this coast in 1579, to the latitude of 48° north at least; and not only the *Arcano del Mare*, and Le Clerc's map in 1602, but almost all maps, particularly those of the French geographers, M. de Lisle in 1700, and M. Robert de Vaugondy in 1750, name this part New Albion, from Sir Francis Drake's discovery.

Mr. Dalrymple next observes that, from the time of Sir Francis Drake, no circumstantial and authentic documents have been laid

laid before the public, of voyages on this coast, till that of the Spaniards in 1775; in which they examined several harbours in latitude 55° to 58° north, but visited no part of the coast between 48° and 55° north latitude; so that the first public and authentic description of Nootka, or King George's Sound, in 49°½ north latitude, and the parts adjacent, was given to the world in Captain Cook's last voyage, in 1778. Were the dispute, therefore, between Great-Britain and Spain to be determined by arguments drawn from geographical history, the right would be found to be clearly on the side of the former; and occupancy alone, in all such controversies, is the established rule by which the question of right can ever be justly determined.

ART. VIII. *An historical Developement of the present political Constitution of the Germanic Empire. By John Stephen Pütter, Privy Counsellor of Justice, Ordinary Professor of Laws in the University of Gottingen, Member of the Academy of Sciences at Berlin, &c. Translated from the German, with Notes, and a comparative View of the Revenues, Population, Forces, &c. of the respective Territories, from the Statistical Tables lately published at Berlin, by Josiah Dornford, of Lincoln's-Inn, LL. D. of the University of Gottingen, and late of Trinity College, Oxford. 8vo. 3 vols. 1l. 1s. boards. Payne and Son. London, 1790.*

A Knowledge of the constitution of Germany is at all times desirable to those who would be acquainted with what concerns the most extensive political association in Europe; but it is perhaps particularly interesting at the present period, during a vacancy in the imperial throne. Whether Mr. Pütter's ample qualifications for the execution of a work on this subject would have led him spontaneously to perform it, we are not authorised to determine. Happily, however, he has been induced to the undertaking at the instance of an illustrious personage, whose request for that purpose, it may well be imagined, could not but prove irresistible. We are informed that the work was written at the express desire of our most gracious Queen. Her majesty expressed a wish to the author, whose fame as a public lawyer she knew to be great, that he would compose a book 'which might serve to convey a just idea of the present constitution of Germany, in the manner of a history; but at the same time more with respect to the modern than preceding times.' Her majesty's desire was communicated to the author in May 1785, and in the month of March of the following year the original edition of the present work was published.

Mr.

Mr. Pütter sets out with giving an account of the state of Germany from the earliest times down to the fifth century. The most credible information on this subject, and for which we are indebted to the Greek and Roman historians, occurs about an hundred and fourteen years before the Christian era, when the Romans were attacked by the Cimbri, and other nations of Germany, on the borders of Illyria. At that time, however, those nations appear to have led a wandering life, and devoted themselves, like the Tartars, entirely to the chase and pasture. According to Tacitus, the various nations of Germany were distinguished into four principal divisions, the names of which were, the Marfi, Gambrivi, Suevi, and Vandali, the last of whom became most conspicuous by the share they had in the subversion of the Roman empire.

The author next gives a summary recital of the religious opinions of the ancient Germans, with the history of the Christian religion in the countries contiguous to the Rhine and Danube, and the first appearance of the hierarchy, in the precedence granted to the bishops and assemblies of the church. Before the time of Constantine, principally in the eastern part of his dominions, it was usual for several bishops to meet at different times, to hold a consultation on the common concerns of their churches, or assemblies of the church, as they were called (synods or councils), sometimes of an extensive, and sometimes a narrower district. Of assemblies of this kind, which were the origin of the councils, afterwards so frequently held, under the papal authority, we meet with one in the year 314, at Arles, in Provence, and another at Nicæa in 325.

In the fourth chapter the historian traces the origin and first progress of the Frankish monarchy, by the conquests of Clovis in Gaul, and its extension, in Germany, over Thuringia and other districts. This prince, the son of Childeric, unexpectedly ventured to take the command of a part of the nation of Franks. His first undertaking was an expedition against the Romans, whom he defeated in the neighbourhood of Soissons, when he took possession of that part of Gaul which the Visigoths and Burgundians had left to the Romans. This was the foundation of a new monarchy, which, after his decease, was inherited by his sons and posterity, and has continued ever since, only divided by the two crowns of France and Germany.

From the earliest period of the Frankish monarchy, every country which before formed a separate nation, had its own particular duke, whom the king considered as chieftain over the people, and who, in time of war, commanded the whole army of the country. There was of course a distinction between those countries which submitted unconditionally, and such as yielded

to the Frankish sceptre upon certain terms. It is probable, therefore, that one duke might have had more power than another, and that in some countries the title might have been hereditary; whereas, in general, every duke was appointed as a chieftain, during the king's pleasure, dependent on the crown. From this period, had no revolution intervened, we might derive the foundation of the present singular constitution of the Germanic empire, divided, as it now is, into so many countries, each of which has its own particular lord: but the sequel of our author's narrative shews that very different revolutions have taken place with respect to the Germanic dukedoms, and contributed to establish the constitution in its present form. From the same period, however, we may certainly derive the origin of the feudal system, which has since had so much influence on the constitution of every state in Europe.

Our author's account of the transactions of this period is too concise to give a full idea of its political history; but he mentions, in general terms, all the principal events in the monarchy, especially such as tended to introduce any change or improvement in the Germanic constitution. In the time to which we allude occurs the total fall of the Merovingian race, and the accession of Pepin to the throne. The reign of his son, Charlemagne, is a splendid period in history. In the person of this celebrated prince was revived the title of Roman Emperor; an account of which incident is related in the following extract:

‘ One of the most important events of Charlemagne's life happened towards the end of the eighth century, when the dignity of Roman Emperor, which had been extinct since the year 476 at Rome, and only continued at Constantinople with the eastern part of the empire, was revived in his person; an event which undoubtedly laid the basis of the imperial dignity's being at present annexed to Germany.

‘ Charlemagne, it is true, had already, in the character of Roman Patrician, undertaken to protect the city of Rome, and the Catholic church; but the sovereignty of the city still properly belonged to the court of Constantinople. From thence, however, for a long time, there had been nothing either to be hoped or feared. The first step the Romans ventured on was in the year 796, when they made a solemn delivery of the standard of the town to Charlemagne, who was then in Italy, and thereby resigned the government. Notwithstanding this, the former dominion of the Greek imperial court was not wholly abolished, as the title of Patrician, under which Charlemagne exercised his rights, seemed to convey the idea of a certain dependence on the proper Roman emperors; but there needed only a year or two to elapse before an opportunity was likely to offer of prosecuting those steps which had once been hazarded.

‘ This opportunity presented itself in the month of April 799, when Pope Leo the Third was attacked by some conspirators in a procession at Rome; but was then rescued, that he might take refuge
in

In Charlemagne, whom he, for that reason, personally visited at Paderborn. Charlemagne at first sent some bishops and counts, as commissioners, to Rome, previously to examine the affair. He soon afterwards went himself, and on the 15th of December of the year 800 held a public tribunal in St. Peter's church; the event of which was, that Leo, upon his declaring in the most solemn manner, upon oath, that he was innocent, was acquitted of all the crimes and accusations alleged against him, and his opponents and accusers banished. Ten days after this followed the feast of Christmas, when Leo himself performed the service in the church. As Charlemagne was on his knees before him at the altar, Leo, quite unexpectedly, placed a crown upon his head, and exclaimed, *Fiat Carolus Imperator Augustus!* which was immediately re-echoed with joyful acclamations from every part of the church. Charlemagne at last reconciled himself to this surprise, and from that period prefixed the title of Roman Emperor to his former title of King of the Franks and Lombards.'

By this nomination Charlemagne became independent sovereign of the city of Rome and its dominions; and at the same time entitled to all the privileges which the revival of the dignity could comprehend on the part of the Romans, and the acknowledgment of it from the other nations and states which then existed. But our author justly observes that those countries which had once been legally separated from the ancient Roman empire, could not be included in this investment. Many of them, however, were already in Charlemagne's possession, as king of the Franks and Lombards. In the time of Charlemagne, continues the historian, certainly no one imagined that his Frankish dominion, or the present country of Germany, was converted into the Roman empire by his adopting the title, or connected with it on the footing of an actual union. Although Charlemagne, in affairs perhaps which concerned the government of Rome, might consider himself as the successor of the ancient Roman emperors, he certainly never thought so in affairs which concerned the Franks and Germans. Our author is at particular pains to establish this point, as an opinion has lately prevailed that Charlemagne was the successor of Justinian; and that therefore the Justinian code of laws was equally as valid in Germany as at Rome.

The Carolingian race becoming extinct, they were succeeded by the Saxon, Franconian, and Swabian emperors; under whom Burgundy, as well as France and Italy, was dismembered from the empire. To Henry the First is owing the change which took place in the interior parts of Germany by the foundation of towns. Before this period, excepting the castles on the mountains, the seats of the nobility, and convents which happened to be surrounded with walls; there were only farms and villages, which

which were entirely defenceless, and exposed to the incursions of every enemy. Henry therefore formed the idea of building towns surrounded with walls and towers; not only large enough to contain a greater number of inhabitants, but capable of affording protection to their effects, and those of their neighbours who might take refuge there in times of necessity. Our author, with great justice, commends this policy of the king, who by that means greatly improved his dominions in the arts of peace, and the mutual enjoyment of society.

Otho the Great had the honour of procuring, like Charlemagne, the dignity of Roman emperor, as well as the crown of Lombardy, for himself and his descendants; but he went a step farther than Charlemagne, in omitting his other titles, and at last only subscribing himself Roman emperor. This again proved the occasion of the general belief that the dominions over which the Roman emperor ruled must be the Roman empire itself; without distinguishing between the powers which he possessed as sovereign of the city of Rome and Lombardy, and what he enjoyed as the head of the Germanic empire.

Otho and his successor thought that they could now claim not only all the prerogatives which Charlemagne formerly enjoyed, but even whatever else had been at any time claimed by the ancient Roman emperors, without distinction. Amongst other things, they began very early to adopt the expressions which occur in poetry, or in the language of flattery, of Rome being the mistress of the world, and the Roman emperor lord of the world. The Othos seem to have thought that, as Roman emperors, they could exercise a certain sovereignty over foreign kings, as well as over the princes of Germany. Several instances occur of this arrogant pretension, with which the emperors were intoxicated, but without sufficient power to enforce their imaginary jurisdiction.

Under this period of the history we meet with the origin of the prerogatives which were afterwards peculiar to the archbishops of Mentz, Treves, Cologne, and the four secular high offices, with the institution likewise of counts palatine. Of the origin of the latter our author gives the subsequent account:

‘ In order to prevent the dukes from growing too powerful, there was at this time another singular institution established, in the appointment of Counts Palatine, as they were called. Under this name, according to the Carlovingian constitution, were understood only such persons who held the office of a judge at court, and therefore either administered justice under the king’s own eye, or else as his representatives. Counts Palatine were appointed in the provinces, whose office was to take cognisance of such causes as were exempted from the power of the dukes and counts, in the capacity of royal judges,

judges, to occupy their office in their absence, and to undertake the management of the royal revenues. The dukes, however, were directed to undertake no matters of moment without their approbation. Such Counts Palatine as these were afterwards appointed in Lorraine, Saxony, Swabia, and Bavaria. This office, as well as that of the dukes, soon became hereditary; and at last it was united in every duchy with the ducal family. The office of the Counts Palatine of Lorraine, or of the Rhine, as they are called, continued in particular families; of which one of our first houses at present bears the name, although the original and real import of the office of Count Palatine has been long buried in oblivion. So far, however, the dignity and rank has been preserved, that the title of Count Palatine, as continued in the Palatinate House alone, is esteemed equal to the title of duke, and therefore reckoned much superior to the simple title of count.

The emperor had hitherto claimed the right of investiture of the bishops in Germany; but by an agreement, or concordate, concluded in the year 1122, between Henry V. and Pope Calixtus II. the former was obliged entirely to resign this prerogative; and it has never since been regained by the emperor, or any Catholic secular power. It appears, likewise, that the right of election, in most of the bishoprics, became, at different periods, the exclusive privilege of the canons, nearly in the same manner as the cardinals gradually obtained the sole right of electing the pope, and the electors of Germany the emperor.

The right of primogeniture came so little into consideration in those times, that, on the contrary, it was usual for the eldest son and his next brothers to enter into the ecclesiastical state, and procure as many prebends and benefices as possible, that the younger brothers, who were left to keep up the family, might reap greater benefit from their paternal estates; a practice which is still common in the houses of the catholic counts, and other nobility.

The conversion of Germany into an elective empire had its origin at this period. Every appearance even of the hereditary right, which had been hitherto always enjoyed by some royal family, totally vanished. The circumstances of the times were particularly favourable to this event; for the reigning family became again extinct by the death of Henry V; so that, at all events, an election must have followed. The choice, however, after mature deliberation, did not fall upon the issue of the female line of the former family, though the two sons of Henry's sister, first Frederick of Swabia, and afterwards Conrad of Franconia, both flattered themselves with the expectation of it. It fell, on the contrary, on Lotharius of Saxony, who left only a daughter. Her husband Henry, surnamed the Proud, Duke

of Bavaria and Saxony, was again passed over in favour of Conrad III. and at his death his son was not elected, but his cousin Frederick I. who was raised to the throne by a perfectly free election. These three successive elections so thoroughly established this part of the constitution, that Germany has ever since been considered, not as a hereditary, but an elective government; and the right of election was, about the same time, vested in a few of the princes.

Our author omits not to recite every improvement of the Germanic constitution, in the chronological order in which they respectively took place. Among these he mentions the origin and use of the court of Austregues, the origin of the imperial cities, prelates, and knights of the empire, with a variety of associations, particularly the Rhenish and Hanseatic leagues.

We shall lay before our readers the account of the public instrument, known by the name of the Golden Bull, and which contains regulations for the election of the emperor, and other affairs. This solemn deed was at the time considered as unalterable; but it has since been infringed by the addition of two more electors to the empire:

It has been customary for many ages, whenever the emperors executed any acts of importance, to distinguish those particular instruments from others, by annexing a Golden Bull to them, as it is called, instead of the impression of the seal being made simply in wax. This Golden Bull is the seal itself, engraved on two plates of gold in the form of medallions, united, and the hollow filled up with wax, through which the strings pass that attach the Bull to the instrument. From such Bulls as these it has become customary to call the instruments themselves to which they are annexed, Golden Bulls; in the same manner as the decrees of the popes are denominated Papal Bulls: and thus likewise this instrument, by having such a seal annexed to it, has obtained the appellation of the Golden Bull. It consists of five ordinances, which Charles IV. enacted at two general diets, one of which was held at Nuremberg, January 10, 1356; and the other at Metz, on the 25th of the same year, with the approbation of the electors, and in some measure with the concurrence of the whole empire. These ordinances were afterwards subdivided into thirty principal articles, and promulgated in one public act. An original instrument was granted to each of the electors, and an authentic copy given likewise to the city of Frankfort, which is at present generally shewn to strangers.

The grand object which Charles IV. had in view, when he enacted this constitution, was no doubt to prevent the delays which had been continually made with respect to the electoral suffrages, as he had experienced at his own election; and to place the election of an emperor, and every thing attending it, in future, on a firmer basis. All the disputes which had happened formerly, therefore, were for this reason finally adjusted; and it was his intention now to fix certain permanent

permanent principles to be observed in future. In both respects it was admitted as a settled point, that there could not be either more or less than seven electors; so that in the Golden Bull the allusion was not forgotten to the sacred number of the seven pillars and seven candlesticks; and another thing which was taken for granted was, that three of these seven electors were to be ecclesiastics, and four of the laity.

Our author afterwards treats of the establishment of the Imperial chamber, and the origin of the Aulic council, with various other occurrences in the empire; among which, the progress of the Reformation in Germany makes a principal part of the detail. In the present volume, the learned professor has deduced his subject to the middle of the sixteenth century. The narrative is uniformly perspicuous, and as concise as was consistent with the elucidation of the different transactions. Mr. Pütter's great object being to delineate the gradual improvement of the Germanic constitution, he seems to have been more attentive to facts than to any peculiar elegance of style, which the nature of the work would indeed not easily admit of. So far as he has proceeded, he has fulfilled with great ability the desire of his royal patrons; and when the historical development is completed, it will afford a valuable detail, accompanied with many observations on the Germanic constitution. Mr. Dornford appears to have translated the work with fidelity, and has enriched it with useful annotations.

ART. IX. *The Sexes of Plants vindicated, in a Letter to Mr. William Smellie, Member of the Antiquarian and Royal Societies of Edinburgh. Containing a Refutation of his Arguments against the Sexes of Plants, and Remarks on certain Passages of Natural History. By John Rotherham, M. D. Fellow of the Linneæan Society in London.* 8vo. 1s. 6d. Creech, Edinburgh; Cadell, London. 1790.

IT is hardly credible how much the human mind is warped by the early favourite opinions she happens to form; how earnestly she cherishes the first fruits of her yet immature reason; and how frequently the only support they derive is from the industry and ill-directed application of others. How can we account for such indolence when the object seems of such importance that even facts will be strained, the observations of others partially stated, and men, who agree in most other respects, will maintain opposite opinions with almost a religious intolerance.

From the time that the great and ever to be respected name of Linnæus gave a new existence to the vegetable kingdom, men have been not less anxious on the one hand to support this elegant fabric, than on the other to destroy it. It is impossible to assign any specific reason for either the one or the other, since the best hearts and soundest understandings have at times enlisted on each side. But that this enthusiasm in the cause of truth, for such for the sake of philosophy we would wish to consider it, should have contented itself with the experiments of others, the insufficiency of which they are obliged, on both sides, to admit, is hardly credible, if their own depositions did not fairly imply it.

Dr. Smellie, in his *Philosophy of Natural History**, has undertaken to shew the fallacy of the Linnæan system of the sexes of plants. Can we believe that a man of genius, candour, and penetration, should conceive he had overturned a system founded on more than twenty years laborious investigation, by shewing the insufficiency of one experiment on reasons he produced when a *very young man*, and adding a solitary one of his own, made ten or twelve years ago—we say a solitary, and might have added, a very fallacious experiment, or an experiment that, if it proves any thing, would rather confirm than destroy the Linnæan hypothesis. Were the labours of this great man to be thus overturned, were they to be thus treated? If Mr. Smellie conceived that placing a female dioicous plant in an area surrounded by high houses, and at about a mile distant from the known residence of any male plant of the same genus, was sufficient to prevent impregnation, he must surely forget his own observations on the great pains nature takes to perpetuate the species. In animals we well know the immense distance at which the papilionaceous insect finds its mate, and this under a variety of disadvantages that nothing but the fact would convince us could be overcome. Why may we not suppose an instinctive attraction of the pollen to the stigma, which in dioicous plants may, when brought by the wind within a certain distance, direct them to the propagation of the species. We see many circumstances not less surprising, though the object of our senses. That insects are sometimes the *internuncii* in these amours, many facts sufficiently evince. If Mr. Smellie conceived, as he seems to express with far too much dogmatism, that the experiment of the female *Lychnis* blowing in Dr. Rutherford's area, and producing ripe seeds, was sufficient to overturn the modern system, why was he at the pains to rear this same plant in a room, and to

* See our last number.

mature it before any male flowers were ripe? When the experiment was conducted in this fair manner the event was favourable to the opinion he opposes. But all at once, neither confinement nor early blowing are necessary. The plant is removed to a situation where its impregnation was rendered doubtful from the distance of any male;—the event was as might be expected; in one instance its flower was caducous, and seeds unprolific as before, in the others they ripened; and this solitary, ill-conducted, and unsatisfactory* occurrence is thought sufficient to overturn the opinions of half the philosophic world, and the system of one who spent a life in detecting the mysteries of nature.

It was not thus that the industrious, the *modest* Spalanzani conducted his experiments. Dissatisfied with the result of one much less ambiguous than Mr. Smellie's, and which that gentleman gives as a confirmation of his own, we find him enclosing the female flowers of the gourd within bottles, whose necks were so cemented as to preclude the access of the air;—yet even here the seeds ripened and were prolific. How can we account for Mr. Smellie's omitting to mention this circumstance, when he must know that he laid himself open to the arguments of the sexualists relative to the air and the access of insects. But how can we account for Dr. Rotheram's not consulting Spalanzani himself before he answered the arguments brought by Mr. Smellie in consequence of the Italian philosopher's experiments? He would there have found that, notwithstanding the omission of Mr. Smellie, 'the pumpkins were at a distance from any other plants of the same genus, and were so protected as to be free from the visitation of insects.'

But if Mr. Smellie chose to give us Spalanzani's experiments on hermaphrodite and monoicous plants, why omit those on dioicous? He read Spalanzani before he quoted him, and must have known that though the dust of the pollen does not appear necessary to fecundate the seeds of hemp or spinach, yet that the seeds of *mercurialis annua* were found by experiments varied in the most unequivocal manner to owe their prolific property entirely to the male influence.

As far then as the experiments of others have hitherto conducted us we shall not scruple to assert that the sexual system appears founded on fact and just reasoning; that in monoicous and dioicous plants, where there might be an uncertainty of the arrival of the pollen, nature seems, in some instances, to have

* If it were necessary to shew this by any further arguments, we might mention Mr. Hudson's observations on this plant. *Variat. Anther hermaphroditis, et tum petala carnea sunt.*—Flor. Angl. p. 199.

provided against this uncertainty * ; but if we are to be confined to the analogy of animals, we shall find the deviation, in this respect, not more remarkable than when in plants whose existence is usually supported by a mixture of sexes, a part cut from either is made to produce a perfect offspring. Having thus ventured an opinion on the facts produced by others, and, we trust, cautiously avoided stretching it beyond what those facts imply, we recommend it to Mr. Smellie and Dr. Rotheram, whom we respect as philosophers, while the humble office of journalists is reserved to ourselves, to vary experiments of *their own*, and to indulge the world with the result of them.

It is but justice, however, to add that Dr. Rotheram's Vindication is judiciously penned, and deficient in nothing but the want of original experiments, and an inattention to Spalanzani's facts, from which his antagonist draws the chief of his arguments.

ART. X. *Poems, consisting of Miscellaneous Pieces; and two Tragedies. By the late James Mylne, of Lochill.* 8vo. 6s. boards. Creech, Edinburgh; Cadell, London. 1790.

WE have perused this volume with no small degree of satisfaction. The author, we are informed in a short but well-written preface to the book, was a man of great worth, and of amiable manners in private life. He had enjoyed the benefit of a liberal education; and found a pleasing relief, from professional occupations of an active and laborious nature, in cultivating the muse. He died, however, without having prepared these pieces for the eye of the public; for which, indeed, it is uncertain whether he ever intended them; and they thus appear with every disadvantage that can attend a posthumous publication. In these circumstances his friends are responsible for the publication now before us; and we must do them the justice to say, that we think they have no censure to dread on the score of an imprudent partiality to the merits of the author.

Among the miscellaneous pieces which compose the first part of this volume, and which are but few in number, we were particularly pleased with the ode to Mr. H. D. and the succeeding fable of *The Oak, the Ivy, and the Sage*, in which there is a strain of delicate panegyric conveyed in very beautiful versification. The *Scots Song* is penned in a charming vein of pastoral

* Perhaps particularly in annual esculent plants, or such as are more peculiarly necessary for the purposes of animals.

simplicity,

simplicity, and, in the pathetic turn of its sentiments, brings to our mind the ancient ballad we have often read with delight, *The Flowers of the Forest*. The verses addressed 'To a Lady in England, to whom he had promised to write a witty Letter,' are easy and elegant, and are closed by a pleasing turn of epigrammatic point :

Four hundred miles this dunning found
I heard, with spirits sinking :
Fatal as Shylock's was the bond
Which I subscrib'd, unthinking.

The bond's unpaid ; the forfeit due ;
For witless is my sonnet.
Should Kitty, cruel as the Jew,
Insist with rigour on it,

I've only poor Antonio's way ;
Since I like him am bound,
And have no wit wherewith to pay,
—Take of my heart a pound.'

But the talents of this author stretch beyond these lesser effusions of the lyric muse. In our opinion the two tragedies of *The British Kings* and *Darbula* evince a genius for dramatic composition, which, with proper cultivation, and an acquaintance with the stage (of which the retired life of the author seems to have precluded the opportunity), might have shone forth with great lustre.

The fable of *The British Kings* displays an inventive genius, and is well calculated from its structure to excite the emotions both of pity and of terror. Cadwallan, king of the Britons, shipwrecked on a desert island, remains there in solitude for sixteen years. After that period he is relieved by a foreign ship, and is landed again upon the coast of Albion. His queen, Emma, in that interval, is expelled from his kingdom, together with Osrick, her infant son, by the enemies of Cadwallan. For security she conceals herself in a convent ; but dreading destruction to her child, if his birth were divulged, she conveys him privately to the court of Edwin, King of Northumbria, where he is educated as an orphan of noble extraction, but whose parents were unknown. Endowed with every amiable and manly accomplishment, he gains the affection of the Princess Lena, the daughter of Edwin, and heirs of his kingdom, who, refusing the addresses of Cadwallan, bestows herself, with her father's consent, on Osrick. Cadwallan, exasperated at his disappointment, invades Northumbria, conquers and puts to death Edwin, and, in a fit of brutal violence, ravishes the Princess Lena, unconscious that she was the wife of his own son. From his queen

Emma, now restored to him, he learns that dreadful truth. In an agony of despair, he accepts a proffered challenge from Osrick to end their differences by single combat, and feels a wild and desperate joy in the idea of being put to death by the hand of his son. This dreadful combat, in its preparatory circumstances, and in the conduct of the scene, is wrought up with great power of poetic imagination, and brings to our mind the fine old play of Massinger, which, in all probability, our author had never seen or heard of, *The unnatural Combat*, where a father and son are exhibited in a situation nearly similar. The interest of the plot is increased by the madness of Lena, which is painted in a masterly manner; and by the distraction of Emma, who rushes upon the scene at the very moment that her husband expires by the hand of his son. In the delineation of his characters the author displays an acquaintance with the power of the passions, and great knowledge of the human heart. There are very few, indeed, of the modern tragedies which can boast of a character at once so new and so powerfully interesting as that of Cadwallan in *The British Kings*.

In the tragedy of *Darthula*, though more irregular and incorrect than the former, there is a true spirit of poetic expression, and a wildness of fancy which is always allied to genius. The story is borrowed from Ossian; and, in the structure of the piece, the author has imitated the Grecian model, by the introduction of a chorus at the end of each act. As a specimen of this author's powers, we are persuaded our readers will acknowledge themselves indebted to us for the insertion of one of these choruses entire; it is that which closes the first act of *Darthula*.

On the death of the celebrated *Cuchullin*, who was guardian to *Cormac*, the infant monarch of Ireland, and who ruled the kingdom in his minority, *Cairbar*, Lord of Atha, at the head of a great band of rebels, besieged the royal palace of *Temora*, and, having barbarously put to death the young *Cormac*, together with the sons of some of the chief nobility, usurped the government of the kingdom. *Fingal*, sovereign of Caledonia, being early apprised of the rebellion of *Cairbar*, had sent his grandson *Oscar* with some troops to the assistance of *Cormac*. In the interval, and before intelligence arrived of the melancholy fate of the young monarch, the scene, which is the subject of the following chorus, is supposed to pass in the royal hall of *Selma*, where *Fingal* is sitting in the midst of his nobles, together with his son *Ossian*, and the attendant bards:

‘ SCENE, *Fingal's Hall in Selma*.

‘ *Fingal, Ossian, Nobles, Ladies, Bards, attending. A dismal Sound is heard of distant shrieking.*

‘ 1st Bard. What shrieks!

‘ 2^d Bard. What hideous groans!

6

‘ *Fingal.*

* *Fingal.*

I know too well!

* *1st Bard.*

Some dire preface!

* *2d Bard.*

Some grief is nigh!

* *Fingal.*

Some spirits thus are wont to tell
When those most dear to Fingal die.

* *1st Bard.*

Felt ye that blast?

How swift it past!

* *2d Bard.*

Methought it shook the hall!

* *3d Bard.*

What meteors there,

What lightnings blaze!

* *1st Bard.*

Oh!—these portend

A king or kingdom's fall!

* *Offian.*

Every breath new horror brings!

Hark, hark my harp! no human hand

Has touch'd the strings!

That sound so dismal, hollow, low,

Foretells approaching news of woe!

* *Fingal.*

Strike, Offian, strike thy harp, my son!

Sing, as thou hast often done:

Sing on, till some compassionating ghost

Come to tell what friends we've lost!

Spirits of our fathers dead!

* *Offian.*

Whether ye glide

Smoothly o'er the chrystal waves;

Whether in the whirlwind's blast

Ye roll the whitening tide;

Or pour the night-shriek on the lonely hill;

Or murmur o'er your graves!

Come in your cloudy cars

And tell, in sounds of woe,

For what departed chiefs

Must our deep sorrows flow!

* *Chorus.*

For what departed chiefs, &c.

* *Offian.*

Tell me of Oscar, tell,

Who sails the stormy main:

Oh! have ye seen my darling son

Amid his martial train?

Say, does brave Oscar live;

Or are his ships dispers'd,

And he, with all his band,

In wat'ry tombs immers'd?

Or have they reach'd green Ullin's shores,

And yet have come too late

To save the sons of Ufnath brave

And Cormac, from their fate?

* *Chorus.*

Spirits of our fathers dead,

Let us blind mortals know

For what departed chiefs

Must our deep sorrows flow?

* *Bard*

- ' *Bard of the second Sigh.* } Invoke, no ghosts to tell you what!
 } Blindness, mortals, here is bliss!
 I see, I see, with inward light,
 I see, and curse the dire, anticipated sight
 Which brings too soon my pain.
 I see, I see, beyond the deep,
 A scene that shall make thousands weep!
- ' *1st Chorus.* What scene?—*2d Ch.* What scene?—*3d Ch.* What scene?
- ' *Bard.* Ye hear the shrieks! I see the ghosts!
 Trembling they come from Erin's coasts
 Deterr'd by bloody horrors thence!
- ' *1st Chorus.* What blood, what horrors? Tell the worst!
 ' *2d Chorus.* Speak, speak!—*3d Ch.* Oh speak, we're all suspense!
- ' *Bard.* Oscar is safe! He holds his way!
 Tight are his ships, his warriors gay!
 They soon shall land—and yet too late!
 The sons of Usnoth too are well!
 The rest, the rest, oh urge me not to tell!
- ' *Chorus.* Oh! tell the worst of fate!
 ' *Bard.* Oh, horror! murder! fight of woe!
 ' *Chorus.* Tell, oh tell us all you know!
 ' *Bard.* Look not now on Ullin's shore!
 See ye not the streaming gore,
 Erin's nobles now no more
 Shall Erin's expectations raise!—
 Cormac and his youthful peers,
 Sporting with their fathers' spears,
 Practise the feats of riper years!—
 Their little bosoms feel the warrior's flame!
 Their little bosoms feast on future fame!
 But death's dark night the whole destroys!
- ' *Chorus.* Death's dark night the whole destroys?
 ' *Bard.* Cairbar! Atha's gloomy lord,
 Wherefore dost thou draw the sword?
 Murderer! Coward! They are boys!
- ' *Chorus.* Is there no hand to save? no sword
 To strike the murderers and prevent the blow?
- ' *Bard.* There is no hand to save, or sword!
 Ghosts that glut in human gore
 Grimly glooming, stalk before!
 Murder grins at every door!
 Fly? They cannot fly!
 In heaps they fall! They die!—they fall,
 Murder'd in Temora's hall
 Erin's youthful nobles all
 Around poor Cormac lie!

' *Chorus.*

- *Chorus.* Murder'd in Temora's hall,
With murder'd Cormac, die!
- *Bard.* Cormac lives, yet!—The sword is rais'd!
What gallant youth art thou
That intercept'st the falling edge?—
Oh most unworthy blow!
Though generously, though nobly done,
Thou giv'st thy king but short relief!
Oh heart-confounding grief!
'Tis Colla's son! —
- *Chorus.* ————— His only son?
- *Bard.* With his lov'd prince he leaves the light!
He dies! his morning fun is set in endless night!
- *Chorus.* Cormac and Colla's only son!
Alas! their days were scarce begun!
- *Bard.* The murderous scene—is done!
- *Chorus.* What wonder that afflicted ghosts
Fly from these unhappy coasts?
What wonder that all nature mourn'd
That harps spontaneous moan;
That distant hills felt and return'd
Their dying groan!
A deed so horrible, so foul, was never told
By modern seer, or bard of old!
- *Fingal.* In sweetly soothing melancholy strains
Sing, Ossian, to their gentle spirits sing!
Allay the anguish of their dying pains!
Let them with joy to their new mansions spring!
- *Ossian.* Descend to greet them friendly shades
Of kindred gone before!
Conduct them wond'ring and afraid,
The regions new t'explore.
Rise, gentle stranger spirits, rise,
Pain ye no more shall know
In leaving life's uncertain joys
Ye leave its certain woe!
Ye cannot see, indeed, your names
Among the great inroll'd;
But thorny are the paths to fame;
And few are blest'd when old!
Your fathers bleeding hearts, alas!
Which fondly once conceiv'd
The hopes that you should fill their place,
Are of all hopes bereav'd!
But had they died, like you, when young,
They now had soundly slept;
They had not flourish'd in the song——
Nor for their children wept!

• *Chorus.*

- Chorus.* Spirits of Erin, cease to mourn,
Too late ye our assistance seek!
Home to your airy dwellings turn;
No more on Morven's mountains shriek!
- Fingal.* Call in the wrestlers from the green,
The nimble hunters from the heath.
Shall we in idle sports be seen?
No!—let us haste t'avenge their death!
- Chorus.* Spirits of Erin, speed the happy gales!
Strengthen each fav'ring current and each wave!
Fly swiftly homeward on our swelling sails!
Haste to avenge the dead, and the survivors save!

It is unnecessary to dwell upon the effect of these verses. It must be felt by every reader of genuine taste and sensibility; and therefore obviates the task, on our parts, of any further analysis or minute description of the merit of the performance.

ART. XI. *The Royal and Constitutional Regeneration of Great-Britain; or, properly speaking, the effectual Advancement of all the different national Interests of the Kingdom, which remain unexplored, rendered not only unexceptionable to the Sovereign, the Nobility, the Clergy, the People, and the Individual, but highly desirable to every Lover of the present general State of Great-Britain; being the Discovery of the practical Means of advancing and improving the political Economy, the national Improvements and Civilisation; the Church, Medicine, and Law; the Government, Politics, and Finances, of the Kingdom, in a Manner which will greatly promote, and by no Means injure, the private Interests of any Individual.* By George Edwards, Esq. M. D. 4to. 2 vols. 15s. boards. Debrett. London, 1790.

TO point out the means of promoting the welfare and improvement of the nation, through the various channels of political economy, is the object pursued by the author of the work now before us. It might, indeed, be imagined, from the title prefixed to these volumes, that Dr. Edwards meant no less than an entire change and renovation of the British constitution of government; a project which might be justly regarded as chimerical, and in the last degree dangerous to the state. His intention, however, when fully investigated, implies, in reality, no such Utopian idea; though, at the same time, there may appear to be something of the extravagant in his system. He seems to have taken the hint of his plan from the late revolution in France, which he urges as an example worthy of being followed in Great-Britain. But the British constitution, though in many respects

respects capable of improvement, requires no such radical alteration as has been effected in the neighbouring kingdom. Its fundamental principles no wise politician will ever propose to violate; and perhaps, even in respect of improvements, Dr. Edwards has framed his design by a standard of perfection too high and too complicated to be easily reduced to practice.

After a dedication, consisting of no less than twenty-four pages, to the Hon. Mrs. D—, whom we may conclude to be Mrs. Damer, the author proceeds to the explanation of his subject, and points out the nature of national regeneration. This he shews to be the knowledge of whatever is useful to society, and the executive means of carrying the same into effect; both which, he is of opinion, are greatly neglected. The improvements which he proposes are comprehended, in general, under manufactures, commerce, agriculture, mechanics, chemistry, polite arts, and the sciences; but they are so numerous and various, that they cannot be completely arranged within these provinces. The basis of the author's plan is to establish a general police, to be extended through the kingdom. He proposes, in particular, that the present establishment of the poor should be entirely abolished, and that it henceforth should be regulated according to a very different mode, which would save to the nation, and we believe the assertion to be just, no less than a million sterling annually.

The discharge of the public debt seems likewise to have employed a great part of our author's attention. For this purpose he proposes that the gross amount of the several duties collected under the excise and customs should be transferred to the annual incomes of the different inhabitants of the kingdom, who should pay the amount of those duties in proportion to their respective incomes. But we should be of opinion that, however applicable this mode might be to a small state, it would by no means prove advantageous to an extensive and populous kingdom, and would probably occasion great defalcations in the revenue.

The advancement of the civilisation of the kingdom, and the mental powers of man, forms another conspicuous subject of our author's lucubrations. From this part of the work, as being one of the most detached, we shall present our readers with an extract, which may serve as a specimen:

The necessary knowledge for advancing the mind, so far as requisite, should be communicated in proper publications through the kingdom at large. These should be wrote with such simplicity that they can be intimately understood by all persons; with so much conciseness, that they can be readily comprehended and remembered; and in so pleasing a manner, that they will win and attract the human affections in favour of their contents. The knowledge above mentioned should

should be taught in common schools; which should be rendered of greater public service than merely to teach languages. Proper and adequate plans, such as would render mental civilisation a practical and almost a mechanical art, may unquestionably be devised; and we can produce them, as they may readily be taught in schools, and carried into general effect with the greatest success. Arithmetic, a much more difficult and arduous subject, is taught there by the same methods with great success. A proper mental civilisation established as an art, to be taught in a similar manner to young persons, would be more readily learned than a knowledge of arithmetic; and might be fully comprised and mastered in the time usually devoted by young persons to school.

There are certain great views in advancing the mind and the human species in the early period of their existence, seven general heads of which it is necessary to mention in the present place:

1. Proper instructive means should be devised and employed to advance the human mind, so long as, in the early periods of life, those means are useful and necessary. We beg leave to illustrate the present subject by describing some of the means, as general axioms, in the following concise forms; for our time does not permit us to enter particularly into the subject, or to pretend to offer a complete view of it, even under the form of axioms.

The state of the mind, as that of a child, or of an imperfect being, ought never to be forgot. The love and anxiety of the parent well-informed is the best instructor in early life. The affection of the child, as wishing to oblige a kind parent, is a most valuable assistance. It is very material to affix a proper sense of right and wrong upon the mind of the child, and on all proper occasions to appeal to this, as to a standard or directory. Industry in shewing, teaching, reasoning, instructing, and informing; and in making the child understand and comprehend what it is proper it should practise, is of great importance. Instruction, however, should adopt happy views, pleasing arts, and frequent repetition, rather than be formal, prolix, fatiguing, or disgusting. Approbation, satisfaction, love, regard, occasional recompence, and accommodation to the capacity of children, are very valuable arts of instruction. Disapprobation, sorrow, shame, authority, artificial punishments, are often useful in instruction; and force or severity of punishment may be necessary when the mind is altogether refractory, and not otherwise corrigible. Improper encouragement, as excess of flattery, of bribery, or indulgence; and condescension so as to lose respect, and with this love, are both very wrong. Want of proper encouragement is fatal. Variations of minds are to be attended to, and to be treated accordingly. Let the child and the improving mind follow nature, and pursue the proper objects of infancy, youth, and curiosity; let them, however, not go to excess, or err too long. Let each part of the mind properly bud and blow, and come forwards, that the child may correct its own errors, or the instructor find an opportunity of removing imperfections, when such occur. What is right in the child, strengthen and bring forwards by habit. Let the mind rise to higher degrees of improvement, as age and its own abilities may permit. Life, so called,

called, exercise, example, and the world, are often valuable instructors; but take great care that they do not teach what is wrong. Often through the whole of the progress of mental improvements faults must be spared, and sometimes permitted as unavoidable.

1. The above simple and obvious views and maxims we by no means pretend to be either complete in number, or perfect in any respect; we only give them to shew in what manner education may be formed into a practicable science of small compass and of general universal use. If this had been a proper place, it would have been neither a difficult nor a prolix task to have illustrated them at proper length, and to have shewn what exceptions they require.

2. The different parts of the mind should be exercised, rendered active, and improved by use and practice; also by real experience, so far as may be proper and serviceable. The human mind, from its birth to the final period of its common growth and improvement, is very busy in this work; and its own endeavours should be assisted by art, so far as they will be advantageous. Many devices may be explored to make a proper advantage of such a natural propensity of the mind. Regular established and practical processes, as we have already hinted, may be employed for the purpose. The different parts of the mind may be excited and called forth on purpose, into proper but suitable exertions, in order to form, practise, and improve, them. The parts of the mind, when their action is proper, should be confirmed into proper tones and habits. Further: those which sustain the effects of the vicissitudes of nature and of the world, should, in a particular manner, be confirmed and elevated in a due degree. All the parts of different minds, however they may vary, have a proper standard of rectitude; and they should, according to the difference of their tones, be urged and regulated by this standard. In fine, it is of great importance that the parts of their minds should be right formed in all individuals; and the various arts conducive to this view should be ascertained and provided for the purpose.

3. Useful knowledge should, according to the suitableness of age, and the different wants of individuals, be provided for the mind, as matters of fact, or as particular objects; in order to furnish it with what knowledge is necessary or proper for it. Thus, moral directions should be instilled in time; and all common useful things should be made fully known to the child, as the plow, the harrow. Hence the young citizen should sometimes visit the country; and the young peasant occasionally the market. Different objects of natural history may often be rendered familiar to the child with great advantage; and at least so much should always be known, that the hen and her egg will often vary in colour. Whatever useful information is wanted should be provided in a suitable manner. What renders man an agreeable and a pleasing member of society; all the necessary views of life, and the proper knowledge of the world, should be timely taught. The truth of things, and, to youth of higher stations, the natural equality of human nature, should be shewn with care. Useful, and not nice refined unnecessary acquisitions, should be attended to in general; and learning, as it is called, ought not to be too common a pursuit. In fine, an adequate store of useful knowledge should be provided

provided for the mind; and this should further be taught how to store itself with the same, by its own endeavours.

4. The different exterior actions and accomplishments should be taught children and youth, which they ought to practise: such as running, dancing, riding, digging, and planting; and the indications of civility, and an obliging disposition.

5. Diseases, or improper states and habits of mind, should be prevented; and proper remedies should be explored which cases of the above kind may require, when they have already taken place.

6. The health and vigour of children and youth should be attended to, and promoted by all proper means; and the body should be brought forwards and perfected along with the mind.

7. Youth of all stations should be taught to read their native language, and in a grammatical form, if they are designed to write it; and they should be well-instructed in the practical philosophy of language, before an ancient or a foreign language is attempted to be learned.

'The foregoing general heads are very important views in the subject of mental improvement. They should all be promoted early in life; for a great progress may be made in them; at what is now considered to be an early age, considering how such attainments are at present in general acquired.'

The author next proposes a general reformation in the three learned professions, which he considers, at present, as ill regulated. From treating of these subjects with much minuteness, he proceeds to considerations of a nature still more extensive, comprehending no less a plan than that of the general civilisation of nations; in which particular he shews that the latter are extremely deficient. Proposed improvements in the government of Great-Britain constitute the greater part of the author's subsequent speculations; through which, as the order he recommends of reading several chapters of the work is different from their present arrangement, it is the more unnecessary to follow him. Suffice it to observe that Dr. Edwards discovers an uncommon zeal for the interests and aggrandisement of his country. Some of the institutions which he proposes appear rather of a romantic nature, and of some we should be doubtful of the utility; but there are others which, in our opinion, could not fail of proving highly advantageous to the nation.

ART.

ART. XII. *Observations on Animal Life and apparent Death from accidental Suspension of the Function of the Lungs; with Remarks on the Brunonian System of Medicine. Dedicated, by Permission, to his Grace the Duke of Montagu. By John Franks, Charles-Street, Westminster, Member of the Lyceum Medicum Londinense, and of the Apothecaries Company, London. 8vo. 4s. Printed for the Author, and sold by Johnson, London. 1790.*

THE improvement which the medical art has acquired by the number of new facts ascertained relative to the animal economy in a state of health or disease, has lessened that fondness for system which formerly so much retarded the progress of science. Facts are no longer made to bend themselves to theories; it is even with caution that they are brought to illustrate or support them. It may perhaps be doubted whether this sceptical disposition, this attention to matter of fact, has not extended itself too far. How many cases are we told of merely because they are never likely to happen again, and for which, had we known them during life, no remedy could have been applied? Are we never to arrive at the knowledge of a sufficient number of facts to form any rational theories by which younger practitioners, who have not had the advantage of experimental knowledge, may be guided in sudden anomalous cases? But it has unfortunately happened that those who have been the readiest at forming theories have been such as have had the fewest opportunities of confirming them by practice. That this was the case with the celebrated Boerhaave is very well known; and our own times have produced a reformer still less able to judge of the impediments which attend reducing medicine to a system.

It is not our intention to analyse the Brunonian opinions, or to determine on the merits of its eccentric head; but as one of his disciples has presented himself to the public, professing to act under the influence of this system (which he conceives of sufficient consequence to deserve the attention of the legislator), we will take a view of the inferences drawn by our author from his master's doctrine.

Our readers will observe, that among the titles of Mr. Franks is that of Member of the *Lyceum Medicum Londinense*. At some of the meetings of this society he seems to have been offended at the levity with which the Brunonian system was opposed; and, as is often the case with the vanquished party, wishes to fight his battle over again by an appeal to the public. As the introduction makes a considerable part of the performance, we shall select a passage which the author offers as an illustration of the

the unfairness with which he was treated, and the great superiority of Dr. Brown's system :

' The case of Enteritis was selected as a proof of the defect of the Brunonian theory, when applied to practice. It was said, ' Here is an internal inflammatory disease, according to that *theory* depending upon increased *excitement* ; the safety of the patient consequently requires that the *excitement* should be diminished. But how is a practitioner, who is not acquainted with any other *theory* than that of Dr. Brown, to know that the disease is inflammatory, or to distinguish it from that occasioned by the poison of lead, *the pulse not being indicative of excessive excitement ?*'

After a case so fairly stated we should hardly have expected, by long *ambages*, which can have no other tendency than to puzzle the mind and lead it astray from the main object, to be told that Enteritis being a local disease no way depending on the constitution, no remedies are necessary but such as are directed to the part itself, that is to say, cathartics. ' A man may bleed his patient,' says Mr. Franks, ' but if he does not procure evacuation, all his bleeding will be ineffectual.' Can any one doubt the truth of this ? But has our author got to learn that in enteritis the stomach is usually so irritable as to reject almost every thing taken into it ? That, under the inflammatory stage, the intestines no longer perform their natural functions ; that, in proportion to the degree of inflammation, the pulse is smaller, so that nothing but appearances after death could have taught us the reality of the disease ? Does he not recollect under this disease to have found the pulse rise considerably after bleeding ? But we must beg pardon of our readers for having detained them on a subject we thought ourselves equal to elucidating ; in proceeding we find ourselves mistaken. A case is produced in which blood-letting and every means were used to procure evacuation, but without effect, and the patient died ; and from this case, and the preceding reasoning, it is affirmed there is no danger of Dr. Brown's theory deceiving us so far as relates to enteritis. Now unfortunately we are unable to comprehend the theory ; and as to the case, we are utterly at a loss to know what Mr. Franks would infer from it.

After this our author asks himself a number of questions, and answers them, concerning the nature of hectic fever. The result, if we understand him, is, that the case is invariably confounded with phthisis pulmonalis ; and that bleeding and starving are persevered in till the patient dies. We know not what errors our author may have been guilty of before he was enlightened by Brunonianism, but it has been our good fortune to fall into other company, who have taken some pains to discriminate

mate causes, and not hastily to judge by appearance: before diseases were divided into *sthenic* and *asthenic*, we have been taught, on many occasions, to give port wine in cases of hectic fever.

We readily admit, with our author, that the *want of judgment in the followers of Brunonian doctrine* should not be made use of as an argument against the doctrine itself. We shall therefore omit the abstract given of that system, and attend only to our author's theory of suspended and restored animation, which is for the most part liable to few objections, except in his manner of expressing it. Having shewn, from the experiments of various authors, that the blood acquires its florid colour, and the principles of heat, from the air in passing through the lungs; that, in the act of expiration, the phlogistic particles are thrown off, and the purer air is absorbed, by which process sensible heat is generated. He states that the *sole* cause of suspended animation, arises from the want of pure air, and that the *sole* means of restoring it is by the application of this air. If this had been the only thing the author had undertaken to prove, he might have found time to deliver it in more correct language.

The errors of this performance are much too numerous to point out: 'There *was* not the usual signs of life.—' Had it *have* been made necessary.'—The author, indeed, says it is not many years since he was a student. We heartily believe him, and could wish he would consider himself still as a novice. But even this would be no apology for offering a crude and ill-digested performance to the public.

ART. XIII. *A Tour to the West of England in 1788.* By the Rev. S. Shaw, M. A. Fellow of Queen's College, Cambridge. 8vo. 7s. boards. Robson and Clarke. London, 1789.

THIS traveller, before he makes the tour of the West of England, gives an account of some of the most conspicuous places in the neighbourhood of London. Setting out by the Edgware road, the first object of his description is the Cannons, as it existed in the time of the Duke of Chandos, by whom it was built. He thence makes a circuit to Caen-Wood, the seat of the venerable Earl of Mansfield, Wanstead-House, Greenwich, and Blackheath; after which he proceeds westward on his more distant excursion, pursuing his route by the Uxbridge road.

The place most particularly described within the county of Middlesex is Osterley-House, where Sir Thomas Gresham built a splendid seat in the reign of Queen Elizabeth, at which he sumptuously entertained her majesty about the year 1577. The

queen, we are told, found fault with the court of this house, as too great; affirming that it would appear more handsome if divided with a wall in the middle. Upon this Sir Thomas, in the night-time, sent to London for workmen, who speedily and silently plying their business, in the morning the court was found in the state which had been suggested by her majesty. This place is now in the possession of Mrs. Child, widow of the late Mr. Child, an eminent banker in London, who was descended from Sir Francis. The house stands nearly in the centre of a large park, and is built in the form of an half H, with a very large portico in front. The hall, which is the grand entrance, is sixty-three feet in length, and otherwise proportionable. The collection of paintings in this house is much admired. On the cieling of the staircase is the apotheosis of William, Prince of Orange, who was assassinated at Delft, by Bellages Gerrard, in 1584, painted by Rubens. The gallery measures one hundred and thirty-six feet in length, by twenty-seven, and is elegantly furnished.

The traveller, quitting the Oxford road beyond Uxbridge, proceeded towards Amersham, and passed Bulstrode Park, the paternal seat of the Duke of Portland. 'This,' says he,

'Had formerly been the seat of a family of its own name, who had been of much consideration in this county since the reign of Edward IV. of which the heiress was mother of Sir Bulstrode Whitlocke, one of Cromwell's lords, a man well known; who, after the restoration, retiring to Chilton Park, in Wilts, lived there in great retirement, and died at that place July 28, 1675. This seat afterwards belonged to the infamous Lord Chancellor Jeffreys, by whose attainder at the Revolution it fell to the crown, and thence came by grant to William, the first Earl of Portland, who came over from Holland with William III. and died here 1709. Thence passing on through the same agreeable valley, we left Beaconsfield still further on the left, made immortal by the birth and residence of Waller the poet, whose family now continue there in opulence, and by the present habitation of the celebrated Edmund Burke, at Gregories, another house once belonging to the Wallers.'

Passing through the rich vale of Ailesbury, and other places, of which the author gives an interesting account, he proceeds to visit Stowe, the magnificent seat of the Marquis of Buckingham. Stowe was formerly part of the possessions of Osney Abbey, and belonged to the bishop of that place, when Henry the Eighth, on the dissolution, erected the abbey into a cathedral. But the capricious monarch soon changing his mind, removed the foundation to Christ-Church; and Stowe followed the fortune of the abbey, till Queen Elizabeth, having taken the estates into her hands, on a vacancy of the see of Oxford, granted

granted this manor and estate in 1590 to John Temple, Esq a gentleman of a very ancient family, seated at Temple-Hall, in Leicestershire.

The traveller, having viewed the principal objects and external beauties of this delightful place, in a round of between three and four hundred acres, now approached the new front, and proceeded to inspect its internal grandeur and decorations. A flight of thirty-one steps, designed in a masterly manner, leads to the grand portico of six Corinthian pillars. The pediment is plain and handsome, and the whole of the centre building of exquisite workmanship, wrought with various medallions and effigies. The pavillions are no less conspicuous in beauty and ornament. In the recesses of the Loggia are two very fine antiques, a Cybele and a Juno in white marble, the drapery exceedingly beautiful. The saloon is a most elegant oval, lighted by a central dome. Its dimensions are sixty by forty-three and fifty-six. The ceiling is divided into a multiplicity of highly-decorated compartments. The cornice, supported by sixteen columns in Scaiola, is of the Doric order; and above it, is a magnificent Alto relievo. The pavement of the saloon is of fine Massa Carrara marble, cut in four-feet squares.

For a farther account of this magnificent place, we must refer our readers to the work, and content ourselves with tracing the progress of the traveller in his subsequent journey. He next directs his course through Middleton-Stoney to Woodstock, of which he gives the following account:

Woodstock Park seems to have been a royal seat ever since the days of King Alfred, who is said to have translated Boethius de Consolatione Philosophia here. King Etheldred held an assembly of the states, and enacted several laws here. Henry I. was fond of this palace, to which he made additions, and enclosed the park, said to have been the first in England, with a stone wall. But Doomsday Book proves parks to have existed at the time of its compilation. It is probable therefore this was the first time such a mode of enclosure was used. Henry II. had his chief residence here, and built his mistress, the fair Rosamond, an house in the park, and, to secure her from the jealousy of his queen, encompassed it with a labyrinth so intricate, that none might find her, except such as had received *the clue from her*. Yet even in Camden's time there were no remains of the labyrinth. At this palace Edmund, second son of Edward I. (afterwards Earl of Kent), and Thomas, third son of Edward III. (created Duke of Gloucester), were both born, and both were thence surnamed of Woodstock. Here the Princess Elizabeth, afterwards Queen, was some time kept a prisoner, and not in the best apartments. She was brought from the tower hither under the conduct of Sir Henry Bedingfield. As she passed, the people rejoiced, and the bells rung, but this so displeased her keeper that he put the

rings in the stocks. This raised such suspicions in the Princess, that she said to her friends, 'As a sheep to the slaughter, so am I led.' She was kept under a guard of soldiers night and day; and a fire happening between the floor of her chamber and the ceiling of the room below (suspected purposely), she had infallibly perished, had not somebody pulled up the boards and quenched the flames. Here one day, looking pensively through her prison-window, she observed a maid in the park milking a cow, and merrily singing over her pail; whereupon she exclaimed 'that liberty and fearlessness were more valuable than all the greatness in the world, and wished that she were rather that milkmaid than a princess.' From henceforth this palace continued in the crown; and Fuller, in his *Worthies* (published since the Restoration), calls it a fair building. However, it was then in its wane, and by a print of it in Queen Elizabeth's progresses, from a drawing in the beginning of this century, it appears there were at that time but inconsiderable remains. Afterwards Queen Anne, with the concurrence of parliament, granted all the interest of the crown in the honour and manor of Woodstock, and hundred of Wotton, to John, Duke of Marlborough, and his heirs, as a reward of his eminent and unparalleled services, in gaining by his courage and conduct divers victories over the French and Bavarian army at Shellenberge, and other places; but more especially at Blenheim, by which the frontiers of Holland were secured, and England and the empire rescued from immediate ruin.'

The magnificent seat at Blenheim is afterwards described by the author, as is likewise Lord Harcourt's house at Nuneham; from which he proceeded to visit the adjacent town of Abingdon, and thence went along the road to Worcester. He took in his way Dicheley, formerly the seat of Lord Litchfield, but now of Lord Dillon. At this seat, our author observes, was born the famous John Wilmot, Earl of Rochester, who was both the ornament and disgrace of the court of Charles the Second.

We cannot take upon us to pursue the detail of this author's tour any farther; but we must, in justice to his narrative, inform our readers that it comprises a description of all that is most remarkable in the West of England; and that, with an account of a number of interesting objects, the traveller affords a variety of information and amusement, on a journey continued through upwards of a thousand miles.

ART. XIV. *Amusement ; a poetical Essay.* By Henry James Pye, Esq. 4to. 2s. 6d. Stockdale London, 1790.

THE design of this poem is to trace the progress of amusement through its various stages, from a state of nature to that of the highest refinement. The idea is philosophical, and the

the execution as spirited as that of a didactic poem, for such we may call it, can be. In the poem the author briefly hints at the amusements of savages, those of the heroic ages in Greece and Rome, and in the days of chivalry in this country. If any objection can be made to the work, we fear it will be to this part, which, though in itself just and poetical, may contain many allusions which, not being sufficiently obvious to common readers, will of course be less interesting. For this, however, our author has amply compensated in his descriptions of modern times, which are indeed pointed, just, and pleasantly severe. After glancing at most of the time-killing pursuits of the metropolis, we are introduced to a country assembly, most characteristically described, and which we would gladly present to our readers, but that the following may be more interesting, as relating to scenes more universally resorted to :

‘ But what are these, by starts alone pursu’d,
These partial errors of the moon?—when view’d
By that assemblage of each rustic grace,
That cynosure of joy, a country race;
Where, with fatigue and dulness in her train,
Provincial pleasure holds her proudest reign?
O that my muse in equal verse could tell
Each varied object which she knows so well!—
The crowded ordinary’s loud repast,
The frequent bumper swallow’d down in haste,
The rattling carriage driven with drunken speed,
The bawling hawker, and the restive steed,
The proffer’d bet with interjection strong,
And the shrill squallings of the female throng;
The sounding hoof, the whip’s coercive sound,
As the fleet courfers stretch along the ground,
When the repeated oath and menace loud
Warn from the list’d course the pressing croud;
The various horrors of the narrow lane,
As the promiscuous heaps the town regain,
Where coaches, waggons, horsemen, footmen, all
Rush eager to the alehouse or the ball;
The fragrant toilette of the crowded room,
The stables and the kitchen’s mix’d perfume;
The minuet’s sober note till midnight drawn,
The gayer dance beyond the hour of dawn;
While the vex’d gamester at his rubber hears
The eternal tune still droning in his ears;
The supper, circling toast, and choral lay,
Protracted far into the solid day;
The interrupted sleep, till noon again
Rouse to the early feast the drowsy train,
And to the bev’rage of the Indian weed
The smoking haunch and mantling bowl succeed.—

Is this amusement?—Ask the county knight,
 Press'd into pleasure in his own despight,
 Who, quitting all the placid joys of home
 For seven months session in St. Stephen's dome,
 Compell'd each office of fatigue to share,
 And every quarter fill the quorum's chair,
 Must all these mingled forms of mirth partake,
 Drink, dance, and gamble, for his country's sake;
 Ask him if days in dull committees spent,
 Or sleepless nights to oratory lent,
 Tho' litigation waste the morning's hours,
 Or fancy crown the eve with eastern flowers;
 Ask him if months that toils like these employ,
 'Are half so hard as this oppressive joy.'

Our author concludes with an elegant little episode, which we cannot withhold from our readers:

' But say, what fashionable form appears,
 Whose vacant brow reflection's aspect wears?
 Who rolls the eye with senseless sapience full,
 In trifles wise, and venerably dull?—
 I know him well.—In midnight fumes enclos'd
 Of the Virginian weed, while Folly dos'd,
 Dulness advanc'd with aldermanic tread
 In solemn silence to the ideot's bed,
 And in the produce of the stol'n embrace
 The father's sense and mother's wit we trace:
 Both with a parent's love their offspring kiss'd,
 Prefag'd his future fame, and call'd him WHIST.
 Far from the courtly race, in private bred,
 With rural swains his early youth he led,
 The cheering solace, by the wintry fire,
 Of the fat parson or the drunken squire;
 Till, when each livelier game could charm no more,
 And dear quadrille itself became a bore,
 Capricious taste, with novel nonsense fraught,
 To town this scientific stranger brought,
 Taught him the courtly circle's smile to share,
 Till fashion bade him reign sole monarch there,
 Struck with amaze, his sprightlier rivals fly
 The chilling torpor of his gorgon eye:
 Spadille no longer rears his sable shield,
 Pam drops his halberd and forsakes the field.—
 See where around the silent vot'ries sit,
 To radiant beauty blind, and deaf to wit;
 Each vacant eye appears with wisdom fraught,
 Each solemn blockhead looks as if he thought.
 Here coward insolence insults the bold,
 And selfish av'rice boasts his lust of gold;
 Ill-temper vents her spleen without offence,
 And pompous dulness triumphs over sense.

Should

Should some intrusive infant in the room
 Disturb with jocund voice the general gloom,
 The parent's eye, with short-liv'd frenzy wild,
 Reproves the frolic of his wiser child.'—

These specimens are sufficient to give the reader of true taste a just conception of this elegant trifle; and we can assure him (to use a mercantile expression) he will not find the article inferior to the sample.

FOREIGN LITERATURE.

ART. XV. *Memoires historiques, politiques, et geographiques, des Voyages du Comte de Ferrieres-Sauveboeuf, &c.*

ART. XV. *Historical, political, and geographical Memoirs respecting the Travels of Count de Ferrieres-Sauveboeuf through Turkey, Persia, and Arabia, from the Year 1782 to 1789.* 8vo. 2 vols. Paris, 1790.

THE reader may plainly see, by the title of this work, that it does not contain a continued relation of the author's travels, after the manner of our modern journalists, but detached descriptions of the places which he visited, with observations and remarks on such objects as attracted his attention. Having been several times at Constantinople, he had an opportunity of making himself acquainted with the principal events of the war lately carried on between the Turks, the Russians, and the Imperialists, the origin and progress of which he traces out at considerable length. This subject takes up the greater part of the first volume; but as extracts from it, to be either interesting or amusing, would require more room than can well be allowed in a Review, we shall take the liberty of proceeding to the second, which commences with a description of Persia. The Count informs us that Hispahan, the capital, which Shaw Abbas the Great chose for the place of his residence, is at present almost a heap of ruins. Those beautiful gardens, which formerly were the delight of its inhabitants, are now converted into corn-fields, and one is obliged to travel three hours along roads that were once streets, in order to reach the centre of the city.

'The markets,' adds the author, 'which Shaw Abbas caused to be constructed with arched roofs, full of windows for the purpose of admitting light, are spacious, and announce the ancient magnificence of this capital. The grand square, one of the largest in the world, which is of an oblong form, and nearly two hundred fathoms in length, and an hundred in breadth, is surrounded

surrounded by a canal, and bordered with houses all regularly built; it is overlooked by the palace of the Persian kings, which still exhibits some remains of the grandeur of Shaw Abbas. Before the principal gate stands a row of cannons, mounted on carriages, which, by their weight, seem to be immovable; several of them were taken at Ormus, and still bear the names of the Portuguese viceroys. The royal mosque is situated on one of the sides of the square. This magnificent edifice, which is encrusted externally with marble, has its dome and minarets covered with porcelaine, painted so as to resemble Mosaic work, and the inner part, together with the roof, is ornamented with carving and gilding. At the other extremity of the square stands a large guard-house, in which there is a concert every evening of warlike music. The clock of Ormus is still seen here; but Ali-Mourat-Kan would never suffer it to be erected, because his astrologers had predicted that it would occasion some misfortune to him!!

Hisfahan, though above two-thirds of it are in ruins, contains more than three hundred thousand inhabitants. Every art and trade is carried on in it to perfection; and its manufactures of all kinds are admired, particularly its gold and silver brocades, so celebrated throughout all Asia. On the south side of the city is that famous avenue called *Cherbac*, which has a considerable resemblance to that of Versailles; it consists of four rows of plane trees, and is about three thousand fathoms in length. It is surrounded by delightful gardens, country houses, canals, and basons, which ornament this beautiful work of the reign of the Shaw Abbas the Great,

The river Sainderon, which divides the city into two parts, has a very neat bridge, built of brick and hewn stone. It consists of thirty-six arches, with a gallery on each side, covered with a terrace, from which there is a beautiful prospect of the neighbouring gardens, and the suburbs of Julfa, situated on the banks of the river. When the water is low people may pass under the pillars of the arches, which are open in the middle, and walk upon stones placed at equal distances. A little lower there is another bridge, built by Shaw Abbas II. Its galleries are broader than those of the former, and have an hexagonal space in the centre; an artificial cascade under the arches forms a beautiful prospect to an elegant palace built opposite to it, the gardens of which are the most agreeable in the neighbourhood of Hisfahan.

Not far from Kermencha our author saw a curious arch, cut out in a mountain, which consists entirely of one immense rock. Near it is a colossal equestrian statue, the height of which, from the head of the rider to the hoofs of the horse, is at least sixty feet.

The

‘The Persians,’ says he, ‘told me that it represented a person named Ferrer, celebrated long before Alexander for his bravery and extraordinary stature. It could not, however, approach near to that of this figure; nor could his wife be so tall as another which is close to him, but of less size. I could procure no other information respecting this personage, except that he left on several other mountains marks of his valour, by cutting out bas-reliefs to immortalise his victories. I indeed saw in many places on the road to Hispahan different works of the like kind, which I was assured were monuments of the same Ferrer.’

‘This large arch is about thirty feet in depth, and seventy in height; on each side of it are seen figures in basso-relievo, representing people employed in hunting and fishing: the whole is in very good preservation.’

The Persians, who were once the most polished people in Asia, still preserve, according to this traveller, a taste for the arts and the sciences; and they bestow great attention on the education of their children. They hate the Turks because they prefer Omar to Ali, whom they consider as the only guide of true believers: and they carry this prejudice so far that they refuse to eat with those who are not of their own sect. If a Persian were washing his hands in a rivulet, he would not suffer a Turk to drink at the same time ten paces above him, lest the water should defile his skin. They are, however, much less fanatical than the Turks, for Christians may enter their mosques with great freedom, and even abjure Mahometanism if they have embraced it, without being exposed, as in Turkey, to be put to death. The men are excessively jealous, and never permit their wives to go abroad, or pay visits, except once or twice a year, when they go to see their relations; and they are even under the necessity of enjoying this small liberty in the night-time. The profession of a courtesan is not despised in Persia, as in other countries. It is customary for people who wish to have a female companion, to agree with a woman at the rate of so much per month; she then piques herself upon her fidelity, and the parties live happily together.

‘The Persians have not failed to communicate to their wives their religious aversion to eat with people who are not of their sect; but if prejudice forbids the Persian women to sit at the same table with the profane, it does not prevent them from granting certain favours to such Christians as they love, or are able to make them considerable presents; and these victims of superstition, remembering the first law of nature, will readily kiss those who please their taste, though they will neither drink
out

out of the same cup with them, nor eat the fruit which they have peeled.

‘ One of the marks of opulence among the Persians is to have in their houses beautiful carpets. Their apartments are surrounded with a piece of felt well wove, but exceedingly thin, upon which they seat themselves, not as in Turkey cross-legged, but on their hams, resting at the same time on their heels. Mattresses and cushions, in use among the Turks, are despised by the Persians, who are not so delicate. Their manner of smoking is very agreeable, though troublesome to those who are not acquainted with it. Having washed the tobacco, they put it into the bowl of the pipe, which is placed in a glass bottle half filled with water; from this bottle proceeds a tube of leather, very elastic, ten or twelve feet in length, through which they inhale the smoke. By passing through the water it loses its acidity, becomes much milder, and leaves no disagreeable taste in the mouth.

‘ Persian noblemen, when they pay visits, are accompanied by a numerous train of domestics on foot. Unacquainted with the use of carriages, they always ride on horseback, preceded by runners, who can perform long and fatiguing journeys with great expedition.

‘ The Persians violate, without any difficulty, the law which forbids them to use wine and intoxicating liquors; they almost all drink them without any scruple, if they have not been on a pilgrimage to Bagdad; for if they have, there is then no remission. Before they enjoy that happiness they drink wine and strong liquors to excess, reckoning among the number of their pleasures that of getting completely drunk.

‘ The Persians are accustomed to wear mourning on the death of their parents; and a father does the same for a son. The first day they tear their clothes, besmear their caps and sleeves with dung, and the day following they appear in mourning, which continues a year for a relation in the first degree, and three months for a cousin, during which time they are all dressed in brown, as well as their domestics.

‘ There is only one manner of building houses in Persia. A large hall, with a closet on the right and another on the left, on the ground floor, look towards a garden, the trees of which are disposed with much symmetry. Here they receive visits, and entertain their friends, after which they retire to the Haram, or apartment appropriated for the women.

‘ They are very ingenious in making Mosaic work with pieces of glass of different colours, intermixed with small mirrors. The pillars of the halls where they receive company are ornamented with them, and they produce a very agreeable effect.

Public

‘ Public edifices are covered on the outside with porcelaine, painted in arabesk, and exhibit a most beautiful appearance when the sun shines upon them.

‘ The Persians have not an aversion to painting like the Turks; but as they are not acquainted with the principles of drawing, their figures have all a resemblance to each other, and the beauty of their colouring can scarcely render them tolerable. Their sculpture consists of foliage and flowers in *bas-relief*, with which all their edifices are loaded. This mechanical work requires no force of genius, and is confined entirely to exactness of symmetry.’

We shall close our extracts from this work at present with the author’s observations on the city of Bagdat.

‘ A great number of Persians have established themselves, with their families, at Bagdat; and fugitive Armenians from Julfa have carried thither their riches and their industry. This city, the walls of which are washed by the Tigris, is joined to large suburbs by a bridge of boats. It is indebted for its increase to emigrations from Persia, to Arabs, who, tired of living under tents, have settled here, and to its convenience for commerce. Situated in the middle of an immense desert, Bagdat procures its provisions from the higher provinces; and they are conveyed thither in boats on the Tigris. The city is built of excellent bricks; and the markets are spacious, and covered with beautiful arches; but the heat, which is excessive, obliges the inhabitants, during four months of the year, to retire to their cellars for the sake of coolness; and they are accustomed, in the night, to sleep on the terraces of their houses, without experiencing the least inconvenience.

‘ The principal articles of the trade of Bagdat are Indian stuffs and cotton cloth, brought from Bussorah; the shawls of Cashemere, and the drugs and silks of Persia. The dates of its neighbourhood are highly esteemed, and are a great resource to the Arabs of the desert, who make them the principal part of their nourishment. The palm-tree produces nothing but flowers; and its seed, which is a kind of white dust, must be conveyed by the wind, or the hand of the husbandman, into the calyx of the flowers of the date-tree, otherwise it would remain barren. Some years ago we had a very striking proof of the necessity of employing the seed of the palm-tree to impregnate the flowers of the date-tree. The King of Prussia having one at Berlin, which had long blown to no purpose, ordered some flowers of a palm-tree, that was in a green-house at Louvain, to be sent to him by the post; and they were so well preserved on the road, that when they were shaken over those of the date-tree at Berlin it produced fruit the same year.

‘ The

‘ The Arabs derive great advantage from this tree, as its fruit supplies them with food, and as they besides extract a very strong spirit from it. The kernel of the nut pounded supplies nourishment for their camels, the trunk is employed for house timber; threads formed of the bark, intermixed in certain stuffs, render them much more durable; the branches are used for making bedsteads or boxes; and its long pliable leaves are wove into mats and baskets.

‘ In the neighbourhood of this city there is a very high mount of ancient ruins, which the Arabs call the tower of Nimrod; and on the borders of the Euphrates, in Mesopotamia, is found that cement which was formerly employed in building the walls and bridge of Babylon. It is dispersed over the surface of the earth in large cakes, five or six feet in breadth. It is as black as pitch, and has the same smell. In several villages it is purified from sand by boiling it in large cauldrons, after which it is used for caulking those barks that navigate the river; and the Arabs transport quantities of it to Bussorah.’

[*To be continued.*]

ART. XVI. *Of the Effects of the Cold of the Winter 1788-89 on Animals and Vegetables.* Read by P. Cotte in the Royal Society of Agriculture of Laon, September 5, 1789.

THE winter 1788-89 was rendered remarkable by the intense cold felt all over Europe, by the enormous quantity of snow, which covered the earth, and the effects which the frost produced upon men, animals, and vegetables. The frost commenced the 25th of November, and continued till the 13th of January, including a space of fifty days successively, with the intermission of only one day of thaw (the 25th of December). This period was attended with considerable injury to animals and vegetables; some of its effects, taken from observation, we shall proceed to enumerate.

I. THE VINE.

The effects of the frost on the vine were perceptible from the different colour of that part of it, which was under the snow, from that which was above, from the withered state of the stems, and the colour of the juice, which was black. What is remarkable, the young and slender vines suffered less than the old, which were taller and stronger, and even than those which were grafted. In spite of the precautions which were taken in spring to give them air, there were but few clusters produced; the

the frost had seized the aqueous part of the vine, and at the moment of thaw, from the improper combination of the water with the spirit of the vine, there was occasioned a decay in the quality and colour.

II. FRUIT-TREES.

It was remarked that young trees, whose bark was smooth, suffered less than old trees, whose bark was rough; from which it was concluded, that the congealed water fixed in the cavities of the bark had occasioned all the injury. It was remarked that the bark of the frozen trees was black, and the wood of a yellow colour; the body of the tree and the branches were injured in several places: no means that were employed to remedy the effects of the frost completely succeeded. Several trees did not flourish, and were absolutely dead; others produced a few buds that were soon destroyed; some trees produced flowers and fruits, which fell in summer, the trees themselves withered, and some brought their fruits to maturity, but are expected not to survive autumn. Some trees were saved by cutting them very short, or by making incisions in the bark. Those which suffered most were the walnut-tree, the winter pear-tree, the apple-tree, part of the peach-trees, and the fig-tree; those which suffered least were the plum-tree, the apricot-tree, the cherry-tree: those were most damaged which were exposed to the south.

III. FOREST-TREES.

The effect of the frost on the forest-trees has been to rend them, which occasioned the loss of a considerable number. Those which suffered most were the oak, the ash, the elm, the linden-tree, the filberd.

IV. FOREIGN TREES.

These are but little cultivated in this country. It was remarked that the trees always green, as the laurel, lost their leaves; those called *Les Arbres de Judée*, and the toxicodendron, withered, both trunk and branches, but the roots produced new stems.

V. GRAIN.

The grain did not suffer where it was covered with snow, and the harvest was sufficiently plentiful from Champagne to S. Quentin, where the snow had fallen two days after the frost: no grain was hurt except what had been sown late. But from S. Quentin to Flanders the snow did not fall till three weeks after the frost, which made astonishing ravages in almost all French Flanders, and a good part of Artois. The winter-barley, and the corn sowed late, were entirely lost. After the thaw
winter

winter grain was sown on the former seed, in order to preserve what the frost had spared: this last seed quickly sprung up. In strong and rich lands winter-grain was sowed; in thinner ground, barley.

VI. KITCHEN-ROOTS.

All those plants were preserved which the snow had covered, but the others have been the victims of the frost, as artichokes, colewort, fellery, and the aromatic herbs; those preserved were the sorrel, lettuce, asparagus, and wild succory.

VII. FISHES.

So intense was the frost that the usual method employed for preserving fishes, by making holes in the ice, did not succeed, because the fishes, when they came to breathe at these holes, were at once enclosed between two pieces of ice. The fishes, however, in deep ponds, did not share the fate of the others. The eel suffered most on this occasion, and next to the eel the pike and the carp.

VIII. ANIMALS.

Hens and turkies are most exposed to the effects of frost; several hens lost their legs; which did not, however, prevent them, after the thaw, from laying eggs; they supplied the loss of their legs by employing their knees in walking. In general, the cows and horses suffered little, being well fed and kept warm.

MONTHLY CATALOGUE

For SEPTEMBER 1790.

MISCELLANEOUS.

ART. 17. *Essays and Reflections on various Subjects of Politics and Science. No. I. By Robert Young.* 8vo. 1s. Becket. London, 1790.

THE first Essay in this number is on the poor; concerning which class of the community we meet with many just observations. The plan which the author suggests for their provision and employment, has at least the merit of novelty. He proposes that a town should be built for them, on some of the waste lands in England, by voluntary subscription, and that all of them should be invited to resort thither, on certain conditions; among which, one of the principal would be that of labouring in different occupations. The second essay is on the principals of law. This likewise contains many just

just observations and reflections; but being treated abstractedly, and in the aphoristical manner, it will, we fear, prove uninteresting to most readers. The title of the third essay is, *On Female Seduction*; but there being only two pages of it printed in the present number, we can form no judgment of it until we have seen the continuation of the work.

ART. 18. *A Dialogue on the Revenue Laws; between a Magistrate, a Lawyer, a Courtier, and an Anti-Courtier.* 8vo. 3s. sewed. Egertons. London, 1790.

The several interlocutors in this dialogue maintain the conversation exactly according to their respective characters. The magistrate, from what we can collect, may be supposed to be sufficiently conversant with Burn's Justice of Peace; the lawyer is a man of penetration, and of legal knowledge; the courtier is a rational supporter of administration; and the anti-courtier appears to oppose the sentiments of his antagonist more from prejudice than evident conviction. On the whole, the dialogue is well conducted, and contains many just observations respecting the revenue laws.

ART. 19. *A Letter to Sir John Sinclair, Bart. concerning the Virtues of the Muriatic Acid, or Spirit of Sea Salt, in the Cure of Putrid Dis-eases.* By Sir William Fordyce, M. D. F. R. S. 8vo. 1s. Cadell. London, 1790.

Sir William Fordyce extols the muriatic acid as highly useful in putrid diseases; and it doubtless is so from its powerful antiseptic quality. He thinks, on the same principle, that it would prove extremely beneficial in the plague; a conjecture which is far from being improbable.

ART. 20. *Distresses and miraculous Preservation of his Majesty's Ship the Guardian.* 8vo. 1s. Forbes. London, 1790.

The distresses of the Guardian have excited the sympathy, and her preservation the joy, of the public. The present pamphlet contains a journal of her progress during the awful period that intervened from the 22d of December to the 3d of January, when they procured the assistance of a French merchantman, named the Viscountess of Bantannie. The Guardian was again very near being foundered on the 6th of January; but on the 18th happily anchored in Table-Bay, at the Cape of Good Hope. While the misfortunes of this ship afford a striking instance of the dangers attendant on maritime adventure, her providential deliverance may still excite hope in the midst of the most horrible distress; and we behold, in her last transi-tion, the auspicious effects of that persevering activity which, under God, proved the means of her preservation.

ART. 21. *Tables of all the Duties of Excise, fitted to the Consolidated AB, and other Regulations to the present Time.* By John Gotts, Officer of Excise, Aldermaston, Berks. 8vo. 4s. boards. Kearsley. London, 1790.

This is a work of great labour; and, from the compendious manner in which it is executed, it cannot but prove highly useful to those who are concerned in the business of excise. The index is a complete abstract of all the laws of excise which impose any duties, and make regulations and provisions for any allowances or drawbacks upon goods charged with that tax, either for home consumption or exportation. The rule for using the tables is extremely clear and easy; and the latter, we doubt not, are accurate. On the whole, it must be a valuable assistant in the transactions of the excise; and, in order to be generally purchased, needs only to be known.

ART. 22. *Impartial Thoughts upon the beneficial Consequences of in-rolling all Deeds, Wills, and Codicils affecting Lands throughout England and Wales.* By Francis Plowden, Esq. Conveyancer. 8vo. 3s. Brooks. London, 1790.

The importance of inrolling all documents relative to the conveyance of property, is too obvious to be questioned, and is indeed often the subject of speculation on political improvement. That so necessary an expedient has not yet been adopted in all the counties of England, may justly be considered as surprising. Mr. Plowden, however, now urges the subject with much professional ability; and he has given such a draught of a bill for the purpose, as will greatly facilitate the execution of the useful proposal which he suggests.

ART. 23. *St. James's-Street; a Poem, in Blank Verse.* By Marmaduke Milton, Esq. 4to. 2s. Debrett. London, 1790.

The author of this poem seems not sufficiently aware how arduous a task he has undertaken. With a view, we suppose, of heightening the burlesque, he has attempted to describe the most trifling occupations of high life in heroic blank verse. We will not pretend to say whether the design is executed as well as it could be, because we cannot easily form an idea how it could be executed at all. However, the poet certainly gives some proofs of receiving the countenance of a muse; and had he adopted the sprightly versification of Anstie, it is probable his performance might have been read with applause. His little sonnet to the handsome flower girl, whom he calls the Flora of St. James's-Street, shews him not deficient in the construction of rhyme; and many parts of the poem have as much spirit and fire as the solemnity of blank verse will admit. The following description of a fashionable man's evening we offer as a specimen of the latter:

' Ev'n now the solemn mystic rites begin
Nocturnal.—Duly these to celebrate,
With pomp convenient, stately temples rise,
With every splendid decoration gay,

Beneath

Beneath thy fav'ring auspices, St. James!—
 Above the rest ^{THREE} rise pre-eminent,
 With vaulted domes, and boast the well-known names
 Of BOODLE, BROOKES, and WHITE, who kindly bid
 These spacious fanes their willing gates unfold
 To chosen worshippers, who all night long
 Hither resort in never-ceasing crowds,
 And, pleas'd their votive offerings to make,
 Beside the altars take their pious stand
 With zealot perseverance, nor retire
 'Till rosy morn proclaim returning day;
 Nay, sometimes, wrapt in holy reverence,
 They start not 'at the crowing of the cock,'
 Nor blush to 'borrow part of day itself'
 For their protracted rites,—which thou, perhaps,
 Reader benign, may'st now expect the muse
 Should fully to thy curious ear reveal.—

If Dr. Johnson conceived our language unequal to describe the solemn subjects of Milton in blank verse, what would he have said of a poem in the same measure on—ST. JAMES'S-STREET?

ART. 24. *The Grave of Howard.* By W. L. Bowler. 4to. 18.
 Salisbury printed for Dilly, London, 1790.

It would be difficult, perhaps impossible, to produce a poem worthy of such a character. Mr. Bowles, however, has written with energy, tenderness, and pathos. If he is rarely brilliant he is never dull, and appears always warmly impressed with his subject.

After some reflections on the scene that closed this good man's toils, the poet is induced to indulge a hope that the recollection of his life and character may produce some good effects on the barbarous tempers of the inhabitants of those regions:

' When on the sounding Euxine's stormy tides
 In hostile pomp the Turk's proud navy rides,
 Bent on the frontiers of th' imperial Czar,
 To pour the tempest of vindictive war;
 If onward to those shores they haply steer,
 Where, Howard, thy cold dust reposes near,
 While o'er the wave the silken pennants stream,
 And seen far off the golden crescents gleam,
 Amid the pomp of war the swelling breast
 Shall feel a still unwonted awe impress'd,
 And the relenting pagan turn aside
 To think on yonder shore—the Christian died.'

The conclusion well expresses the reflections that must arise in every Christian mind on so awful a dispensation:

* Partem solida demere de die.—HOR.

For me, who musing, Howard, on thy fate
 These pensive strains at evening meditate,
 I thank thee for those lessons thou hast taught,
 To mend my heart, or animate my thought;
 I thank thee, Howard, for that awful view
 Of life which thou hast drawn—most sad—most true!
 Thou art no more—and the frail fading bloom
 Of this poor offering dies upon thy tomb;
 Yet still survive each sympathy, impress
 By all thy deeds of mercy on the breast
 So may we not on life's long journey go
 Heedless or callous to the plaint of woe.'

There are passages in the poem more nervous and descriptive than what we have quoted; but these appeared the least connected, and sufficient to give our readers a just sentiment of the work.

ART. 25. *Happiness; a Poem.* 4to. 1s. 6d. Ridgeway. London, 1790.

The modest author of this little performance pleads youth, and the want of a liberal education, as his apology. There are so many proofs of the truth of these pleas that we shall only advise him to rest till he grows older, and his education is improved, before he produces any thing else to the public eye. In the mean while we wish him to cultivate his talents, and to pay that kind of attention to the muses such coy ladies require. We think we can discover traits of genius, some taste, and such a heart as all, and especially those who give their sentiments to the public, should possess.

ART. 26. *Trial for a Breach of Promise of Marriage; Miss Elizabeth Chapman against William Shaw, Esq. Attorney at Law, before the Right Hon. Lord Kenyon, in the Court of King's Bench, Westminster-Hall, on Saturday the 22d of May, 1790.* 4to. 1s. 6d. Riebau. London, 1790.

It appears Mr. Shaw had been in habits of friendship with the plaintiff's brother, and in consequence had been received into his father's family on terms of intimacy, during which it is not difficult to suppose he contracted a tender regard towards Miss Chapman. It appears likewise that he communicated his sentiments to the mother. After this, taking a journey into the North, he contracted marriage with another lady.

No evidence shewed that Mr. Chapman the father had been made acquainted with the defendant's proposals; there was no hint of any intention to seduce: his lordship, therefore, and the jury considering the event as one of those entanglements into which the best meaning young men may fall, and recollecting the mediocrity of Mr. Shaw's circumstances, a verdict was given for 20l. damages.

ART.

- ART. 27. *Innocence; an Allegorical Poem. By Miss Mary Young.* 1s. 6d. Evans. London, 1790.

How long shall we have to lament that poetry, like religion, continues still under a cloud. Its reputation, its genius, and its charm, in the absence of that inspiration to which it owes all its distinction, languish and die. As a shrine where we have so often dissolved into rapture we peruse every new offering with eagerness. But instead of bold conception and harmonious numbers, we are presented only with the jingle of insipid rhymes, inflated sound, and a language darkened and enfeebled with a redundancy of unmeaning epithets. It would, indeed, make us happy could we point out *Mary Young* as an exemption from this general censure. We need not be more explicit with a writer of her sensibility. Many are the lines or pursuits, whatever she or her friends may think of her literary talents, in which she may let them to more advantage, and employ them better, than in making verses.

- ART. 28. *The Adventurers; a Farce of Two Acts, as performed at the Theatre-Royal, Drury-Lane.* 8vo. 1s. Dilly. London, 1790.

There are many entertaining pleasantries in this piece. The scenes are crowded with laughable incidents. The whole, as is usual in this species of composition, acts better than it reads. Many of its points will tell even in the closet. The humour is more chaste than we generally meet with from trifles which have no object but to raise a laugh. The dialogue is pretty well supported, and the language tolerably correct.

- ART. 29. *The Little Hunchback; or, A Frolic in Bagdad: a Farce in Two Acts, as it is performed at the Theatre-Royal, Covent-Garden, with universal Applause. Written by John O'Keefe.* 8vo. 1s. Debrett. London, 1790.

We know not that this excels any of our author's former pieces; but it is full enough of the sort of humour for which he has his admirers. It is calculated for the mobility, and it seems has its effect on their passions. But if we may speak what we really think, it does not a little surprise us that even among these there should be found stomachs strong enough to digest such garbage.

MEDICAL.

- ART. 30. *Observations on Gangrenes and Mortifications, accompanied with, or occasioned by convulsive Spasms, or arising from local Injury, producing Irritation. By Charles White, Esq. F.R.S.* 8vo. 1s. Dilly. London, 1790.

The particular species of mortification which is the subject of this pamphlet is that accompanied with, or occasioned by, convulsive spasms, or arising from local injury, productive of irritation. The remedy, therefore, which Mr. White suggests is large and frequently repeated doses of musk and salt of hartshorn. The cases adduced by the author in support of this practice are only four; but they so

strongly illustrate the beneficial effects of the medicine, that it is impossible not to consider them as sufficiently decisive of its efficacy. Mr. White merits every praise for the useful observation with which he treats the subject, as well as for the judgment with which he discriminates the different species of mortification. He has lately given the same medicine with success in two cases of the puerperal fever, attended with singultus and other alarming symptoms, emetics of ipecacuanha, and gentle purgatives, having been previously administered.

ART. 31. *A Treatise upon Indigestion, and the Hypochondriac Disease; and upon the Inflammatory and Atonic Gout; with the Methods of Cure; together with above Fifty-six selected Cases, chiefly anomalous, of Dyspepsy, Hysteria, Hypochondriasis, the Inflammatory and Atonic Gout, Vertigo, Apoplexy, Palsy, &c. with the Treatment of each Case; including both Medicine and Regimen. Together with efficacious Prescriptions adapted to the various complicated Symptoms. With Observations on the Use and Abuse of the Cardiac Tincture in the above Diseases, and full Directions for taking it in other nervous Affections, in broken Constitutions, and Habits impaired by Hot Climates. By James Rymer. 8vo. 4s. boards. Evans. London, 1790.*

This treatise consists chiefly of the cases of patients who have been under Mr. Rymer's management in the disorders mentioned in the title-page. From the description of the disorders, they appear to be sufficiently well ascertained; but the cure being, in general, referred to the author's nostrums, we are not enabled to judge of the utility of his practice from any other circumstance than the testimony which he produces in its favour. This, however, on medical subjects, and independent of the composition of medicines, is not the most satisfactory information.

ART. 32. *A short Account of the Method of treating Struma, or Scrophula, and other glandular Affections; the inveterate cutaneous Diseases, commonly called Scurvy and Leprosy, also Ringworms, Tettors, Scrophylitic Scurfs, Scabs, Blotches, Ulcerations, &c. By James Rymer, Surgeon. 8vo. 1s. 6d. Evans. London, 1790.*

No one can dispute the propriety of calling this a *short* account when the manner of treating all these diseases is comprised in a pamphlet of thirty-five pages, nine of which are taken up in formulæ drawn out with a single article in a line, and chiefly extracted from the London Pharmacopœia. But the object seems to be to introduce a quack-medicine of Mr. Rymer's, which he calls the Cardiac Tincture, possessing most astonishing virtues against a variety of complaints. As 'Mr. Rymer has no secrets in what relates to the health of mankind, or any of God's creatures,' he very kindly informs all the world where they may purchase this tincture,, and some other remedies, and at what price.

Such invalids as wish for the constant attendance of Mr. Rymer, are advised to settle themselves in his neighbourhood. But 'various persons, from time to time, having expressed an earnest desire to converse

‘ converse with Mr. Rymer in London, and having but rarely had it in his power hitherto to enjoy such gratification, he is happy to give notice that he has purposely so arranged his business as to enable him to propose being in London occasionally.’—A knowledge of grammar being no way necessary to a knowledge of the animal economy, we shall make no other comment on this passage than to admire the great condescension of Mr. Rymer in taking so much pains to enable himself to propose leaving the good people who resort to Reygate to be under his more immediate inspection.

POLITICAL.

ART. 33. *Naked Truths; addressed to the People of England on the successful Struggles for Liberty. With a few gentle Hints to a heaven-born Minister.* 8vo. 1s. 6d. Kirby. London, 1790.

Though we approve not entirely of the sentiments of this pamphlet, it is but justice to admit we do not remember to have met, in the course of our examinations, with a work of this temporary nature abounding with more cogent argument, or expressed in stronger language. Every sentence may be said to be an aphorism, and every line a sentence; so that while the reader admires the closeness of reasoning, perspicuity of expression, and boldness of conception, that shews itself in every part, he feels himself flattered that so much more is implied than he sees expressed, and that a succession of ideas present themselves to him arising from what he reads, and increasing in number and strength as he proceeds in the work. The introductory part relates to the late revolution in France, the preliminary steps to, and consequences of, which are beautifully and energetically described. This leads the author to an inquiry into the abuses of our own government, and the consequent reformation necessary to be made. We allow our own system is imperfect—very imperfect; but imperfection is the lot of human nature; and till we have more to complain of than at present, we prefer the security we now enjoy to that uncertainty which must attend all violent convulsions. While we give this as a private opinion, we are ready to add that, in reading *Naked Truths* it is impossible not to catch some of the ardour of its writer, and to feel an impulsive heroism in the cause of liberty and honest patriotism.

ART. 34. *Letters to the People of England against the Repeal of the Test and Corporation Acts.* By a Graduate of Oxford. 8vo. 1s. Bell. London, 1790.

It is an observation of Demosthenes that, in times of public danger, it becomes every man to assist the state according to his abilities. This graduate of Oxford seems to entertain the same opinion; and though conscious of the mediocrity of his talents, hopes that, by a few observations on the parable of the tares sowed among wheat, he shall induce some of the regular clergy more seriously to consider the subject.

In the mean while, we have eight letters to the people of England, in which the subject of the tares, the wheat, and the enemy (whom we have usually considered as allegorical of the devil, but this gentleman has convinced us he *must* be the Dissenters), are described under various familiar illustrations. It would be to little purpose to follow the author through every part of this whimsical production; nor would it be easy to give any abstract of a work destitute of connexion, order, or argument; but as there is scarce a book but what contains something good in it, so in justice to this we ought to take notice of a few observations which we wish were better expressed. By the wheat-sowers being asleep our author takes occasion to observe the too great remissness in the regular clergy in supporting the elegant fabrick of the established church. In our judgment, however, the means should be different from what the author hints at. While we advise them to keep awake, we wish them also to keep their audience awake; for whatever may be the doctrine, those preachers will be best attended who are the most animated, impressive, and clearest. Our attachment to the establishment we have never concealed, nor wished to conceal it; but pleased as we are with its doctrine, its discipline, and its forms, we cannot expect the unlettered to shew so much respect to them as to submit to dulness and insipidity for the sake of truths it is impossible they should comprehend or inquire into.

But, says our author, who are the established clergy that countenance the schemes of Dissenters? Are they GRADUATES OF OXFORD or Cambridge, or, through the former indiscreet philanthropy of certain bishops, are they in full orders, without any university degree or testimonial of moral life? We heartily agree with our author that if, for the practice of the mechanic arts, a regular introduction be necessary, the professions, from their greater importance, and the number of sciences involved in them, require a longer and more abstracted series of study; and as well might we expect a physician to be complete by the hasty knowledge of a few simples, as a divine to be equal to his arduous undertaking by being able to read the scriptures with the help of translations, and picking up a few scraps of polemica. The necessity of this regular series of studies may further shew us the justice of Mr. Pope's observation,

‘ One science only will one genius fit.’

Accordingly we are much pleased that our author, amidst all his wanderings, never loses sight of that divine function, the professors of which he so often exhorts to vigilance and perseverance; nor ever glances at those graduates who are engaged in other pursuits, all knowledge of which he seems utterly to disclaim.

DIVINITY.

ART. 35. *The Test of Truth, Piety, and Allegiance; a Sermon, delivered on the Day of Sacramental Qualification for the chief Magistracy of the City of London, before the Right Hon. the Lord-Mayor, the Aldermen, and*

and Sheriffs. By C. E. De Coetlogon, A. M. Chaplain to the Mayoralty.
4to. 2s. 6d. Rivingtons. London, 1790.

If the corporation, which we much doubt, kept awake under this sermon, we scruple not to admit them fairly entitled to a quarto copy of it. But though that respectable body resolved it should be printed, it remains for the public to determine whether it was worth printing. The principal subjects alluded to [we were going to say discussed] are the law, the testimony, and the light. We pass over the first two, because it is in discriminating the various species of LIGHT and their properties that Mr. De Coetlogon and his brethren chiefly excel.

‘Among the various lights by which the intelligent creation of God profess to have been led, in the several periods of the world, we sometimes read and hear of the light of nature—the light of reason—the light of learning and philosophy—a light within [that’s it Mr. De Coetlogon]—and the light of supernatural revelation.

‘Every thing of this sort is of too much consequence to be treated with ridicule, with satire, or with contempt. It should be the benevolent ambition of our hearts to instruct the ignorance of mankind, to inform their understandings, to correct their mistakes, to allure them from the paths of error, from the labyrinths of perplexity, and the horrors of intellectual darkness, and to direct their attention to the only light of infallibility and truth—the word of God.’

* * * * *

After describing the melancholy darkness of paganism, our author proceeds: ‘And hence the expediency, the utility, the necessity, of that LIGHT, which it has been agreed to call THE LIGHT OF DIVINE REVELATION, THE LIGHT OF THIS WORLD. The light of knowledge—the light of grace—the light of faith—the light of purity—the light of peace—[Here’s an illumination].——It is obvious we are to understand the metaphorical allusion in this comprehensive view in the passage before us.’—Now, if it was so obvious, why four quarto pages to render it obscure, or rather, perplex us with so many lights as must dazzle, or make us lose our way by the intricacy of their various infractions, refractions, mediums, and reflexions? But having had the good luck to produce a sentence as incomprehensible as almost any to be met with in the sermon, we shall conclude by observing that though we doubt not the latter may be intelligible, and perhaps interesting, to those who have seen the light [the immaterial light we mean]; to us it is as tiresome as most of the allegorical dulness we are so often obliged to refer to our own snuff-box to keep us awake over.

ART. 36. *The Neglect of a known Duty a Sin; a Sermon preached before the University of Cambridge, on Sunday, Jan. 31, 1790. By P. Peckford, D. D. Master of Magdalen College.* 8vo. 1s. Merrill, Cambridge; Payne and Son, London. 1790.

In this sermon Dr. Peckford briefly states the degree of delinquency that attends acts of iniquity in proportion to the degree of knowledge in the agent, and his capacity for arriving at truth. This leads him to

to consider the state of those countries in which the gospel has never been preached, and the duties that will be expected of such, 'since God hath not any where left himself without witness, but has given to the human mind, as its faculties open, a natural perception of the difference of actions, and a consciousness that some are preferable to others.' After this we have some account of the unenlightened state of our country when professing Christianity, but purposely blinded during the long period of papal delusion. This is contrasted with our present happier state of superior knowledge, and the larger scope of virtue that will be expected of us.

'Nothing then can possibly be more plain than the duty of every one who professes to be a protestant Christian. Every one who makes this profession, must know that by the positive ordinances of this religion he is to love mercy, and to do good. Knowing this, and not doing it, he stands guilty in the sight of God. To him who knoweth to do good, and doeth it not, to him it is sin; and the degree of his guilt must be estimated by these three circumstances, the evidence of his duty, the importance of the good which he knew and neglected to do, and the malignity of the wickedness, which instead thereof he deliberately purposed to commit.'

From such premises the preacher takes occasion to shew that the African slave-trade is of all other sins the most chargeable on the offenders in these three points. We are unwilling to accuse a composition from such a quarter with declamation, but it will at once appear that only part of a single sermon being appropriated to so complicated a subject, but little more could be expected. The reader will be more ready to admit the fairness of our observation when we submit a few quotations to him: 'I will take upon me to say that, considered in all its circumstances and connexions, it is the most heinous crime that any individual or national body can commit.'

After this, conjecturing it must be the sin against the Holy Ghost, which never can be forgiven, neither in this world nor that which is to come, he observes, 'The despite thus done to the Spirit of Grace, and the profane apostacy from the essential precepts of Christianity, in this country too, where Christianity is as yet protected as the religion of the land, concur to make our legalised traffic in men a crime of immeasurable magnitude, exceeding all that were permitted in the systems of pagan legislators. . . . Let us bring to mind the fate of Tyre and Sidon. Their inhabitants were merchants who passed over the seas for purposes not so flagitious as those of our men-merchants.' Dare we venture to refer one so deservedly high in ecclesiastical honours to the prophet Ezekiel, who assures us that the Tyrians *traded the persons of men*, and vessels of brass, &c.

After all, we would not be supposed to vindicate a traffic so deservedly reprehended by many good men. We wish only that a subject of such national and individual importance should be fairly and impartially considered; and we trust we shall be excused the boldness of having reminded the reverend author of a slight inaccuracy, which, in the warmth of his benevolent zeal, might easily have escaped him.

For

For the *ENGLISH REVIEW*.

N A T I O N A L A F F A I R S

For S E P T E M B E R, 1790.

THE language of the two courts of

ENGLAND AND SPAIN

is still pacific; but their military preparations, carried on with unremitting vigour, declare their mutual distrust, if not their hostile intentions. The insult that has been offered to the ship, the *Trelawney Planter*, accords but ill with the professions of the Spanish court; and seems to be part of a system for provoking the English to strike the first blow, that Spain may have some colour for alledging in her copious manifestoes that she acts only on the defensive. In the opinion of many, it is a great pity that, in this wish of being struck at, the Spaniards had not been, before this time, fully gratified; for while the time is protracted in negotiation, cabals against Great-Britain, it is said, are carried on; and, if fame makes a just report, in certain important quarters, with formidable success. An alliance, it is believed, has been formed between Spain and

RUSSIA,

defensive at least, if not offensive, against England. The Russians and Spaniards, taking things on a grand scale, and considering themselves as neighbours on the approaching coasts of Asia and America, join their arms to repel the British nation from the undefined limits of their nominal territories in those quarters. If ever they should substantiate their rights to those parts by occupancy and cultivation, they will, no doubt, according to the usual disposition and fate of states and kingdoms, become rivals and enemies. But it is not permitted, in this monthly review of the aspect of the world, to launch forth into such distant contingencies.

Much of the political conduct of courts, especially in female reigns, may be traced to various piques and passions that militate against the real interests of those that foster them. If ever two kingdoms were formed for each other, it is Russia and Great-Britain; and accordingly their commercial intercourse, carried on without interruption for two centuries, has been of great advantage to both. But a dryness has arisen between the courts of London and Petersburg, in which passion has more influence

than policy on both sides. Jealousies and resentments have been cherished both here and there for some years backward. A Mr. Ledyard, an American by birth, but who was mistaken for an Englishman by the Russians, in 1788 travelled through Siberia to Oczakow, on the coast of the Kamschatka sea, from whence he meant to have passed over to the Kamschatka peninsula, and to have embarked on the eastern side in one of the Russian vessels that trade to the western shores of America; but finding that the navigation was completely obstructed by the ice, he returned to Yokutz, in order to wait for the conclusion of the winter. Such was his situation, when, in consequence of suspicions not hitherto explained, or resentments for which no reason was assigned, he was seized, in the Empress's name, by two Russian soldiers, who placed him in a sledge, and conveying him, in the depth of winter, through the deserts of the Northern Tartary, left him at last on the frontiers of the Polish dominions. On parting they told him that if he returned to Russia he would certainly be hanged, but that if he chose to go back to England, they wished him a pleasant journey*. This, with several other anecdotes that might be mentioned concerning the sentiments of both the Russians and the Spaniards towards the English, tend to confirm the report already mentioned of a federal connexion between these powers; so that every thing seems hostile to Britain, from the American shores on the coast of North California round the world to those of Kamschatka. The Spaniards, the Russians, the Danes, even the Swedes, it would appear, and the French, have combined against us. Though it is undoubtedly to be regretted that jealousies should have arisen between us on the one part, and the Russians and Danes on the other, and though a good understanding might perhaps have been maintained with these powers by sound policy, yet not a little of that general disposition which pervades the world to humble Great-Britain arises out of her prosperity, and may be considered as a tax on her good fortune.

But, without taking any retrospect, at this stage of the business, of the accidents and the measures by which we have been involved in the present predicament, we cannot but give the minister credit for the secrecy which he observes in his negotiations, and the vigour with which he carries on his naval preparations. As to his publishing the Spanish declaration, it may fairly be considered as a ministerial experiment made on the public mind. 'Will this general declaration of his Catholic Majesty, my countrymen, satisfy you? He is willing to do

* Proceedings of the African Association.

‘ whatever

'whatever is reasonable and just, and whatever our King would do in his situation. He has given back the captured vessels; and as to the grand questions in dispute, these may be postponed to some future occasion.'—This declaration was certainly highly unsatisfactory to the nation: this Mr. Pitt must have known and felt; he therefore wisely resolved to insist on other terms for his own as well as the national honour.

The public voice has long been favourable to the son of Lord Chatham; his task now becomes more difficult than ever; the eyes of an anxious nation are upon him; their hopes and fears are all alive; and a short time must decide whether the confidence they have hitherto reposed in him has been well placed. In Count Florida Blanca he is said to have a most formidable opponent, who, to a fine natural understanding, a learned and liberal education, and the study of politics as a science, adds much experience in business, and is undiverted from the management of foreign affairs by those internal avocations which necessarily occupy a minister of state in a free and popular form of government. In proportion as commercial and political intercourse among nations is extended, as the actors on the theatre of the world are at once multiplied, brought into closer contact, and their interests more complexly interwoven, in the same proportion are the difficulties of the statesman increased. This state of things too gives to inventive genius the highest advantages over the formal plodding of the vulgar man in office, who is governed not by general maxims applied to the ever-changing aspect of things, but by particular precedents and expedients, which he often mistakes and misapplies. Now is the hour of trial; and we trust our minister will prove equal to the arduous undertaking.

As to the aid to be afforded to the Spaniards by

THE FRENCH,

it does not appear to be so insignificant as some would have it, when we reflect that, although their finances are in great disorder, they can supply ships and men; and that the Spaniards can find money, at least for one vigorous campaign or two: nor yet does it seem to be so formidable as others suppose, when we consider the unsettled and fluctuating state of our neighbouring kingdom; in which, as in the times of Cromwell in England, a levelling spirit in the great body of the people constantly pressed on the rear of their immediate superiors, and threatened the subversion of those new decrees and institutions which were founded themselves on the subversion of all distinction of ranks, and on principles of *unbounded* freedom.

The spirit of liberty makes gradual progress in every country in Europe; tinctured in each, as was to be expected, with the predominant

predominant features in the national character. In France it is marked by quick bursts of passion, and sudden decisions; in Spain by caution and deliberation; in Germany by candour, good sense, and moderation.

THE SAXONS

now appear on the list of claimants and supporters of freedom. But all they aim at is the correction of flagrant abuses. They do not wish to innovate and subvert, but to reform and maintain their civil constitution. They wisely blend the rights of the people with the constitutional prerogatives of the sovereign. While they appeal to the tribunal of reason and justice, they themselves listen to their voice.

What a different state of things is exhibited in

THE AUSTRIAN NETHERLANDS.

Three orders of men combined against the just prerogatives of their legitimate sovereign, the interests of the people, the dictates of humanity and sound philosophy. Nothing but the blind bigotry of superstition could for a moment shut the eyes of even the rustics of the Netherlands against the horrid tyranny and contempt of all laws, both human and divine, that mark the proceedings of those execrable demagogues, who, under the veil of religion, and in the name of God, are committing every species of enormity, and sacrificing the lives of their fellow-citizens, and the good of their country, to their own unbounded thirst for power. It is a singular fact, in the present enlightened period, that a Roman Catholic priest, in defiance of both the imperial and papal authority, should be able, under pretence of maintaining the civil constitution, to introduce anarchy, slaughter, and devastation, without exciting general indignation and horror. The well-known fable that reconciled the different powers in the Roman state, when the people seceded to the Aventine mount, could never be more applicable than now, when priests and feudal tyrants have seized the sceptre and sword of the chief magistrate of Belgium, and used them as engines of cruelty and injustice against the most exalted characters in the nation. Who can hear or read their treatment of the Duke D'Urfeil without experiencing painful emotions of sympathetic grief and resentment? This great and good prince, hereditary chief of the order of nobility in Brabant, did not resist the encroachments of the late emperor in order to exalt the power of a few ecclesiastical and civil chiefs, but to restore and maintain the rights of the people and of human nature. His just regard to these became an object of aversion and jealousy to the tyrants, who dreaded that the votaries of freedom would arrange themselves around the standard of so illustrious a defender of civil liberty.


liberty. Plots were laid against his life; and, at the pressing solicitations of his friends, and even those of the deputies of the states, he retired for protection from poison or assassination (the artillery, on many occasions, of the Church of Rome), into the province of Flanders. In this retreat the suspicions and the hostile vengeance of the USURPERS of supreme power did not long suffer him to remain without molestation. By their influence and authority the States of Flanders descended so far beneath their dignity as to arrest and confine the Duke of URSEL without any form of justice. Five weeks were spent in fruitless attempts to discover some plausible grounds of crimination against the Duke. His judges declared, and authorised himself to publish and proclaim, his innocence. The States of Flanders, condescending still to be the tools of VAN-EUPEN, attempted to prolong his confinement, and suppress the decision which the judges had given in his favour. They applied to certain companies of volunteers to be the executioners of their arbitrary mandates; and thus endeavoured to turn the arms which they had put into the hands of the citizens against the decrees of justice. The volunteers refused to comply with so unjust and illegal a requisition. The States, on this, endeavoured to carry him off by night, in order to put him in the hands of their accomplices in Brabant. The party sent to perpetrate this deed tore the Duke from the arms of his wife and children, dragged him by the hair, and threw him bleeding into a carriage. Here the volunteers interposed, and, in conjunction with the populace, effected his deliverance.

In this deliverance we have an instance of a natural sense of justice in the people prevailing over the influence of tyranny and priestcraft; and a proof that there are bounds even to the dominion of the clergy. There are characters, it seems, that are not to be insulted with impunity even by the priesthood. Circumstances may arise sufficient to awaken common-sense, and to restore, in the most bigotted places and times, the empire of conscience and reason.

It is to be wished that the Belgic Congress would repeat such acts of violence, once or twice more, in all the provinces. A repetition of them, it is to be hoped, would prepare the minds of even the Belgic farmers to assert the rights of free men, in opposition to clerical, as well as feudal usurpation, and to maintain them by that which alone can maintain them, the restitution of limited monarchy.

A plan of equal representation and free government has been drawn up on the part of the people of the Belgic provinces, addressed to the King of Hungary. In this plan, which is reduced to thirty articles or clauses, every barrier that can be devised for the

the preservation of liberty, is included ; while, at the same time, the executive power unrestrained, if justice be no restraint, is left in the hands of the sovereign. The authors of this liberal and well-digested system, have taken it chiefly from the constitution of England, but guarded against certain defects ; and made some improvements on our political as well as civil laws, which are highly worthy of our imitation. As we are sincere friends to liberty, to mankind, and particularly to our neighbours and kinsmen the honest Flemings, we heartily wish for a speedy reconciliation, on just and fair grounds, between the King of Hungary and his ancient people of the Netherlands. As a mark of our good-will, we take the liberty of suggesting that, in the plan of which we have now given a general account, there is rather too much anxiety shewn about a barrier against the *possible* encroachments of the future sovereigns of Belgium. A jealousy so feelingly alive cannot in politics, any more than in love, conciliate affection, and establish a good understanding. A generous, though not a rash confidence, with a few general limitations, is undoubtedly more likely to gain on the mind of such a humane and just prince as LEOPOLD is hitherto supposed to be, than the most cautious instruments, which, by their very particularity, at once excite disgust in the party that they doubt, and open room for unthought-of ways in which the executive government may carry on its attacks on the legislative power. For a few general laws comprehend all cases ; but where laws, by too minute an attention* to particulars, are multiplied to excess, nothing is provided for that is not provided for expressly and by the most accurate specification.—The time will undoubtedly come when the tyrants of Belgium must lay down their usurped power. Why will they persevere in a system that must one day unite, in opposition to their usurpation, both king and people ?

 Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

THE
ENGLISH REVIEW,

For OCTOBER 1790.

ART. I. *A Tour of the Isle of Wight; the Drawings taken and engraved by J. Hassell. Dedicated, by Permission, to his Royal Highness the Duke of Clarence.* 8vo. 2 vols. 1l. 11s. 6d. boards. Hookham. London, 1790.

THE objects of travellers have for a long time been confined to the study of antiquities, the improvement of the arts, and the manners of the inhabitants in different parts of the world. On the continent scarce a stone has been overlooked in the buildings of the principal cities included in what is called the grand tour, and the dissolute morals or peculiar customs of every metropolis have been dwelt on with a tedious exactness. It is certainly much easier to describe the laboured productions of art, which, however varied, are fixed to certain rules, and confined to a comparatively minute spot, than to give any adequate ideas of the sportive scenery which nature every where displays, unfettered by any rules, and almost unconfined by space. While art is every where the same, nature is always varied. Nor is the difference less in describing the manners of a metropolis, and those of a peasantry. An introduction to one family of distinction affords a specimen of the exterior appearance of all the rest; and this is all that can be known by the longest residence: while among the peasantry we see a variety of pursuits, an infinite variety of tempers, uninstructed in the arts of disguise, and which, to a philosophic mind, furnish the most valuable lessons.

ENG. REV. VOL. XVI. OCT. 1790.

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It

It is not to our present purpose to inquire whether the improvable of man implies an increase of happiness in proportion as the intellect is unfolded, and the capacities for employment multiplied; but even admitting this in its fullest extent, it may be worth while to inquire how this superior refinement may be best directed to such objects as will meliorate the heart. And here, if we consider how much our pleasures depend on the state of the mind, and the consequent ideas that take possession of the imagination, we shall not for a moment scruple to admit how greatly it is our interest to cultivate a taste for those objects which are every where presenting themselves, which are to be enjoyed without expence, and the contemplation of which will foster sensations of calmness and tranquillity. Of such we may truly say with Cicero,

——— ‘ *Pernoctant nobis equitantur.*’

In every rural excursion of business, of pleasure, and even of ceremony, they are our companions; the recollection of them sweetens every interval of retirement, and their images present themselves in the soft moments consecrated to repose.

‘ Then hither bring the fair ingenuous mind,
By her auspicious aid refin’d,
Lo! not a hedge-row hawthorn blows,
Or valley winds, or fountain flows,
Or purple heath is ting’d in vain:
For such the rivers dash their foaming tides,
The mountain swells, the dale subsides,
Ev’n thrifflless furze detains their wandering fight,
And the rough barren rock grows pregnant with delight.’

SHENSTONE.

Thus a very short view of the subject may convince us how desirable a taste for such pleasures is; and that this, in common with all other intellectual enjoyments, must be cultivated in order to be fully relished. We cannot, therefore, but respect the labours of those travellers who arrest our attention at every corner; teach us what objects we should admire, and what are the sources of the pleasures we derive from them; why some strike us with admiration, others with a pleasing melancholy, others with calm sentiments of indolent content, and many have no other effect than by their sameness and want of character to relieve the mind, that it may the better enjoy such as are to appear, or reflect on what are past. Such is the object of the work before us, and in this point of view we shall consider it; for as the author has too often made us wish he had omitted *all* his fossilological observations, we shall not run into the same error

ror by taking notice of *any*. The historical part is, as he observes, well enough calculated occasionally to relieve the other subjects, and is neither tedious from its prolixity, nor obscure from its brevity. In the principal object at which he feels himself at home [picturesque beauty], it is impossible not to allow Mr. Hassell considerable merit as an artist and a man of refined taste; but though we would willingly, on these accounts, overlook the affectation of some parts, yet it occurs so often, that we cannot with justice entirely pass it over. However ready we may be to admit the use of that figurative language which delights in expressing abstract ideas by visible objects, can we withhold a smile at reading of a *furly* heath—a *shy* spire darting from a distance—the *lurking* ivy which sometimes sportively plays—at others the *daring* ivy which has not ventured to touch the sides—nettles, of which an overgrown bed *rising stately* at every avenue to Netley-Abbey form[s] an agreeable relief to its stately sides; but unfortunately the same plants at the bottom of the chapel not only incommode the passenger, but are far from being pleasing to the eye—the *deceptious* [why not *deceivacious*] tracts of the horse's hoof—the *umbrage* of the charitable walls [of Newport-Hospital], &c. &c. And yet at times our author can use common language, when he speaks of the *bickering* and scandal of some country towns, &c.

As we have acknowledged the pleasure with which we have perused these volumes, we would willingly present our readers with extracts of some parts which appear the most deserving their attention: but all these owe so much to the plates that accompany them, that we are fearful without them they would produce but little effect. We must therefore confine ourselves to such parts as are least connected with the drawings, and yet give a fair specimen of the author's manner of writing:

‘As we purposed keeping the coast from Newtown, we crossed the country to that place. In our way we entered the forest of Alvington, and pursuing a tract (high road there was none) that inclined to the north-west, at length struck into a stony lane, where we had an excellent view of Carisbrook hills; whose mountainous appearance was relieved by a woody valley, that, gently sloping from the forest brow, gradually dwindled into the dale.

‘Still pursuing our course through the stony lane, we passed a copse of oaks, where the mountains just mentioned received every flash of grandeur the solar rays could produce. The sea, on the right, now opened gradually, and afforded us transitory views of the mouth of Southampton river, of Lutterel's Folly, the entrance of Beaulieu river, St. Leonard's, and likewise of Lymington creek.

‘As we ascended these northern eminences, we had a view sufficiently extensive to perceive that a range of hills, or rather mountains, runs through the centre of the island. I think I may, with some degree of exactness, fix their commencement at Carisbrook

Q 2.

Castle,

Castle, as a valley opens between them that takes a direct course from the most northern extremity, Cowes, to the foot of St. Catherine's.

These mountains sweep to the south-west, and terminate their range a little beyond Calborne. Here another dale separates them from Afion downs and the Yarmouth hills, which decline rather more to the westward. Freshwater-gate and Allum-bay may be clearly discerned throughout the whole way, after you have passed the forest.

Alvington forest is almost entirely void of what generally gives the denomination of a forest to a tract of land; except a few pollard oaks, no trees of any consequence are to be seen upon it, till you skirt its borders; there indeed the oak luxuriantly intermixes with the ash and elm.

At the entrance of Newtown we met with one of those subjects so often touched by the pencil of Mr. Gainsborough; a cottage overshadowed with trees; while a glimmering light, just breaking through the branches, caught one corner of the stone and flint fabric, and forcibly expressed the conception of that great master. A few faggots, with a cart under a shed, formed the shadow part of the foreground; and the New Forest, rearing its leafy tenants above the proudly-swelling waves, closed the distance.

From its name, we expected to have found Newtown, a town, or at least a large village; but were quite astonished when we saw that it consisted only of six or seven houses. Many circumstances, however, tend to support the conjecture, that it was once a place of much greater consideration. In the reign of King Richard the Second it was burnt by the French, and soon after rebuilt.

Newtown-bay, or as it is sometimes named, Shalfleet-lake, makes its entrance about half a mile below the houses; but its opening wants the general accompaniments, wood and rock, to render it grand. The banks are insipid, being devoid even of sufficient boldness. The point merely shrinks into the sea, without a shrub to court its stony flatness. From the frequent breaks that open through the wood, Hampshire was perfectly picturesque;—the sea, as a body, added fresh glows to the colouring, and pleasingly varied the landscape.

The corporation of Newtown (for, small as it is, this place has to boast a corporation, consisting of a mayor and twelve burgesses, and sends two members to parliament), annually meet at the town-hall in order to choose the magistrates for the year ensuing. The mansion in which this meeting is held has more to boast, from its situation, than from its elegance as a building. The only things in it worthy of note for their antiquity are the mayoralty chair and table. The building is of stone, and contains three rooms, with a cellar and kitchen underneath. A flight of steps lead to the council-chamber, or hall.

Shalfleet-lake falls in agreeably at the foot of the hill; while the village and wood rise to the left, with the downs of Brixton in its distance. Saltern and Hamsted-point relieve the Fresh-water cliffs, and bind its land view to the eastward. Here those who travel for pleasure

pleasure should pursue the woody tract to the village of Shalfleet, where they will find at every avenue fresh beauties mantling to the view. A body of water is preserved by dams at the foot of the town, where a mill, entangled in the branches of its woody fides, is an agreeable object for the fore-ground.*

The following we insert as a remarkable instance of that provincial partiality which, if similar ones did not now and then occur, we should conceive too absurd to be credited :

* We have already mentioned that the village of Niton receives the additional denomination of *Crab*, from the fish of that name, which abound on its shore ; but we did not then add, as we should have done, that this term gives great offence to the inhabitants, who generally conceive that it is meant to denote their being *crabbed*, or ill-natured. They therefore, whenever their place of residence is mentioned, and the word *crab* attached to it, immediately take offence, and are ready to resent the supposed indignity.

The fact is, that the term is given to it to distinguish it from another place in the island, which sounds the same, though it is not spelt in the same manner ; namely, Knighton, near Newchurch, where Mr. Bisset's seat is. We have been thus particular relative to so trivial a circumstance, as the want of a knowledge of it might subject a stranger, who may inadvertently ask the road to it, to a churlish reply, if not to a downright affront.*

If we were disposed to be ill-natured on this ridiculous failing, we might be tempted to say that we want no other proof of the justice of the appellation than the testiness with which the inhabitants hear it mentioned. But strange as it may seem, this idle weakness is not confined to Crab-Niton. Witness the improved nomenclature of many parts of the town from *alleys* to *courts*, from *courts* to *squares*, from *squares* to *places*, and from *lanes* to *streets*. Nay, to such a ridiculous height has this prejudice raised itself, as to induce the proprietor of an estate lately built upon, to christen his new colony by act of parliament ; the place having, by some accident, acquired the title of Botany Bay, none chose to transport themselves thither till the legislature determined it should be called *Summers Town* ; since which it has been peopled like the other environs of the metropolis. To be serious, we would recommend the inhabitants of Crab-Niton to read the ridiculous light in which this failing is painted by the humorous Cervantes in the account he gives of the inhabitants of Braywick feeling themselves offended whenever the music of a dull quadruped was either imitated or spoken of.

Mr. Hassell gives the same favourable account of the inhabitants of this delightful island as we are accustomed to hear from every impartial traveller, and concludes with admitting the description given by the islanders themselves to be just. ' Its

'land (they say) is fertile; its husbandmen industrious; its females prolific; its hills a sure protection from the devastation of the sea, its coasts too rocky to admit the approach of an enemy, and, above all, its inhabitants cheerful, good-tempered and hospitable, all uniting in the wish and endeavour to render their island attractive in every respect to strangers.'

It is with much concern, however, that in the same *section* [our author disdains the term *chapters*] we should be informed that the inhabitants of the western coast are accused of the savage custom of 'plundering wrecks, and stripping the dead;' and that 'to procure a restoration of the property thus obtained, or to bring these lawless plunderers to justice, is equally impracticable; because, as every one shares in the plunder, it is the interest of every individual to unite in concealing or sending it.'

In his return home our author takes a *short* view of Stone-Henge; it is, however, long enough to induce him to hazard an opinion contrary to the general one, which he is extremely ready in doing on many other occasions. His drawings of this wonderful piece of art are executed in the same lively, striking character as the rest; and it is but justice to allow they have all very considerable merit. A pleasing embellishment to them is the colouring of each according to the different effects of the sun or moon at the time the views were taken. Some of these are sufficiently marked to strike every common observer; but others would have been *improved* by a superscription to inform us what time of day, or whether any time, was intended to be expressed. It may perhaps seem still more remarkable that we cannot always reconcile the plate to the description given in the letter-press, nor to what we recollect at the island. When we visited Carisbrook-Castle, the window at which Charles is said to have attempted his escape was pervious to the light. We could wish to know what should have induced Mr. Hassell to mark it by an opaque spot. This, and many other circumstances, induce us to doubt whether some of the drawings or plates were not finished with too much hurry, and at a distance from the places where the outlines were taken.

With all these errors we are ready to admit the work is not destitute of merit; and scruple not to recommend it to the lovers of picturesque beauty.

ART.

ART. II. *Historical Memoirs of religious Dissension; addressed to the Seventeenth Parliament of Great-Britain.* 8vo. 2s. Murray. London, 1790.

IN that ferment which the late application of the Dissenters to parliament, for the abolition of the test and corporation acts, has made in the body of the nation; and in that multiplicity of publications, to which it has naturally given occasion; the work now before us is, 'though last, not least in our regard.' The anonymous author professes his intention, hereafter, 'to submit the following subjects to public notice: 1. The harmony of civil and religious polity; 2. The importance of a national church, and the absolute necessity of certain tests to maintain and secure it; 3. The history of the present test-laws, with every recent objection to them impartially considered; and a transient view of the Bangorian controversy; 4. Nature and object of free inquiry; 5. Extent of abatements and relaxations, in view of promoting uniformity; 6. Ill consequences of the repeal of the present tests, to the state, the clergy, and the public seminaries; 7. Reasons why success cannot attend the petition of the Dissenters.' This is a comprehensive plan, which we shall be glad to see executed. In the mean time, the author publishes a detached part of the whole, on account of 'the determination of the Protestant Dissenters to renew their application to parliament, and their confidence of success with the present legislators.' And his object in this publication is, to shew 'the actual conduct of the Protestant Dissenters, contrasted with their professions of attachment to the establishments in church and state.'

With this view he mounts up to the fountain-head of separation, which he places, not with the 'rights of Protestant Dissenters asserted, in 1671; but when, as he proves from Camden, the Puritans began to separate from the church, in 1568. In 1571 'a due attendance on the sacraments' was ordered by Elizabeth, 'under heavy penalties,' as a test 'of the allegiance of her subjects.' In 1573 she 'enjoined the magistrate, "to search after and punish all such persons as shall forbear to come to the Common Prayer and receive the sacraments of the church."—This was purposely levelled at the sectaries, and not at the papists.' And how unjustly then do 'the advocates for the Dissenters roundly assert, "that there was no positive law or injunction for persons to receive the sacrament of the Lord's supper, until the popish plot had put the nation in a ferment, when the statute of the 3d of James I. was enacted, 1606." *Right of Pr. Dissenters*, p. 2d.' Thus begun, dis-

sension went on in spite of all the barriers opposed to it, and at last overthrew the constitution in church and state. 'We are now presented with dissension first in power.' What then was its conduct? 'To such a degree of rigour did they proceed, that, by a memorable ordinance in 1645, the use of the Common-prayer-book was prohibited, not only in public worship, but in private families, under heavy penalties.' But 'one instance of intolerance cannot be overlooked in this place, an instance that baffles comparison in the darkest ages of unrelenting bigotry: these vindicators of liberty and the rights of man refused to indulge their oppressed monarch, with—the indulgence of a Common-prayer-book, for the private use of himself and family.' Well then may the author add, that 'till this revolution, the real principles of Dissenters were never known; they had been heretofore claiming indulgence from those that were in power, but now, being vested with authority, they became the bitter persecutors of their rivals; and the advocates for freedom of conscience,—were now transformed into furious bigots and engines of intolerance;

" And man, proud man,
 " Drest in a little brief authority,
 " Play'd such fantastic tricks before high Heaven,
 " As made the angels weep." MEASURE FOR MEASURE.

The author then turns 'from this degrading picture of human nature, to that period where the Dissenters challenge our admiration; bidding us recollect, that to them we owe the restoration of the monarchy, and the re-establishment of the church.' But this challenge is ill-founded, he thinks. And the fact is, he says, that the Presbyterians, 'finding the tables now turned upon them,' by those *Puritans of the Puritans* the Independents, 'and being now thoroughly sensible—their lot was even more severe, than under monarchy and the national church; began to think of restoring Charles II. to the throne.'

But our author 'hastens to that second grand crisis of patriotism to which the Protestant Dissenters refer us, as a proof of their being the friends to ecclesiastical establishments, and the restorers of civil liberty.' He shews us from Bishop Burnet himself, 'that it was by the *express advice of the Dissenters*, now in the fulness of royal favour, that James was induced to commit to the Tower the six bishops.' And, as he sarcastically remarks, 'the abettors of this notorious transaction have then, in truth, the merit of greatly promoting that glorious revolution, which a few months afterwards was actually completed.'

After

After this revolution, 'William resolved to admit the Dissenters to a share in posts under the government. To this end, as a previous step, he proposed to parliament *the abolition of the tests*; a measure, which in the former reign he could by no means be brought to countenance.' His attempt, after repeated trials, failed. He obtained, however, 'an act of parliament; which reflects equal honour on the promoters, and the Christian cause,' the act of toleration in 1689. And now 'it might have been expected, that an experience of the fatal effects of former religious conflicts, and the benefits of an enlarged and liberal toleration, would have sealed the tranquillity of the kingdom.' But the event has proved otherwise. In 1703 the Dissenters in Ireland raised a persecution against *one of their own brethren*, because he was a Socinian; and in the very same year the Presbyterians of Scotland declared in synod, 'that to enact a toleration in favour of Episcopalians, would be *to establish iniquity by law.*'

The author then adverts to a new species of Dissenters, that arose in the kingdom; the Arians, Socinians, and Deists. 'To stop the progress of infidelity,' he says, 'the legislature interfered; and the 9th and 10th statutes of William III. came forth, to prevent the total subversion of religion and morality.'

Having stated this, he proceeds to give us a history of the attempts to repeal the tests. 'Some malecontents in a populous commercial town,' he tells us, 'first discovered the imperfection of the state machine.—In 1731 the Dissenters of Liverpool determined to apply to the legislature for relief.—The object of these state-physicians was, to remove the sacramental tests.—To aid the scheme of reformation, the Quaker caught the spirit of faction; and, joining the patriots, preferred, about the same time, his *humble petition*, for a relief from *the payment of tithes, church-rates, and all other ecclesiastical dues.*' The Dissenters brought not forward 'the motion for a repeal of the test-act till 1736; when it was lost by a majority of 251 against 123. Another effort was made in 1739; but this was quashed by a still greater proportionate majority, viz. 188 to 89.' This 'silenced their clamours; and we hear little or nothing of imaginary grievances for the remainder of this [George the Second's] reign.'

In the *present* reign, and 'in 1777, certain disabilities, under which the ministers of the Protestant Dissenters laboured, were removed.' Then, 'so sensible were they of the favour and relief granted them in this instance, that a leading and truly respectable character among them [Dr. Kippis] declared, "That they had now no additional claims to urge, and that their toleration was complete."—Mr. Pitt with great success pressed
' this

‘ this argument on the House.—Yet this fair reasoning was
 ‘ parried with singular address by Mr. Beaufoy: he allowed that,
 ‘ at the time alluded to, the Dissenters were satisfied, and ex-
 ‘ pressed themselves so; but then, as those indulgences affected
 ‘ them as *ministers*, they were not precluded coming forward in
 ‘ the present instance, as *men*. Such equivocation is neither
 ‘ candid nor indeed politic.’ Indeed it justified, while it pre-
 ‘ tended to answer, what Mr. Pitt had said; that it was impossible
 to judge how far they meant to proceed, or what would in fact
 content them. ‘ And as the Dissenters have already urged the
 ‘ justice of their being exonerated of ecclesiastical fees, in order
 ‘ to transfer them to their own ministry; it is reasonable to ex-
 ‘ pect from this instance of mental reservation, that they will
 ‘ in time come forward for a legal establishment, to secure to
 ‘ their clergy this voluntary tribute.’

In 1778 the Roman Catholics obtained an equal repeal of
 some severe restrictions upon them. But how did the Dissen-
 ters, so lately favoured themselves, behave under this favour to
 others? ‘ Many eminent characters among them were con-
 ‘ sulted, upon the repeal of the 11th and 12th of William, and
 ‘ were zealous in the cause of religious freedom; promoting
 ‘ the indulgence which the Catholics at this time received.’
 Yet afterwards was formed ‘ a tumultuous association of Pro-
 ‘ testant Dissenters, which, under the specious mask of pa-
 ‘ triotism and religion, first promoted an insurrection, that sub-
 ‘ verted the civil authority, and introduced a scene of riot and
 ‘ disorder, that filled the empire with amazement and conster-
 ‘ nation.’ So early as 1779 Lord George Gordon ‘ maintained
 ‘ a correspondence with some disaffected teachers in Edinburgh
 ‘ and Dumfries, upon the subject of the Catholic bill; and par-
 ‘ ticularly with the president of a formidable body at Glasgow,
 ‘ called *the eighty-five societies*.—Beside the petition of the Pro-
 ‘ testant Associators, there were others from various parts of the
 ‘ kingdom, presented by Lord George Gordon on behalf of the
 ‘ Dissenters, at the bar of the House of Commons.’—And
 ‘ Mr. Burke, in the debate on the petitions against the Ca-
 ‘ tholic bill, 20th June 1780—attacked—Alderman Bull with
 ‘ great severity, for “ the *part he had acted in the late disturbances*.”
 ‘ He asked, “ How such a man as he, *enjoying as a Protestant*
 ‘ *Dissenter all the blessings of religious toleration*, could reconcile
 ‘ it to his conscience to deny some few comforts to other men,
 ‘ between whom and him there was no difference, but the mere
 ‘ difference of religious opinion?”

The author therefore proceeds to shew ‘ that the measures
 ‘ which they adopted to promote their cause, were, in the lead-
 ‘ ing features,—similar, to the late attempt of the Protestant
 ‘ Dissenters,

‘ Dissenters, to obtain a redress of their imaginary grievances.’ This he shews in three grand points, ‘ publishing inflammatory papers, pretending religion and liberty, and overawing the legislature. On each of these points he dwells.

‘ The Protestant Dissenters in 1780,’ attempted to restrain the mob which they had raised, ‘ by hand-bills—dissuading the insurgents from their excesses, and in fact disavowing all connexion with them, if they proceeded further;’ but ‘ the Protestant Dissenters of 1790, although admonished by some of their moderate and rational brethren, not to proceed to such unjustifiable lengths as their resolutions held forth, in contempt of the friendly admonition plainly intimated that their first exertions—were only a prelude to nobler achievements.’ In proof of this, the writer appeals to a letter produced by Mr. Burke in the House of Commons, ‘ from a Mr. Fletcher, a Dissenter in Lancashire; in which he stated, “ that the meeting of Protestant Dissenters held at Bolton, avowed such violent principles, that he would not stay, but came away with some other moderate men.” He observed, that one member being asked, What was their object, and whether they meant to seek for any thing more than the repeal of the corporation and test acts? answered in the language of our Saviour, “ We know those things which ye are not yet able to bear.” And when another member said, “ Give them a little light into what we intend,” he informed him, that “ they did not care the nip of a straw for the repeal of those acts, but that they designed to try for the abolition of the tythes, liturgy, &c.”

On the second point our author observes thus: ‘ The indignation,’ says he, ‘ which, from purity of conscience, they have expressed against the impious policy of their country, in perverting sacred ordinances to civil purposes, must claim our holy veneration: on this popular subject, their apologists are peculiarly eloquent; but, with inimitable assurance, they brand churchmen for their indelicacy in confounding religion with politics, at the very time that they are moulding their own ministers into vehicles of faction, and prostituting the sanctity of their tabernacles to secular intrigue.’ So in a meeting of Dissenters at Warrington, January 6th, 1790, it was agreed, that copies of their resolutions against the oppressiveness of the test laws, in excluding Dissenters from public employments, be sent to the ministers of their several congregations; ‘ with a request, that they will publicly read them to their respective congregations.’ ‘ Thus,’ as our author adds with an honest indignation, ‘ would they waken the spiritual repose of the low-roofed meeting-house, into an appetite of temporalities, into a scramble for the perquisites of tide-waiting, and the lucre

‘of an excise-office.’ And, as he subjoins, ‘it will appear upon further examination, that the pulpit has been of late the common vehicle of fanatical discontent,—and the oratory has furnished out the fuel and materials of sedition.’ This he shews by a particular reference to the publications, sermons, and other works, of those Messieurs of the meeting-house, Priestley and Price. Dr. Priestley, even in his sermon at Birmingham, ‘in which he has atoned for former inflammatory expressions, in some degree, by a calm and rational eloquence,’ has, however, dropt a striking hint, “that *more relaxations are intended than have been as yet solicited.*” But let us subjoin his picture of Dr. Price. ‘I may be told,’ he objects, ‘that our reverend politician has avowed himself an enemy to commonwealths, and an advocate for monarchy. I know this; and he has done more. With wonderful versatility of talent, he has disowned proselitism, and retained the spirit and zeal for conversion; has abandoned controversy, in the midst of polemical positions; and, sheltering himself behind some equivocal axiom of the celebrated Montesquieu, has condemned democracy, and disseminated republican principles.’

On the *third* point our author makes these observations. The Dissenters overawed the legislature, he says, in 1780, ‘by a daring outrage on the persons of the senators, and the freedom of debate;’ and in 1789 ‘by a deliberate and artful attack on their integrity and independence, by a censure on such as had opposed their repeated applications for a repeal of the tests, and by a solemn declaration to return such only at the next general election, as would pledge themselves to support the private interests of a party.’ This he proves by a detail of facts. ‘The unblushing advocates of civil and religious liberty,’ he remarks, ‘press forward and urge a *test* on those very men, who are to thunder for them in the senate, in behalf of *abstract rights* and *natural privilege*, in support of *absolute liberty, just and true liberty, equal and impartial liberty.* This palpable absurdity would not be credited, on my bare assertion; I am necessitated, therefore, to adduce other proof in confirmation of the fact. And it is nothing less than the *cool, deliberate resolution*, of a body of Protestant Dissenters assembled at Bolton in Lancashire,’ on December 17th, 1789. “It is highly expedient and proper for all Dissenting freeholders and electors throughout the kingdom, in every county, city, and borough, to require by letter of all candidates for a seat in parliament, with whom they are severally concerned, *an explicit declaration* of their views respecting the test and corporation acts; and to *refuse their votes to every man who will not engage, to support the repeal of acts which appear to be obnoxious, intolerant, and* unjust,

“ unjust, and of all penal statutes against religious principles.”
 * Here is a resolution, as eminent for zeal as it is for absurdity,
 * and which holds forth a ridiculous mixture of latitude and in-
 * tolerance !” But this is not the only instance of self-convicted
 intemperance in the present business. ‘ A pamphlet—comes
 ‘ forward to the public with singular commendation,—ushered
 ‘ into public notice under the sanction of a noble earl,’ Earl
 Stanhope, ‘ and the applauses of a distinguished commoner,’ Sir
 H. Houghton, ‘ and the approbation of the Monthly Review.’
 The writer of this bids the Dissenters “ confide in their own
 “ exertions,” and “ use all the helps which Providence has
 “ placed in their power ;” particularly at the general election,
 then coming. “ Such a crisis in favour of the Dissenters,” it
 says, with a strange wildness, “ may not occur in the revolution
 “ of ages ; and it is a duty to themselves and their posterity, to
 “ take advantage of it. They are peculiarly the guardians of re-
 “ ligious liberty, and will shortly have an opportunity to shew
 “ their attachment to its friends. Those who shall have ap-
 “ proved their regard for the rights of conscience, and voted
 “ for the repeal of the tests, may go down with confidence to
 “ their constituents, who are Dissenters, and friends of religious
 “ liberty ; while the obstinate advocates for persecution, can have no
 “ claim to their assistance.” *Right of the Protestant Dissenters*
 * to a complete Toleration asserted, p. 97. This is the catholic
 * creed of Protestant Dissension ; and, without a question, the
 * damnatory clauses favour strongly of political Calvinism.’

We have thus given a larger account than we usually do of
 pamphlets like the present. We have paid it this compliment,
 because we think it peculiarly useful at the present crisis, and
 because we wish for that reason to recommend it peculiarly to
 our reader. The abstract here given presents us with such a
 view of the parts, as must strongly serve to recommend the
 whole. The author has taken a comprehensive survey of his
 subject. He has also had the happiness to catch and to hold firm
 the prominent parts of it. And he has added to all, a language
 lively, allusive, and ingenious.

ART. III. *Travels into the Interior Parts of Africa, by the Way of the Cape of Good Hope, in the Years 1780, 81, 82, 83, 84, and 85. Translated from the French of M. le Vaillant. Illustrated with Twelve elegant Copper-plates.* 8vo. 2 vols. 12s. boards. Robinsons. London, 1790.

ART. IV. *Travels from the Cape of Good Hope into the Interior Parts of Africa, including many interesting Anecdotes. With elegant Plates descriptive of the Country and Inhabitants. Inscribed, by Permission, to his Grace the Duke of Montague. Translated from the French of M. Vaillant.* 8vo. 2 vols. 14s. Lane. London, 1790.

[Concluded.]

THE second volume of this curious and interesting work, commences with an account of the Gonaqua Hottentots, and of an interview which the author had with a horde of these people, who, he observed, made a clapping kind of noise with the tongue when they spoke, like the rest of the Hottentots. Though their dialect was the same, some of their words, however, had terminations which neither he nor his people were always able to understand. When they accost any one they stretch forth the hand, saying *Tabè*, I salute you. This word and ceremony, which are employed by the Caffres, are not used by the Hottentots, properly so called. The dress of the Gonaqua men, shaped like that of the Hottentots, is arranged with more symmetry; but as the former are a little taller, they make their mantles, which they call *krofs*, of calves instead of sheepskins. Several of them wear, hanging from their necks, a bit of ivory, or very white sheep's bone; and the contrast formed between these and the colour of their skin, produces a good effect, and is very becoming. When the weather is excessively hot, they throw aside every superfluous part of their dress, and retain only what they name their *jackals*. This is a piece of the skin of the animal so called, with which they cover what nature bids them conceal, and which is fastened to their girdle. The women are much fonder of dress than the men, and employ more care in adorning their persons. They wear a *krofs* like the latter; but the apron which veils their sex is larger than those of the Hottentots. During the great heats they wear only this apron, with a skin which descends behind from their middle to the calf of the leg. Young girls, below the age of nine years, go perfectly naked; when they attain to that age, they have no other covering but a small apron. The description of their huts in the kraal which the author visited, we shall extract from the translation of this work published by Lane:

‘ The

The huts, which are about forty in number, and which occupy an area of about six hundred feet square, form several *half circles*, and are united with each other by those little enclosures in which each family keeps its calves and lambs; for they never suffer them to follow their dams during the day. They only suck morning and evening, at which time they milk their cows and ewes. Besides these particular enclosures, there are three larger ones, strongly fenced, and destined to contain, during the night, the general stock of cattle belonging to the whole hoard. The form of these huts is the same with those of the Hottentots of the colonies, and measure about eight or nine feet in diameter. Some of them are covered with the hides of oxen or sheep, but more with mats. They have but one aperture, which is very low and narrow; the fire is made in the centre of the hut, so that the thick smoke which descends from it, mingled with the fœtid smells from innumerable causes, would suffocate an European who should have the courage to remain in it two minutes; yet custom has rendered this *bearable*, perhaps comfortable, to these savages. It is true, they are always in the open air during the day; but when night approaches, every one gains his habitation, where, stretched on his mat, and covered with a sheep's skin, he rests as content, and sleeps as soundly, as if reposing on a bed of down. When the night happens to be more cold than ordinary, they cover themselves with larger skins, such as they put over their mats to sleep on. The Gonaquais always have a change of these necessities. When the day appears the mats and skins are *rowled* up, and placed on one side of the hut; and when the weather is fine they frequently expose them to the sun and air, and beat them carefully, not only to free them from the dust, but also to clear them from those insects which abound in those warm climates, and whose company is extremely disagreeable; but with all their care they have enough to do to prevent their increase.

The Ganaqua women are much fonder of finery and decorations than the Hottentots of the colonies. Their aprons, which they call *neuyp-krofs*, descend almost to their knees; and it is in the ornaments lavished on them that the richness and magnificence they pride themselves in consist. The more their dresses are loaded with beads, and shells, the more sumptuous they conceive themselves to be. They make a kind of netting, with which they cover their legs, in the manner of half boots; but those who cannot attain to this degree of magnificence, ornament them with the same kind of rushes, as those of which they make their mats; or with ox-hide, cut into thongs, and beat into a round form by a mallet. This custom, M. le Vaillant tells us, has given rise to those accounts to be met with in many books of travels, in which it is asserted that these people wrap the intestines of such animals as they kill around their legs and arms; and that they devour these ornaments when they begin to putrify. 'This however,' continues the author, 'is a
' *gross*

‘ gross error, which deserves to be buried in oblivion, with the works by which it has been propagated.’ His observations on this subject, extracted also from the translation published by Lane, are as follows :

‘ A Hottentot, perhaps, may have been reduced by famine to make use of this resource to preserve his existence; he may have eaten his sandals, when he could not possibly have procured any other subsistence; but have not the horrors of a siege often reduced the most civilised people to avail themselves of the most disgusting aliments? And should we thence conclude that they were fond of what necessity alone would have constrained them to make use of, and from which they would otherwise have turned with the utmost horror and disgust? Originally the bandages of leather, or rushes, with which the Hottentots used to envelope their legs, were considered as a necessary preservative against the thorns and briars: they served likewise to secure them from the bite of serpents, with which these parts of Africa abound; but luxury has subverted these inventions which necessity suggested, and the women have supplied the place of those skins and rushes, which were of real utility, with netting and beads, which they now consider merely as an ornament.

‘ Thus, in the wilds of Africa, as well as in the more enlightened parts of the globe, the wisest and most salutary institutions, are in time corrupted and degraded! This custom of the Hottentots at least confirms one truth, that vanity is the production of every climate; and however scantily nature may have furnished the means of satisfying that passion, women will endeavour to gratify it.’

M. le Vaillant is at great pains to refute other calumnies and aspersions thrown out against the Hottentots, whose cause he espouses on all occasions, and from whom, he tells us, he received every mark of civility and attention. Travellers, in general, are too much inclined to listen to the information of others, and to receive as certain facts, what is only mere popular report, or assertions destitute of any foundation. Some have affirmed, that when a Hottentot woman brings forth twins, she instantly destroys one of them; but our author endeavours to palliate this enormity, and to shew that when practised, which is very rare, it arises not from any barbarity of disposition, but from necessity:

‘ This crime against nature,’ says he, (*she here quote Robinson's translation*), ‘ is indeed very rare, and these people revolt at the idea of it; but it has its source, however incredible it may seem, in the tenderest love. It is a dread of not being able to nourish two children, or of seeing them both perish, that has induced some mothers to sacrifice one of them. Besides, the Gonaquais are exempt from this reproach. But by what right dare we make it criminal in these savages to use this precaution, for which I have given at least a plausible motive, whilst in the heart of the most enlightened nations, notwithstanding

withstanding the number of hospitals opened by benevolence, we every day see mothers unnatural enough to expose with their own hands, and to abandon in the streets, the innocent fruits of their womb?

‘ It would therefore be an unjust calumny against these people to give as a constant practice a few barbarous actions which they condemn, and which they belie so well by their conduct. In more than one horde I have met mothers who suckled twins, and who did not seem to be in the least embarrassed with them.

‘ Travellers, however, have not hesitated to maintain that this barbarous practice exists; and what Dr. Sparmann relates in his voyage to the Cape, respecting the fate of children at the breast who lose their mothers, is equally void of foundation.

‘ Another custom no less horrid,’ says he, ‘ which has not been hitherto remarked by any one, but which I have been *fully assured* exists among the Hottentots, is, that if a mother happens to die, the child at her breast is interred alive with her. This very year, in the place where I was, the following circumstance happened: A Hottentot woman having died on the farm of an epidemical distemper, the rest of the Hottentots, who thought that they were not in a condition to educate the female child which she had left, or who were unwilling to take the burden of it, had wrapped it up, still alive, in a sheep’s skin, in order to inter it with the deceased mother; but some farmers in the neighbourhood prevented them from accomplishing their design. My landlady, who was already advanced in years, told me that she herself, about sixteen or seventeen years before, found, in the quarter of Swellendam, a Hottentot child wrapped up in skins, tied fast to a tree, near the place where its mother had been recently interred. Enough of life was still remaining in this child to be saved, and it was carried away by Mrs. Kock’s relations; but it died at the age of eight or nine. It results from this instance, and from several others which I learned from the planters, &c.

‘ We must conclude, from the words of this botanist,’ continues M. le Vaillant, ‘ that he saw nothing of what he relates, since he declares, as he does throughout his whole work, that he received his information from the planters. He must have been too much in their company to be ignorant how far one ought to depend on their memories or their judgment; and on this account he might have spared us the trouble of reading a great number of fables which ought to have been exploded. It is not by hearsay that we are to judge of people, or to compare them with others. In the most faithful and just relation how many circumstances escape us which would throw light upon facts ill understood, when one has not been an eye witness! Was not the epidemical distemper, of which he says the first mother died, a sufficient reason to alarm the Hottentots, and to make them remove both from the dead body and the child, through a dread of being infected; which, considering their prejudice, is a sufficient motive to induce them to abandon every thing in an instant, even their flocks, which are their only riches? With regard to the second child, found in the canton of Swellendam, the case per-

haps might have been the same; and until a reasonable cause be assigned for this barbarity, I shall vindicate the character of the mildest and most affectionate people that I know. In short, such ridiculous tales respecting these savages would have been long since forgotten with the history of witches and apparitions, were there not old women to repeat them, and children to read them.

The account which Kolben and some other authors have given us of the marriage ceremonies of the Hottentots, is, according to M. le Vaillant, equally false and ridiculous:

‘It would appear,’ continues he (*this extract is also from Robinson’s translation*), ‘that some people take a delight in decrying uncivilised nations all over the globe, who are known to be the most peaceable and the most patient; whilst filled with esteem and respect for the eastern nations, the Chinese for example, they pass slightly over a custom prevalent among mothers at Pekin, of exposing in the streets, during night, all the children which they wish to get rid of, that at break of day the carriages and cattle, as they pass, may crush them to death, or that they may be devoured by the hogs. Certain travellers, who have visited Asia, inform us that the great lords in Thibet go on a pilgrimage to Putola, the residence of the Grand Lama, to procure some of the excrements of this sovereign high priest; and that they carry it about their necks in amulets, or sprinkle it like pepper over their food. Has this filthy ceremony any thing more disgusting in it than that falsely ascribed to the Hottentots in the celebration of their marriages? Masters of ceremony, which they have not—or rather priests, with whom they are still less acquainted, are supposed to have the supernatural power of drenching, from the urinary passage, the bride and the bridegroom, who, prostrated at the feet of the person who besprinkles them, devoutly receive the liquor, and carefully rub it over their bodies, without losing a single drop. The author whom I have already quoted; is strongly inclined to believe all these rhapsodies on the simple relation of the planters, when he says that these marriage rites are not destitute of foundation; but that this custom is no longer practised, except in the interior part of the kraals, and never in the presence of the planters.

‘Kolben has spoken of this ceremony in the minutest manner; and he has even exposed it to the eyes of his readers in an engraving, in order to give it a kind of authenticity. Other ignorant writers have copied Kolben, and even the author of the French translation of Dr. Sparmann; to which he has been pleased to add, in order to complete the last volume, I know not what extract from *A new System of Geography*. I indeed never read any voyage to Africa in which the absurd reveries of Kolben have not been adopted. This plagiarism, which disgraces the work of a respectable writer, deserves no credit. The dreams of the sedentary traveller who wrote above eighty years ago, are there related word for word, not only respecting the marriage ceremony of the Hottentots, but also concerning their reception into an order of chivalry, which terminates likewise by a
general

general immersion. I have dwelt too long on these details; but it is my duty to relate faithfully what I saw, and what conclusions I have thence formed.

Though these Hottentots have prodigious numbers of sheep and oxen, they very seldom kill any of the latter, unless they have met with some accident, or are rendered useless by old age. The principal purpose, therefore, for which they employ them is, to transport burdens from one place to another; and those set apart for this service must be trained early to it, otherwise they would be so untractable that they could not be managed.

While the animal is young (*this extract is from Lane's translation*), they pierce the gristle that separates the nostrils, through which they pass a stick of about eight or ten inches in length, and one in diameter; to prevent it from coming out, a leather strap is fastened to each end; this curb continues in the animal as long as he lives.

As the ox acquires strength, they begin to accustom him to the use of the girth, to which his future burdens are to be fastened; this they tighten by degrees; for a beast not used to such a mode of treatment would be extremely incommoded, if not killed by it. After it has learned to bear the tightness of the girth, they begin to load it with small burdens, as skins or mats; and, by insensibly increasing the load, accustom them to carry, without any inconvenience, five hundred weight or more.

The manner of loading the ox is very simple: a man before holds the strap that is fastened to the stick passed through his nostrils; his back is covered with skins, to prevent his receiving any injury; as the effects which compose his load are thrown over his back, two Hottentots (one on each side) receive them by passing under the belly and round the strong girth, sometimes twenty yards in length; at each winding of this bandage the men apply their knees or feet to the side of the beast, in order to tighten it.

It is with an equal degree of pity and astonishment that a person, unacquainted with this custom, beholds the poor animal walk quietly on, though compressed to half its usual size.

The Hottentots, and even the colonists, sometimes use them in lieu of horses; the motion of the ox is easy, particularly when he trots; I have seen some bred for this purpose that would travel equal to a horse.

The Caffres, another tribe of Hottentots, have a very remarkable taste with respect to the horns of their cattle. By a certain process they can multiply them as much as they please, and make them bend and twist into a thousand different forms. Our author at first considered these cattle as a variety in the species; but he was soon undeceived by the Caffres, who offered to exhibit their skill in his presence, and to shew him the method they pursued to produce this singularity. It is as follows:

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They take the animal (*this extract we give from Robinson's translation*) at as tender an age as possible; and when the horns begin to appear, they make a small vertical incision in them with a saw, or with any other instrument that may be substituted for it, and divide them into two parts. This division makes the horns, yet tender, separate of themselves; so that in time the animal has four very distinct ones. If they wish to have six, or even more, several notches made with the saw produce as many as may be required; but if they are desirous of forcing one of these divisions, or the whole horn to form, for example, a complete circle, they cut away from the point, which must not be hurt, a small part of its thickness; and this amputation, often renewed, and with much patience, makes the horn bend in a contrary direction; and the point meeting the root, it exhibits the appearance of a perfect circle. As it is certain that incision always causes a greater or less degree of bending, it may be readily conceived that every variation that caprice can imagine may be produced by this simple method.

With regard to the merits of these two translations, we shall leave our readers to judge from the specimens here given. We remark, however, in the translation for *Lane*, the words *canne petiere* are translated *the duck*; but *canne petiere*, in Latin *anas pratensis Gallie*, is the *French field duck*; a bird as different from the common duck, as the common duck is from a partridge. Those who wish to be convinced of this may consult *Bemare's Dictionary of Animals*, and *Briffon's Ornithology*, where they will find it properly described. Some other inaccuracies may also be pointed out; but, as they result from delicacy, it would be invidious to dwell upon them in a female translator.

ART. V. *A Statement of Dr. White's literary Obligations to the late Rev. Mr. Samuel Badcock, and the Rev. Samuel Parr, LL.D. By Joseph White, D. D. 8vo. 2s. 6d. Prince, Oxford; Robinsons, London. 1790.*

THIS controversy has been so long before the public that, had it been on any other subject, they must have grown tired of it; but all the justice that can now be done to one party being 'that second life in others' breath,' not only Mr. Badcock's friends, but the world at large, feel themselves interested in the cause.

In this pamphlet Dr. White has made, we doubt not, a true statement of the assistance he received from Mr. Badcock and Dr. Parr. Though this is not inconsiderable, yet when we reflect

reflect on the greatness of the work, and well-known indolence of the Professor, we are only surprised it was so little.

As to the pecuniary transactions, doubts will still remain with those who are not satisfied with the Professor's moral character. On the one side his indolence in putting off an evil day on any terms; and the largeness of the sum compared with the services received, as well as the mediocrity of the donor's circumstances, will appear strong presumptive evidence that a promissory note of 500*l.* could only be given conditionally, and that its demand could alone depend on Mr. Badcock's wants, or Dr. White's capacity to answer it. On the other hand, it appears, by the Professor's letters, that he offered Mr. Badcock a draft of 50*l.* whenever the lectures should be finished, and whatever should be produced by the sale; and it is well known the sale greatly exceeded the expectations of even the writers themselves. But, in matters of this delicate nature, we wish rather to refer our readers to the original work than attempt an abstract.

And here they will find other things to attract their notice. The talents of Mr. Badcock were never suspected, particularly for taste and brilliancy of composition. In his letters we discover traits of character much more amiable, if less striking. In these he appears affectionate as a son and brother, generous and unsuspecting as a friend, and sincere in his professions as an orthodox Christian.

In writing of his mother, he says, 'She is now in the worst stage of a disorder [the cancer] that may be considered as the most melancholy visitation with which Providence can afflict a human being. She is so thoroughly weakened and emaciated, that she cannot raise herself in her bed without assistance. Her situation (to which I am a constant spectator) hath spread a gloom over my mind that hath taken from me much of the comfort of life, and greatly retarded my literary pursuits. But I must endeavour to control myself—Providence cannot, must not, be controlled. I endeavour to submit to its awful decrees; and I hope to secure my peace in my resignation. In taking orders I followed solely the dictates of conscience, and at present am only to look for its rewards in the approbation of my own mind. I see no object of preferment before me; and if any thing of that sort should be offered to me, I know not whether it will be more acceptable or unexpected.'

In reflecting on such talents and such a heart, it cannot but give pain to every feeling mind to read also the sufferings that seem, in some measure, the attendants of superior intellect—frequent pains of the head—a kind of apathy to all the pleasures of the world—poverty—and early death!—Can we, after this,

envy the wit, eloquence, taste, and close argumentative style, that distinguished this elegant writer?

As to Professor White, the literary world will still rejoice that his talents have been so justly rewarded. These have never been suspected; and the Bampton lectures shew, notwithstanding all the assistance he received, that he is capable of more exertion than his friends suspected. He has it still in his power to convince the world how much he can do. The translation of Abdallotif, whenever it appears, will be ascribed to himself, without any suspicion; and we doubt not but its execution will recover whatever reputation he may seem to have lost by these late occurrences.

ART. VI. *Poetry of Nature; comprising a Selection of the most beautiful Apostrophes, Histories, Songs, Elegies, &c. from the Works of the Caledonian Bards. The Typographical Execution in a Style entirely new, and decorated with the superb Ornaments of the celebrated Caslon. Foolscap 4to. 10s. 6d. No Bookseller's Name. 1790.*

THE editor of this compilation informs her benevolent patrons 'that the expence attending its introduction to the world is too great to admit its ever being sold in the usual course of trade.' She, however, informs us where subscribers or their friends may be supplied with copies*.

As we are strangers to the merits of Miss Potter, or her talents at selection, we have taken pains to read more of the pieces than we generally think ourselves obliged to do of *Beauties, Collections, Extracts, &c.* Those who are fond of this kind of unmeasured poetry, and of the strong and forcible descriptions of the early poets, will have no occasion to disapprove the editor's choice. But what is it that entitles this lady to such frequent calls on the benevolence of her patrons, if this be really the person who some years ago introduced herself as the publisher of her father's medical performances, after that as the editor of a novel, and now as a selector?

In this last character, Miss Potter tells us, 'the prime intent is to introduce to the world a species of typographical ele-

* Miss Potter, No. 14, Little Titchfield-Street, Cavendish-Square.

'gance very little (if at all) known.' Is this meant as a protection the lady would wish to shew Mr. Caslon? If so, Mr. Caslon should acknowledge his obligations to the public himself; if otherwise, he is certainly much misrepresented; and the puffing title of the *celebrated* Caslon, in the title-page, ill accords with the rank that gentleman has hitherto held in his useful manufactory.

The type itself, said to be hitherto unknown, is only that species of letter-press in imitation of writing, which is so often adopted at elections, canvasses of different kinds, and in circular letters of tradesmen. The ornaments are a degree above those of the common vignette enrichments of the printers. But, for our parts, we should have preferred correctness, which is much wanting, to either; and, grown old as our eyes are in the service of the public, we should be much better pleased if manuscripts were an imitation of letter-press, than letter-press of manuscripts.

ART. VII. *The Voyage of Governor Phillip to Botany Bay; with an Account of the Establishment of the Colonies of Port Jackson and Norfolk Island, compiled from authentic Papers which have been obtained from the several Departments; to which are added, the Journals of Lieutenants Shortland, Watts, Ball, and Captain Marshall, with an Account of their new Discoveries. Inscribed, by Permission, to the Marquis of Salisbury. Embellished with Copperplates. Third Edition. 8vo. 6s. boards. Stockdale, London, 1790.*

IT is now so considerable a time since England made any attempts towards colonisation, that we cannot but be anxious to know the success of such an enterprise. When we consider also the immense distance of the present settlement, the character of the colonists, and magnitude of the undertaking, viewed in a moral or political view, we must feel a curiosity proportioned to the importance of the subject.

The present volume is introduced with a short biographical sketch of Captain Phillip, the conductor of the projected settlement. By this we learn that he was born in Bread-Street, in the city of London; that his rank in the navy is that of post-captain, and his age about fifty. His general character and temper will be best discovered by his conduct in one of the most critical and trying situations a man could well be placed in,

About the 16th of March, 1787, the fleet destined for Botany Bay assembled at the Isle of Wight, consisting of six transports, carrying in all six hundred male and two hundred and fifty female convicts, with a detachment of marines on board each; three storeships, and his majesty's ship the *Sirius*, with the *Supply*, an armed tender. The necessary interval attending so large an equipment was well employed in impressing the convicts with a proper sense of their situation, and forming such arrangements as might prevent any attempt at escape or mutiny. The governor hoisted his flag on board the *Sirius*, as commodore of the squadron; and the embarkation being complete at daybreak of the 13th of May, he gave the signal to weigh anchor. On the 3d of June they arrived at the Isle of Teneriffe (one of the Canaries), where the commander landed his men, that they might be properly refreshed, and took in the provisions necessary for the voyage. It is but justice to admit that every attention was paid, in this and every other part of the voyage, to the health of the crews; and in many respects the consequences were such as might be expected. But that the mortality was greater than in the long voyages performed by Captain Cook, the editor wishes to impute to the necessary confinement of one part of the crew, and the diseases some of them might have brought from different prisons. How ready soever we may be to admit this, we cannot help observing that, according to the statement before us, there appears to have been only one surgeon, with two assistants, to take the charge of eleven vessels. If medical assistance is conceived at all necessary, it is not an article in which economy should be too closely attended to; if otherwise, the expence of sending Mr. White and his assistants should have been spared in so heavy an undertaking.

The winds not proving favourable for making the port of St. Praya, the governor determined on landing next at Rio de Janeiro, a Portuguese settlement in South America. Several reasons are urged in favour of touching at this continent in the way to the Cape of Good Hope; the propriety of which we shall leave to be settled by nautical observers. We must not, however, omit the reception our new governor met with at this place; and we heartily wish the editor of the work had as just an apology for his other numerous digressions;

* Don Lewis de Varconcellos, the reigning Viceroy, belongs to one of the noblest families in Portugal; is brother to the Marquis of Castello Methor, and to the Count of Pombeiro. Governor Phillip, who served for some years as a Captain in the Portuguese navy, and is deservedly much honoured by that nation, was not personally unknown to the viceroy, though known in a way which, in a less liberal mind, might have produced very different dispositions. There had

had been some difference between them, on a public account, in this port, when Governor Phillip commanded the *Europe*: each party had acted merely for the honour of the nation to which he belonged, and the viceroy, with the true spirit of a man of honour, far from representing a conduct so similar to his own, seemed now to make it his object to obliterate every recollection of offence. As soon as he was fully informed of the nature of Governor Phillip's commission, he gave it out in orders to the garrison that the same honours should be paid to that officer as to himself. This distinction the governor modestly wished to decline, but was not permitted. His officers were all introduced to the viceroy, and were, as well as himself, received with every possible mark of attention to them, and regard for their country. They were allowed to visit all parts of the city, and even to make excursions as far as five miles into the country, entirely unattended: an indulgence very unusual to strangers, and, considering what we read of the jealousy of the Portuguese government respecting its diamond mines, the more extraordinary.

It was near a month before Governor Phillip could furnish his ships with every thing which it was necessary they should now procure. At length, on the 4th of September he weighed anchor, and, as he passed the fort, received from the viceroy the last compliment it was in his power to pay, being saluted with twenty-one guns. The salute was returned by an equal number from the *Sirius*; and thus ended an intercourse honourable to both nations, and particularly to the principal officer employed in the service of each.

After this the fleet proceeded to the Cape of Good Hope, where the necessary supply of live animals was taken in, and from thence, without any occurrence of consequence, arrived at Botany Bay. Not only the harbour, but the neighbouring country, was found extremely unfit for the intended settlement. The governor therefore sailed, with a small party, to explore Port Jackson (a place mentioned by Captain Cook), at a few leagues distance. The harbour was here found sufficient for a thousand sail of the line to ride with perfect security; and a cove, called Sydney Cove, besides the advantage of water, was so conveniently formed, that ships of any burden might easily unload. The intercourse with the natives was interesting and friendly, and such as does honour to the humanity and address of the governor. All these favourable circumstances determined him to fix on Port Jackson as the seat of the new establishment, and Botany Bay was in consequence evacuated. No sooner was the debarkation completed at Sydney Cove, than the important business of clearing the neighbouring land was begun with every possible exertion. The difficulties attending it were various; and, among others, the habitual indolence of the convicts not the least, while the scurvy and dysentery kept the hospital tents perpetually full. But neither these inconveniencies, nor a storm of thunder and rain, which could not but materially injure their temporary

temporary erections, discouraged the new colonists from persevering in their encampments: so that, in a few weeks after the first landing, 'the work of public storehouses was undertaken, and unremitting diligence began, though very gradually, to triumph over the obstacles which the nature of the place presented.'

At length the hurry of the first preparations gave way to more tranquil, but not less necessary business, and the 7th of February, 1788, was fixed for the day on which a regular form of government was to be established in South Wales:

For obvious reasons, all possible solemnity was given to the proceedings necessary on this occasion. On a space previously cleared, the whole colony was assembled; the military drawn up, and under arms; the convicts stationed apart; and near the person of the governor, those who were to hold the principal offices under him. The royal commission was then read by Mr. D. Collins, the Judge Advocate. By this instrument Arthur Phillip was constituted and appointed Captain General and Governor in Chief in and over the territory called New South Wales. The act of parliament establishing the courts of judicature was next read; and lastly, the patents under the great seal, empowering the proper persons to convene and hold those courts whenever the exigency should require. The office of Lieutenant Governor was conferred on Major Ross, of the marines. A triple discharge of musquetry concluded this part of the ceremony; after which Governor Phillip advanced, and addressing first the private soldiers, thanked them for their steady good conduct on every occasion; an honour which was repeated to them in the next general orders. He then turned to the convicts, and distinctly explained to them the nature of their present situation. The greater part, he bade them recollect, had already forfeited their lives to the justice of their country; yet, by the lenity of its laws, they were now so placed, that, by industry and good behaviour, they might in time regain the advantages and estimation in society of which they had deprived themselves. They not only had every encouragement to make that effort, but were removed almost entirely from every temptation to guilt. There was little in this infant community which one man could plunder from another; and any dishonest attempts in so small a society would almost infallibly be discovered. To persons detected in such crimes, he could not promise any mercy; nor indeed to any who, under their circumstances, should presume to offend against the peace and good order of the settlement. What mercy could do for them they had already experienced: nor could any good be now expected from those whom neither past warnings, nor the peculiarities of their present situation, could preserve from guilt. Against offenders, therefore, the rigour of the law would certainly be put in force; while they whose behaviour should in any degree promise reformation, might always depend upon encouragement fully proportioned to their deserts. He particularly noticed the illegal intercourse between the sexes as an offence which encouraged a general profligacy of

of manners, and was in several ways injurious to society. To prevent this, he strongly recommended marriage, and promised every kind of countenance and assistance to those who, by entering into that state, should manifest their willingness to conform to the laws of morality and religion. Governor Phillip concluded his address by declaring his earnest desire to promote the happiness of all who were under his government, and to render the settlement of New South Wales advantageous and honourable to his country.

This speech, which was received with universal acclamations, terminated the ceremonial peculiar to the day. Nor was it altogether without its proper effect; for we are informed that, in the course of the ensuing week, fourteen marriages took place among the convicts. The assembly was now dispersed, and the governor proceeded to review the troops on the ground cleared for a parade; after which, he gave a dinner to the officers; and the first evening of his government was concluded propitiously, in good order and innocent festivity, amidst the repetition of wishes for its prosperity.

A rising government could not easily be committed to better hands. Governor Phillip appears to have every requisite to ensure the success of the undertaking intrusted to him, as far as the qualities of one man can ensure it. Intelligent, active, persevering, with firmness to make his authority respected, and mildness to render it pleasing, he was determined, if possible, to bring even the native inhabitants of New South Wales into a voluntary subjection; or at least to establish with them a strict amity and alliance. Induced also by motives of humanity, it was his determination, from his first landing, to treat them with the utmost kindness; and he was firmly resolved that, whatever differences might arise, nothing less than the most absolute necessity should ever compel him to fire upon them. In this resolution, by good fortune, and by his own great address, he has happily been enabled to persevere. But, notwithstanding this, his intentions of establishing a friendly intercourse have hitherto been frustrated. M. de la Peyrouse, while he remained in Botany Bay, had some quarrel with the inhabitants, which unfortunately obliged him to use his fire-arms against them: this affair, joined to the ill behaviour of some of the convicts, who, in spite of all prohibitions, and at the risk of all consequences, have wandered out among them, has produced a shyness on their parts which it has not yet been possible to remove, though the properest means have been taken to regain their confidence. Their dislike to the Europeans is probably increased by discovering that they intend to remain among them, and that they interfere with them in some of their best fishing-places, which doubtless are, in their circumstances, objects of very great importance. Some of the convicts who have straggled into the woods have been killed, and others dangerously wounded, by the natives; but there is great reason to suppose that, in these cases, the convicts have usually been the aggressors.

As the month of February advanced heavy rains began to fall, which pointed out the necessity of procuring shelter for the people as soon as possible. To have expedited this work in the degree which was desirable, a great number of artificers would have been required.

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But this advantage could not be had. Only sixteen carpenters could be hired from all the ships; among the convicts no more than twelve were of this profession, and of them several were sick. These therefore together formed but a small party, in proportion to the work which was to be done. One hundred convicts were added as labourers; but with every effort it was found impossible to complete either the barracks for the men, or the huts for the officers, so soon as was desired. As late as the middle of May these were yet unfinished, as well as the hospital, and the storehouse for those provisions which were not landed at first. The governor himself at that time was still lodged in his temporary house of canvas, which was not perfectly impervious either to wind or weather.

On the 14th of February, 1788, a party was sent out in the Supply to settle on a small island to the north-west of New Zealand, in latitude 29° south, and longitude $168^{\circ} 10'$ east from London, which was discovered and much commended by Captain Cook, and by him named Norfolk Island, in honour of the noble family to which that title belongs. To the office of superintendant and commandant of this island, and the settlement to be made upon it, Governor Phillip appointed Philip Gidley King, second lieutenant of his majesty's ship Sirius, an officer much esteemed by him as of great merit in his profession, and highly spoken of in his letters as a man whose perseverance in that or any other service might fully be depended on. As it was known that there were no inhabitants on Norfolk Island, there was sent with Lieutenant King only a small detachment, consisting of one subaltern officer, and six marines, a very promising young man who was a midshipman, a surgeon, two men who understood the cultivation and dressing of flax, with nine men and six women convicts. That the nature of this settlement may be fully understood, a copy of the instructions delivered to Mr. King at his departure is subjoined to this chapter.

We have afterwards a very flattering account of Norfolk Island, and the probable advantages likely to arise from the settlement there, particularly in the article of flax.

We are sorry the limits of our work will not admit our being more particular in the accounts given of the natives. This must be proportionably more interesting as the residence of Captain Phillip has enabled him to enlarge his observations. In general, we may observe that they are entirely without clothing; that their chief food is fish, with a very few herbs, which they broil, or rather slightly scorch; that their dispositions are not sanguinary, when unprovoked; that their dwellings are only temporary huts, from which they remove according as season or other circumstances tempt them. They manufacture a kind of net for the purpose of fishing, which appears to be made of the flax plant. Their canoes are well constructed, which, with their other implements, are exactly described by Captain Cook. They burn and afterwards bury their dead.

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All the industry and attention of Governor Phillip have hitherto been exerted in vain towards procuring an intercourse with them. At their different meetings the most friendly civilities have passed on each side; but the natives have always been the first to part. Though entirely naked, they seem very susceptible of cold; and, when this is attended with rain, appear shivering and distressed. It is therefore proposed to accommodate them with clothing, which, under such circumstances, cannot but be a desirable present, and may induce them the more readily to mix with the colonists. It is remarked too, that their manner of kindling fire must probably be difficult and slow, as they are never seen without it, even in their canoes. Might it not add much to their conveniencies if they were taught the use of the tinder-box, and a few of these valuable domestic utensils distributed among them? This might be a means of reconciling them to the loss of some of their fishing-places, and impress them with a sense of our good disposition towards them.

The behaviour of the convicts has been, on the whole, more favourable than could be expected; a few, either from original disposition or long habits, seem unwilling to relinquish their former profession; and some of the more hardened it has been found necessary to make an example of.

This volume contains an account of the return of two of the ships by the way of the East-Indies. We shall not dwell on the melancholy situation of the crews sailing in almost unknown seas, without a surgeon, and without the necessary antidotes against the scurvy. It is enough to say, in general, that such was the sickness and mortality among them, that, after sinking one vessel, it was difficult to find hands sufficient to navigate the other into the harbour of Batavia, which probably would not have been accomplished at last but for the assistance of the Dutch.

Two other vessels left Port Jackson to return by the southern passage. Nothing particular occurred to these but that Lieutenant Watts, in the *Lady Penrhyn* transport, touched at Otaheite, where he was received with the welcome hospitality peculiar to the natives of those islands. But the most interesting particular is, that, at their first interview with Otoo they were introduced to him accompanied by a man who carried the portrait of Captain Cook, as fresh as when painted in 1777 by Webber; without which it appears the chief never went any where. The particulars of the interesting circumstances that gave rise to this incident are related at large in Captain Cook's *Voyages*.

The natural productions of South Wales, as far as they have hitherto been explored, are described, and plates given of the animals.

animals. Of these it is impossible to give any abstract that would be interesting to many of our readers. On the whole, the compiler may be said to have made the most of the materials before him; and if the work is less replete with matter than its bulk seems to promise, we must impute it to the unsettled state of things when the dispatches were sent off, and the little novelty that could be expected from the account of a country that had been before visited by Captain Cook.

ART. VIII. *A General History of Quadrupeds. The Figures engraved on Wood by T. Bewick.* 8vo. 9s. Newcastle upon Tyne: printed by and for S. Hodgson, R. Beilby, and T. Bewick; and sold by G. G. J. and J. Robinson, and C. Dilly, London. 1790.

ONE of the most exalted pleasures which a rational mind can enjoy is to contemplate the works of the creation, and to survey, with a philosophic eye, those numberless beings with which it hath pleased the Deity to people the earth. The study of natural history, therefore, which tends to inspire us with the sublimest ideas of the wisdom, power, and goodness, of that beneficent Being has, in all ages, been cultivated by the wisest and the most enlightened of mankind. Aristotle and Pliny, among the ancients, bestowed great attention on this useful branch of knowledge: but though their works contain some valuable and interesting information, they are interspersed with so many fables, ridiculous tales, and popular reports, supported by no evidence or authority, as must be highly disgusting to every reader of sense. The moderns, however, have long since exploded these absurdities, and by more accurate researches, and minuter observation, have made very great and important improvements in the history of animals. Linnæus, Buffon, and Pennant, have, in this respect, been of very great service; and it appears that the anonymous author of the volume now before us has profited considerably by their labours. ‘In disposing the order of his work he did not think it necessary,’ he tells us, ‘to confine himself strictly within the rules prescribed by systematic writers on this part of natural history, as it was not so much the object of his plan to lay down a methodical arrangement of the various tribes of four-footed animals, as to give a clear and concise account of the nature, habits, and disposition, of each, accompanied with more accurate representations than have hitherto appeared in any publication of this kind: His disregard to system has not, however, prevented him from attending to the great division of quadrupeds, so obviously marked

marked out by the hand of Nature, and so clearly distinguished, that the most careless observer cannot avoid being forcibly struck with an agreement of parts in the outward appearance of the different individuals of which each consists.*

In his account of the animals with which our own country is abundantly stored, the author has endeavoured to be very particular; and, in treating of them, he has noticed the improvements which an enlarged system of agriculture, supported by a noble spirit of generous emulation, has introduced into all parts of the kingdom. This will fully appear by his observations on the different breeds of sheep, and particularly of the Leicestershire breed, a ram of which, mentioned by Mr. Young in his Eastern Tour, at three years old measured five feet ten inches in girth, two feet five inches in height, one foot eleven inches and an half over his shoulders, one foot ten inches and an half over his ribs, and one foot nine inches and an half over the hips. This breed is now become so eminent, that Mr. Bakewell, in the year 1788, let out rams, for one season only, for from fifty to as high as four hundred guineas each.

As the following account of the wild cattle of this country, a species formerly very common, but now almost extinct, may be new to many of our readers, we shall extract it entire, as a specimen of the work:

* Numerous herds of them were kept in several parks in England and Scotland, but have been destroyed by various means; and the only breed now remaining in the kingdom is in the park at Chillingham-Castle in Northumberland*.

The principal external appearances which distinguish this breed of cattle from all others are the following: Their colour is invariably white; muzzles black; the whole of the inside of the ear, and about one third of the outside, from the tip downwards, red †; horns white, with black tips, very fine, and bent upwards: some of the bulls have a thin upright mane, about an inch and an half or two inches long.

At the first appearance of any person, they set off in full gallop, and, at the distance of two or three hundred yards, make a wheel round, and come boldly up again, tossing their heads in a menacing

* In the addenda the author corrects this mistake, and tells us that they are very numerous at Wollaton, in Nottinghamshire, the seat of Lord Middleton. There are some of them also, he says, at Gibburne in Craven, Yorkshire, at Lime-Hall in Cheshire, and at Chartley in Staffordshire, the seat of Earl Ferrers.

† About twenty years since there were a few with *black ears*; but the present park-keeper destroyed them; since which period there has not been one with black ears.

manner;

manner; on a sudden they make a full stop at the distance of forty or fifty yards, looking wildly at the object of their surprise; but upon the least motion being made, they all again turn round, and fly off with equal speed, but not to the same distance, forming a shorter circle, and again returning with a bolder and more threatening aspect than before, they approach much nearer, probably within thirty yards, when they make another stand, and again fly off: this they do several times, shortening their distance, and advancing nearer, till they come within ten yards, when most people think it prudent to leave them, not choosing to provoke them further; for there is little doubt but in two or three turns they would make an attack.

The mode of killing them was perhaps the only modern remains of the grandeur of ancient hunting. On notice being given that a wild bull would be killed on a certain day, the inhabitants of the neighbourhood came mounted, and armed with guns, &c. sometimes to the amount of an hundred horse, and four or five hundred foot, who stood upon walls, or got into trees, while the horsemen rode off the bull from the rest of the herd, until he stood at bay, when a marksman dismounted and shot. At some of these huntings twenty or thirty shots have been fired before he was subdued. On such occasions the bleeding victim grew desperately furious, from the smarting of his wounds, and the shouts of savage joy that were echoing from every side: but, from the number of accidents that happened, this dangerous mode has been little practised of late years, the park-keeper alone generally shooting them with a rifled gun, at one shot. When the cows calve, they hide their calves for a week or ten days in some sequestered situation, and go and suckle them two or three times a-day. If any person come near the calves, they clap their heads close to the ground, and lie like a hare in form, to hide themselves. This is a proof of their native wildness, and is corroborated by the following circumstance that happened to the writer of this narrative, who found a hidden calf two days old, very lean, and very weak; on stroking its head it got up, pawed two or three times like an old bull, bellowed very loud, stepped back a few steps, and bolted at his legs with all its force; it then began to paw again, bellowed, stepped back, and bolted as before; but knowing its intention, and stepping aside, it missed him, fell, and was so very weak that it could not rise, though it made several efforts; but it had done enough; the whole herd were alarmed, and, coming to its rescue, obliged him to retire; for the dams will allow no person to touch their calves without attacking them with impetuous ferocity.

When any one happens to be wounded, or is grown weak and feeble through age or sickness, the rest of the herd set upon it, and gore it to death.

The weight of the oxen is generally from forty or fifty stone the four quarters; the cows about thirty. The beef is finely marbled, and of excellent flavour.

Those at Burton-Constable, in the county of York, were all destroyed by a distemper a few years since. They varied slightly from those at Chillingham, having black ears and muzzles, and the tips of their tails of the same colour; they were also much larger, many of

of them weighing sixty stone, probably owing to the richness of the pasturage in Holderness, but generally attributed to the difference of kind between those with black and with red ears, the former of which they studiously endeavoured to preserve. The breed which was at Drumlanrig, in Scotland, had also black ears.'

This work has one merit which is not always to be found in books of natural history; the descriptions are neat and concise, without being defective; and the author occasionally enlivens them with short anecdotes, which tend to give a clearer idea of the habits and disposition of certain animals; one, respecting the extraordinary sagacity of a Newfoundland dog, we cannot help relating, as it displays, in a striking manner, the strong attachment of that species to their masters:

'During the severe storm, in the winter of 1789, a ship belonging to Newcastle was lost near Yarmouth, and a Newfoundland dog alone escaped to the shore, bringing in his mouth the captain's pocket-book; he landed amidst a number of people that were assembled, several of whom in vain endeavoured to take it from him. The sagacious animal, as if sensible of the importance of the charge, which in all probability was delivered to him by his perishing master, at length leaped fawningly against the breast of a man, who had attracted his notice among the crowd, and delivered the book to him. The dog immediately returned to the place where he had landed, and watched with great attention for every thing that came from the wrecked vessel, seizing them, and endeavouring to bring them to land.'

Upon the whole, this work is well executed, and we consider it as one of the best short treatises on the subject we remember to have seen. We can, therefore, with pleasure recommend it to the notice of the public, and particularly of young people, who may wish to acquire a competent knowledge of this useful and entertaining part of natural history, especially as it is ornamented with beautiful wooden cuts, superior, in our opinion, to any thing of the kind hitherto given in any publication.

ART. IX. *Essays on Fractures and Luxations.* By John Aitken, M. D. &c. Illustrated with Eleven Plates. 8vo. 4s. boards. Murray. London, 1790.

WE cannot but enter with regret upon the examination of this work, which had scarcely come into our hands before we were informed that the ingenious author was no more. He had, at an early period, discovered talents for literary pursuits, and he continued, to the close of a short but active life,

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to employ himself in the improvement of his profession. The Essay on Fractures was published several years ago; and though so well received that the edition was soon sold off, yet the author's numerous engagements did not afford him leisure to republish it sooner, with the improvements which reflection and farther experience had suggested.

In this essay Dr. Aitken, after delivering a physiological account of the bones, proceeds to describe the symptoms, and draw the prognosis, of fractures; elucidating, at the same time, the nature and formation of callus. Authors, he observes, are much divided about the source whence the callus flows: M. de Harnel contends that it is furnished solely by the periosteum; but Dr. Aitken, with more probability, favours the opinion of Haller and Camper, that it is only effused from the substance of the fractured bones. The latter, indeed, speaks of a double callus; one part external, formed between the periosteum and the laminated surface; and another internal, derived from an elongation of the laminæ. The young callus, however, our author observes, never assumes the osseous nature till it has been pervaded by the ossific vessels, shooting from the neighbouring parts, which unquestionably had effused it, in the same manner as the inflammatory action of the vessels of the softer parts forms and pours out pus.

The author describes the treatment of fractures under the different heads of extension, coaptation, and retention, each of which he considers with perspicuity and precision. In treating of extension Dr. Aitken observes, that a relaxed state of the muscles very much facilitates the reduction of the fragments; that posture of the limb, therefore, in which the greatest number of muscles are relaxed, is here to be carefully consulted; especially if the patient is muscular, and the fracture oblique, because it equally favours retention. If the fracture is ascertained to be of the transverse kind, he thinks there is no reason, of any force, why the relaxed state of the muscles should be much regarded; on the contrary, perhaps their being constantly on the stretch, by firmly opposing the ends of the fragments to one another, may contribute not a little to retention.

Dr. Aitken examines, with great candour and judgment, the several contrivances for accomplishing retention of the fractured thigh-bone, and, shewing them to be inadequate, inconvenient, or unsafe, he modestly proceeds to describe other machines for performing this important purpose; expressing a hope that his ingenious brethren will farther improve and confirm them. From this part of the essay we shall lay before our readers a short extract:

‘ It has already been observed, that a proper and necessary resistance to the constant contractile nîsus of the femoral muscles, now that the bone is fractured, can only be supplied by assuming two fixed points, the one above and the other below the fractured part; which are to be maintained at the same distance they held naturally, or immediately after extension and coaptation were duly accomplished.

‘ The pelvis offers itself as the most proper part on which to assume the superior fixed point; because here the circulation and internal organs are protected from any pressure that may be consequent upon doing so. Its situation also, as being above the neck of the thigh-bone, is an additional recommendation. The lower part of the thigh, or ordinary gartering place, for reasons already alledged, is to be chosen for the inferior one. About each of these a belt or circular is applied.

‘ The circular which embraces the pelvis occupies the same place where the top-band of the breeches in men is fixed, and with much the same strictness, and resembles it pretty much in shape; the other circular applies above the knee, with about the same tightness which the garters commonly have. These constitute the two fixed points, and are the basis of the resistance to the muscular contraction which we mean to produce; their particular structure and application shall be taught hereafter.

‘ Graduating steel splints, three or more in number, connect these circulars in such a manner, that the intercepted portion of the thigh can be kept more or less extended at pleasure, with abundant steadiness and safety; and that even in spite of the motion which may be occasioned by convulsive startings, coughing, retching to vomit, &c. for any length of time, and with equal facility and success, whether, to obtain the relaxed state of the muscles, the patient lie on his side or back; and, which is of the last importance, this mode of dressing a broken thigh-bone causes as little pain or uneasiness, as well when applying as afterwards, as any other apparatus whatever that is likely to be productive of the smallest advantage. While all this is accomplished, the circulation is in no degree obstructed; as any one, ever so little acquainted with the anatomy of the parts concerned, must know.

‘ Previously to any further explanation of what I am inclined to regard as peculiar advantages resulting from the use of this machine for retaining the fractured thigh-bone, it may not be improper to give such a particular description of its parts, and mode of application, as may enable such as choose properly to construct and apply it.

‘ The largest circular, or that which surrounds the pelvis *AAA* (Plate I. Fig. 1.), consists of a piece of thickish saddle-leather; its breadth, when intended for an adult, may be from three to four inches; in one end of it are three or four studs, which have as many corresponding holes in the other end, by which it is buttoned or fastened round the body. These holes are continued backward, one after another, at small distances. By this simple artifice its circle can

be augmented or diminished, so as to accommodate itself to pelves of different sizes, or with different degrees of strictness to the same pelvis.

This leather circular, all except its perforated part, and about a quarter of an inch on each edge, is covered on the inside with a flexible thin iron-plate, such as is sometimes used by tin-plate-workers. It has two obscure joints in that part which answers to the back; these allow it to open and receive the body with the greatest ease.

Over this iron-plate the circular is lined with the softest buff or shamoy leather; between which and the plate a thin layer of hair or wool is interposed. The lining ought to project on both sides over the leather half an inch, or more, to prevent it in any degree from pressing on the skin. The lining is stitched all round to the edges of the leather, to which the iron-plate does not extend.

It is most convenient to throw the opening of this circular to one side of the os pubis. After it is applied, to prevent it from moving upwards (which the shape of the pelvis, and the pressure made from below, hinder from happening downwards), two thick stuffed straps, fixed to its back part, pass between the thighs from behind, to tie, by means of their forked ends, to its fore-part. As almost the whole resistance to the shortening of the thigh falls ultimately on these straps, it is of consequence that they be thick and well made: if they should, notwithstanding, at any time be found to sit uneasily, a soft-folded cloth, or the like, can be put betwixt them and the skin.

For the description of this useful machine, so accurately delineated by our author, and illustrated with a plate, we must refer our readers to the volume; only observing, that the whole circular is constructed on the same principle, applied and secured to the same places, and in the same manner, as the common spring rupture-bandage. The chief difference between the two is, that the circular is much broader and thinner, and tied down to the pelvis by two thick straps in place of one, that it might less incommode the patient while lying on his back, and the better divide and resist the pressure from below, besides acting as a fixed point, without proving irksome. It applies equally well, whether the body is naked or covered with shirt, waistcoat, breeches, &c. The author informs us that the first idea of it was suggested by observing with what ease and immoveable firmness a spring rupture-bandage was wore, during great exercise, and for a great length of time, by a young man whom he had under his care for a hernia intestinalis.

In fractures of the leg-bone, likewise, Dr. Aitken, induced both by experience and probability, proposes a machine constructed on the same principles with the one recommended for the thigh; and it certainly bids fair to effect retention of the fractured leg-bones with the greatest possible ease and safety, wherever the expedient is practicable. In this machine the
graduating

graduating splints, made rather longer than the leg from the knee downwards, to which they are to be applied, are connected, at their lower extremities, by means of flat-headed vertible studs or pins, to the sole of a shoe laced before, otherwise of the ordinary form; or with the quarter-heel protracted in the form of a half-boot, the better to embrace and lace round the ankle and inferior part of the leg. The other extremities of the splints are fixed in the screw-plates of a circular, exactly similar to the inferior circular of the thigh-machine before mentioned, applied below the knee.

It must be no small recommendation to both the machines abovementioned, that they will greatly facilitate the conveyance of people who have fractures of the thighs or legs. Our author observes, that both may be applied without stripping the patient; and, when properly applied, very perfectly secure the parts against the smallest degree of alteration, even from the movement of a carriage. This circumstance cannot fail of rendering them particularly useful on ship-board, when it is found necessary to convey fractured patients from one ship to another, or to hospitals a-shore.

This ingenious author has likewise made an improvement in the late Professor Monro's apparatus for a fracture of the Tendo Achillis; but we must leave the account of this also to the author's own description, and the plates.

Dr. Aitken afterwards treats of the fractured patella. It is well known to surgeons that the cure of the transverse fracture of this bone is a matter of great difficulty. In such a situation, however, our author observes that the retention of the divided parts may be happily accomplished by the circular of the leg-machine, and the inferior one of the thigh-machine, connected laterally together by the jointed graduating splints.

Our author informs us that, in the fractured clavicle, the best method he knows, and he has often experienced its good effect, is to apply a long roller, in the form of the figure of 8, behind, between the shoulders, so as to approximate the bases of the scapulæ more than usual to one another. By this means the requisite degree of extension is produced and supported. Full retention is then obtained, by placing compresses over the place of the fracture, so as, in the author's own expression, to equalize it, that it may receive the retentive pressure of the spica scapularis, so applied as entirely to cover the seat of the fracture.

Our author is no less practical and instructive on the subject of luxations than on that of fractured bones; but we must now draw our account of these surgical essays to a conclusion. We shall only observe, in general, of the whole work, that the modes of cure recommended by Dr. Aitken appear to be equally

simple and efficient; and that he has illustrated them not only by plates, but verbal descriptions, distinguished by great perspicuity. These essays derive additional value from the melancholy consideration that they form the last work which, so far as we know, will ever be published under the name of this ingenious author, who lived an ornament to his profession, and has died universally regretted by every friend of literature and science.

ART. X. *The Life of Daniel De Foe.* By George Chalmers, Esq.
8vo. 3s. sewed. Stockdale. London, 1790.

IT is the fate of many eminent personages that the knowledge of their origin has become obscure, either from the general inattention of the times in which they lived, or the defects of traditional information; but more than common obscurity seems, from the beginning, to have veiled the extraction of the celebrated Daniel De Foe. Though the author of several highly popular productions, and though his death may be remembered by many persons yet living, so imperfect are the accounts concerning him, that he has hitherto been universally reputed a foreigner. It appears, however, from the industrious researches of Mr. Chalmers, that he was actually born in London, about the year 1663, and was the son of James Foe, of the parish of St. Giles, Cripplegate, citizen and butcher. It is probable that the addition of *De* to his name has given rise to the opinion of his being a foreigner. It is supposed, with great probability, that his family were Dissenters, as no mention is made of his baptism in the parish books, and as he was educated at a dissenting academy at Newington.

The author of these biographical memoirs emphatically observes that De Foe was born a writer. Before he had attained his twenty-first year he published, in 1683, a pamphlet against a very prevailing sentiment in favour of the Turks, as opposed to the Austrians; thinking, as he avows in his riper age, that it was better the popish house of Austria should ruin the protestants in Hungary, than that the infidel House of Ottoman should ruin both protestants and papists by over-running Germany.

De Foe was admitted a liveryman of London on the 26th of January, 1687-8; when, being allowed his freedom by birth, he was received a member of that corporation. While he displayed his zeal in promoting the Revolution by his pen, he is said to have acted as a hosier in Freeman's Yard, Cornhill; but, says our author,

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'The hofier and the poet are very irreconcilable characters. With the usual imprudence of superior genius, he was carried by his vivacity into companies who were gratified by his wit. He spent those hours with a small society for the cultivation of polite learning, which he ought to have employed in the calculations of the counting-house; and being obliged to abscond from his creditors in 1692, he naturally attributed those misfortunes to the war, which were probably owing to his own misconduct. An angry creditor took out a commission of bankruptcy, which was soon superseded on the petition of those to whom he was most indebted, who accepted a composition on his single bond. This he punctually paid by the efforts of unwearied diligence. But some of those creditors, who had been thus satisfied, falling afterwards into distress themselves, De Foe voluntarily paid them their whole claims; being then in rising circumstances from King William's favour. This is such an example of honesty as it would be unjust to De Foe and to the world to conceal.'

In a *projecting age*, as De Foe denominates King William's reign, it appears that he was himself a projector. He wrote many sheets about the coin; he proposed a register for seamen, long before the act of parliament was thought of; he projected county banks and factories for goods; he suggested a proposal for a commission of inquiries into bankrupts estates; and he contrived a pension office for the relief of the poor. At length, in January, 1696-7, he published his 'Essay upon Projects;' a work which shews a wide range of knowledge, and affords strong indications of a vigorous mind. He there suggests to King William the imitation of Lewis the Fourteenth in the establishment of a society for encouraging polite learning, for refining the English language, and for preventing barbarisms of manners.

From political speculations De Foe's ardour soon carried him into the paths of satiric poetry; and in January 1700-1, he produced 'The true-born Englishman.' Of the origin of this production he gives himself the following account:

'During this time came out an abhorred pamphlet, in very ill verse, written by one Mr. Tutchin, and called *The Foreigners*; in which the author, who he was I then knew not, fell personally upon the king, then upon the Dutch nation, and, after having reproached his majesty with crimes that his worst enemies could not think of without horror, he sums up all in the odious name of FOREIGNER. This filled me with a kind of rage against the book, and gave birth to a trifle, which I never could hope should have met with so general an acceptance.'

This poem proved the means of the author's becoming known to King William. It is certain that he was henceforth admitted to personal interviews with that monarch; but respecting the particulars

particulars of this correspondence we are left entirely in the dark. 'When the nation flamed with faction,' says the biographer,

'The grand jury of Kent presented to the Commons, on the 8th of May, 1701, a petition, which desired them 'to mind the public business more, and their private heats less;' and which contained a sentiment that there was a design, as Burnet tells, other counties and the city of London should equally adopt. Messrs. Culpeppers, Polhill, Hamilton. and Champneys, who avowed this intrepid paper, were committed to the Gatehouse, amid the applauses of their countrymen. It was on this occasion that De Foe's genius dictated a remonstrance, which was signed *Legion*, and which has been recorded in history for its bold truths and seditious petulance. De Foe's zeal induced him to assume a woman's dress while he delivered this factious paper to Harley, the speaker, as he entered the House of Commons. It was then also that our author, who was transported by an equal attachment to the country and the court, published *The original Power of the collective Body of the People of England examined and asserted*. This timely treatise he dedicated to King William, in a dignified strain of nervous eloquence. 'It is not the least of the extraordinaries of your majesty's character,' says he, 'that, as you are king of your people, so you are the people's king; a title which, as it is the most glorious, so it is the most indisputable.' To the Lords and Commons he addresses himself in a similar tone: the vindication of the original right of all men to the government of themselves, he tells them, is so far from being a derogation from, that it is a confirmation of their legal authority. Every lover of liberty must be pleased with the perusal of a treatise which vies with Mr. Locke's famous tract in powers of reasoning, and is superior to it in the graces of style.'

The heat of political parties in the beginning of the present century, and the warmth with which they were respectively saccharized or supported by De Foe, rendered him at last an object of particular resentment to those in power. 'During the previous 'twenty years of his life,' says the author now before us,

'De Foe had busied himself unconsciously in charging a mine, which now blew himself and his family into air. He had fought for Monmouth; he had opposed King James; he had vindicated *the Revolution*; he had panegyricized King William; he had defended the rights of the collective body of the people; he had displeased the *treasurer* and the *general*, by objecting to the Flanders war; he had bantered Sir Edward Seymour and Sir Christopher Musgrave, the tory leaders of the Commons; he had just ridiculed all the high-flyers in the kingdom; and he was at length obliged to seek for shelter from the indignation of persons and parties thus overpowering and refutiles.

'A proclamation was issued in January, 1702-3, offering a reward of fifty pounds for discovering his retreat. De Foe was described by the

the Gazette—' as a middle-sized spare man, about forty years old, of a brown complexion, and dark-brown hair, though he wears a wig, having a hook nose, a sharp chin, grey eyes, and a large mole near his mouth.'

Of the pamphlet which gave rise to this prosecution De Foe soon published 'An Explanation,' which might have been sufficient to mollify the minds of men who were actuated with any degree of candour. But he was found guilty of a libel, sentenced to the pillory, and adjudged to be fined and imprisoned.

During his confinement in Newgate, De Foe projected 'The Review;' a periodical paper in quarto, which was first published on the 19th of February, 1703-4; and which was intended to treat of news, foreign and domestic; of politics, British and European; of trade, particular and universal. But the author, foreseeing the necessity of rendering the work entertaining as well as instructive, enlivened it with the institution of a Scandal Club; in which are discussed questions in divinity, morals, war, trade, language, poetry, love, marriage, drunkenness, and gaming. 'Thus,' says the biographer, 'it is easy to see that the Review pointed the way to the Tatlers, Spectators, and Guardians, which may be allowed, however, to have treated those interesting topics with more delicacy of humour, more terseness of style, and greater depth of learning: yet has De Foe many passages, both of prose and poetry, which, for refinement of wit, neatness of expression, and efficacy of moral, would do honour to Steele or to Addison.'

While De Foe still lay in Newgate, employed on his Review and other productions, a message was brought him from Sir Robert Harley, the speaker of the House of Commons, desiring to know what he could do for him. In answer, we are told that De Foe wrote the story of the blind man in the gospel; concluding, 'Lord, that I may receive my sight.'

Harley becoming secretary of state in April 1704, had frequent opportunities of representing to the queen and the treasurer the unmerited sufferings of De Foe, who nevertheless continued four months longer in jail. The queen, however, inquired into his circumstances, and Lord Godolphin, as De Foe thankfully acknowledges, sent a considerable sum to his wife, and to himself money to pay his fine and the expence of his discharge.

In 1706 we find De Foe bearing a conspicuous part in promoting the union of the two kingdoms:

'Lord Godolphin, who knew how to discriminate characters, determined to employ him on an errand, which, as he says, was far from being unfit for a sovereign to direct, or an honest man to perform. By his lordship he was carried to the queen, who said to him, while

while he kissed her hand, *that she had such satisfaction in his former services, that she had again appointed him for another affair, which was something nice, but the treasurer would tell him the rest.* In three days he was sent to Scotland. His knowledge of commerce and revenue, his powers of insinuation, and above all his readiness of pen, were deemed of no small utility in promoting the Union. He arrived at Edinburgh in October 1706. And we shall find him no inconsiderable actor in the performance of that greatest of all good works. He attended the committees of parliament, for whose use he made several of the calculations on the subject of trade and taxes. He complains, however, that when afterwards some clamour was raised upon the inequality of the proportions, and the contrivers began to be blamed, and a little threatened *a-la-mob*, then it was De Foe made it all, and he was to be stoned for it. He endeavoured to confute all that was published by Webster and Hodges, and the other writers in Scotland against the Union; and he had his share of danger, since, as he says, he was watched by the mob; had his chamber windows insulted; but, by the prudence of his friends, and God's providence, he escaped. In the midst of this great scene of business and tumult, he collected the documents, which he afterwards published for the instruction of posterity, with regard to one of the most difficult, and at the same time the most fortunate, transactions in our annals.

During all those labours and risks De Foe published, in December, 1706, *Caledonia*, a poem, in honour of the Scotch nation. This poetic essay, which was intended to rescue Scotland from *slander in opinion*, Caledonia herself bade him dedicate to the Duke of Queensberry. Beside other benefactions, the commissioner gave the author, whom he calls Daniel De Foe, *Esquire*, an exclusive privilege to sell his encomiastic strains for seven years within the country of his celebration. Amidst our author's busy occupations at Edinburgh, he was anxious to assure the world that wherever the writer may be, the Reviews are written with his own hand, no person having, or ever had, any concern in writing them, but the known author, D. F. On the 16th of January the act of Union was passed by the Scots parliament; and De Foe returned to London in February, 1706-7. While he thus acted importantly at Edinburgh, he formed connexions with considerable persons, who were proud of his future correspondence, and profited from his political interests.

A new vicissitude of fortune, in 1713, brought De Foe again into Newgate, where, as he had formerly commenced, so now he terminated, the publication of his Reviews, after continuing them, with great ability, during a course of nine years. He persevered, however, in literary pursuits with all his accustomed ardour, and his first production, after this period, was A General History of Trade. The year 1715, Mr. Chalmers observes, may be regarded as the close of De Foe's political life. From this epoch he seems to have renounced the employment of a party-writer; in which capacity, though his zeal and talents were

were conspicuous, we do not find that he received an acknowledgment in any degree corresponding to his great and continued exertions.

De Foe died in London in 1731, within the precincts of the same parish in which he had been born. The biographer informs us that

‘ He left a widow, Susannah, who did not long survive him, and six sons and daughters, whom he boasts of having educated as well as his circumstances would admit. His son Daniel is said to have emigrated to Carolina; of Benjamin, his second son, no account can be given. His youngest daughter, Sophia, married Mr. Henry Baker, a person more respectable as a philosopher than a poet, who died in 1774, at the age of seventy. His daughter, Maria, married one Langley; but Hannah and Henrietta probably remained unmarried, since they were heiresses only of a name which did not recommend them.

‘ De Foe probably died insolvent; for letters of administration on his goods and chattels were granted to Mary Brooke, widow, a creditrix, in September, 1733, after summoning in official form the next of kin to appear. John Dunton, who personally knew our author, describes him, in 1705, as a man of good parts and clear sense; of a conversation ingenious and brisk; of a spirit enterprising and bold, but of little prudence; with good nature and real honesty. Of his petty habits little now can be told more than he has thus confessed himself: ‘ God, I thank thee, I am not a drunkard, or a swearer, or a whoremaster, or a busy-body, or idle, or revengeful; and though this be true, and I challenge all the world to prove the contrary, yet, I must own, I see small satisfaction in all the negatives of common virtues; for though I have not been guilty of any of these vices, nor of many more, I have nothing to infer from thence but *Te Deum laudamus*.’

It is remarked by the biographer that De Foe has been introduced into the Dunciad without propriety, and, as far as appears, without provocation; for he was none of the invidious scribblers who had attempted to lessen the fame of Mr. Pope. The conjecture which Mr. Chalmers insinuates, relative to this subject, seems not improbable, namely, that the satirist’s indignation had been excited by some sarcasm directed against *syphs* and *gnomes*, by De Foe, in his ‘ System of Magic.’

Every reader who is acquainted with the writings of De Foe must acknowledge, with the biographer, that he was a man of extraordinary merit. His abilities were not confined to one province of literature only; but he appears conspicuous as a poet, a novelist, a commercial writer, and an historian; exclusive of his various polemical labours, in the prosecution of which he was no less eminent than indefatigable. On the whole, he was such a writer as highly merited a biographical monument to his memory.

memory. To compose an account of his life, had often been meditated by Dr. Johnson; but the design having never been carried into execution, we are glad to see the defect so well supplied by the author of the present production, who appears to have been at much pains in searching for information relative to the life of De Foe, as well as in examining his writings. Of these he has favoured the public with a copy of their respective title-pages; distinguishing the list into those which are considered as undoubtedly De Foe's, and those which are supposed to have been written by him. The former, in which is Robinson Crusoe, and other celebrated works, amounts to upwards of thirteen pages, and the latter to more than two.

ART. XI. *Sermons, by W. Leechman, D. D. late Principal of the College of Glasgow. To which is added, some Account of the Author's Life and his Lectures. By James Wodrow, D. D. Minister at Stevenston.* 8vo, 2 vols. 12s. Cadell. London, 1790.

THE life of the author, prefixed to these volumes, is well written, and the happy tribute of friendship to the memory of great talents associated with an eminent degree of moral excellence. Dr. Leechman was long the ornament of the clerical character in that part of the country, and at the head of literature in the university where he flourished. The liberality of his mind, in the midst of theological discussion and polemical fury, which distinguished the religious feuds of the times, even while he was but a young man, attracted the particular notice and esteem of his superiors. This character never forsook him. It originated in a singular goodness of heart, and an understanding well cultivated, strengthened with the best principles, and the most exalted sentiments which science and literature could bestow. Dr. Leechman has the merit of being among the first clergymen in Scotland who reduced pulpit eloquence to common-sense, and rendered it intelligible. He did more. He exchanged those gloomy notions of religion which threw a dark veil over its natural beauty, or made it a source of sorrows, for more just, more enlivening, as well as captivating prospects. And by his instruction and example a better taste soon prevailed among the clergy, and the laity were more enlightened. The religious animosities which had been the disgrace of former ages, gradually abated, the bitter spirit of bigotry was suppressed, and public devotion, corrected and raised by the majesty and simplicity of genuine Christianity, became a just and reasonable service.

To

To form a proper estimate of our author's character on the most important duties of a good citizen, the reader should attend to what his biographer states concerning his method of teaching while he filled the chair in one of the most celebrated universities of Scotland. There is likewise detailed in his life the outlines of the system with which he familiarized and impressed the minds of his pupils. Dr. Wodrow does not say whether there be any intention of publishing any part of his lectures, or any more of his remains; but, from the posthumous sermons before us, we doubt whether his manuscripts are left in that finished state that would justify their publication. The reader of taste and piety will, however, form a very favourable idea of Dr. Leechman's abilities as a preacher, a writer, and an advocate for religion, from the following passage, which we extract from a sermon published in his life-time. It is an answer to the following objection against praying for the pardon of sin, and has something in it ingenious and striking. The objection he thus states:

‘What occasion can there possibly be of praying to God to forgive our sins? Our sins are owing to the invincible force of temptations, and so are only the unavoidable frailties of our nature; and surely an infinitely good God can never call us to a severe account for them.—As this is an important matter, on which our highest and eternal interest depends, it greatly concerns us to take care that we do not deceive ourselves. Let us attend to the voice of revelation and of reason, and we shall find that they jointly proclaim, with the highest solemnity, that sin shall not pass unpunished. Harken to that awful declaration of Holy Writ: ‘Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap; for he that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap everlasting life:’ that is, our everlasting state hereafter depends on our behaviour here. As surely as he who sows wheat or barley in the seed-time shall reap the same kind of grain in the harvest, and no other; so certainly shall those who live a wicked life here be miserable hereafter. Is it not amazing that mankind are not struck with this tremendous declaration? The reason of this must be, that they do not in earnest believe it. Every man believes that if he sows the seeds of thistles and thorns, he cannot reap wheat or barley; but every one does not believe that if he lives a vicious and impious life here he cannot enjoy happiness hereafter. What is the reason why we believe the former, and doubt of the latter, since they are equally true? One reason is plainly this: that we have observed the course of nature in the frequent returns of seed-time and harvest, and find, by undoubted experience, that it is an invariable law of the natural world, that whatever kind of grain is sown, the same kind, and no other, is reaped in the harvest. But we have not yet seen one whole year, one full period of the government of the rational world; we have only seen

seen the seed-time of human life; the harvest is yet to come; the great year is not completed, at least within our view; but as soon as we enter into the invisible world, we shall be convinced that it is an unalterable law of the moral as well as of the natural world, that whatever a man sows, that he also reaps; there we shall see what dreadful miseries spring out of vice, and what further punishments are inflicted on it; what unspeakable happiness grows out of virtue; and with what additional joy it is crowned.

But, further, let us consider that though we had not those solemn declarations of Divine Revelation, we should have just reason to dread the consequences of criminal indulgence, both in this and in an after state. For, when we attend to the conduct of Divine Providence, we see that vice is actually punished at present, in a certain degree, which gives natural ground to fear that it may be punished in a higher degree hereafter. The natural deformity of vice, the pangs of remorse which accompany it, the havock which it makes of the beauty, the order, and peace of our minds; the direful effects of it on the bodies, fortunes, families, and characters, of those who indulge themselves in it without controul; plainly intimate, or rather loudly proclaim, that the Governour of the world is engaged against it, and will not suffer it to pass unpunished. Now has the great Author of nature begun to chastise sin here; and what ground is there then to hope that he will favour it hereafter? What shadow of reason is there for flattering ourselves that the measures and laws of the divine conduct shall be altered? The other world is only a succeeding period of the same government under the same governour, in which we have all possible reason to believe that the same fundamental laws of rewarding virtue and punishing vice shall continue in full force. It certainly then greatly concerns us not to cherish an indifference and fearlessness with regard to what may be hereafter under the righteous government of God. To think or speak in a slight and unconcerned manner as to what may happen in any period of the divine government, is unspeakable irreverence and manifest impiety; but to live at random, without-regarding the divine law, and the tremendous sanctions of it, is madness and impiety to such a pitch as must astonish and strike every thinking person with terror. Let us beware then of trutting to mistaken notions of the boundless benignity and mercy of the great Parent of all. Do we allow that it is consistent with the most perfect goodness to inflict just punishments on wickedness here, and allow it we must, for we see that in fact it is done; by what train of reasoning then shall we be able to shew that it is inconsistent with the same perfect goodness to punish it with greater severity hereafter?

This extract gives no unfavourable proof of our author's impressive mode of preaching. His matter is not only of great importance, but his manner exhibited a fervour and animation which shewed how much he was in earnest. He delivered the interesting truths of the gospel with an ardour and enthusiasm similar to that used by the ancient philosophers in their several schools.

Schools. In the sermons here published, some of the best he preached, particularly in the college chapel, are, to our regret, omitted. One on these words—*servant in spirit*—which chiefly related to the ardent exertion of genius in pursuit of truth and excellence, we should have been glad to have seen in this collection. A subject so congenial to the author's mind may well be supposed to be illustrated in his happiest and best manner. The editor should have informed us to whom we are indebted for the valuable notes that frequently occur; and he would have also very much improved the publication by an index of the principal matters contained in both volumes.

ART. XII. *A descriptive Account of the Island of Jamaica; with Remarks upon the Cultivation of the Sugar-Cane, throughout the different Seasons of the Year, and chiefly considered in a picturesque Point of View; also Observations and Reflections upon what would probably be the Consequences of an Abolition of the Slave-Trade, and of the Emancipation of the Slaves. By William Beckford, Esq. Author of Remarks on the Situation of the Negroes in Jamaica.* 8vo. 2 vols. 12s. boards. Egerton. London, 1790.

WE are not accustomed to see two thick octavo volumes the production of a West-India planter! and we are concerned to look to the cause of the present, in many respects, elaborate production. Instead of the gay scenes Mr. Beckford describes in the island of Jamaica, we are told his only view is the confined walls of a prison in our own metropolis; and, instead of being surrounded with slaves, whose business it was to watch his very looks, his condition, if not that of a slave, is, in many respects, more pitiable. Under these circumstances he sends a book into the world, and, mindful of the somewhat similar situation of Ovid, chooses the two first lines of his *Tristia* for a motto. But though it has been lamented by all the admirers of that lively poet how much his fancy sunk with his fortunes, yet we trust our readers will agree with us that this is not the case with Mr. Beckford. If, indeed, we may judge by his style and imagery, we should conceive that the impression of what he has formerly seen is become proportionably more lively from the contrast of what is now before him; and if our readers fancy some of the extracts we produce as particularly characterizing the work should rather border on the extravagancies of enchantment, we would wish them for a moment to consider how much the aspect and complexion of an object varies according to the medium through which it is seen.

The

The description of the first appearance of Jamaica has very great merit, though we should suppose it overcharged from the above causes :

* The first appearance of Jamaica presents one of the most grand and lively scenes that the creating hand of Nature can possibly exhibit : mountains of an immense height seem to crush those that are below them ; and these are adorned with a foliage as thick as vivid, and no less vivid than continual. The hills, from their summits to the very borders of the sea, are fringed with trees and shrubs of a beautiful shape and undecaying verdure ; and you perceive mills, works, and houses, peeping among their branches, or buried amidst their shades.

* The sea is, in general, extremely smooth and brilliant ; and, before the breeze begins to ripple its glassy surface, is so remarkably transparent, that you can perceive (as if there were no intervening medium) the rocks and sands at a considerable depth ; the weeds and coral that adorn the first, and the stars and other testaceous fishes that repose upon the last.

* Every passing cloud affords some pleasing variation ; and the glowing vapours of the atmosphere, when the sun arises and declines, and when the picturesque and fantastic clouds are reflected in its polished bosom, give an enchanting hue, and such as is only particular to the warmer climates, and which much resemble those saffron skies which so strongly mark the Campagna of Rome, and the environs of Naples.

* There are many parts of the country that are not much unlike to, nor less romantic than the most wild and beautiful situations of Fieschi, Tivoli, and Albano ; and the want of those picturesque and elegant ruins which so much ennoble the landscapes of Italy, are made some amends for, in the painter's eye, by the appearance, the variety, and the number of the buildings.

* The verdure of England, in the midst of summer, can hardly vie with that of Jamaica for seven, eight, or nine months in the year ; and as there are but few apparently deciduous trees and shrubs, *that verdure* seems to be, upon the mountains, unfading and perennial.

* From many situations you have views so much diversified, that, wherever you turn, a new prospect delights the eye, and occasions surprise by the magnificence of the objects, by the depths of shadow or bursts of light, by the observation of gloomy dells or woody plains, of mountain-torrents, and of winding streams ; of groups of negroes, herds of cattle, passing wains ; and by the recurrence of every rural object that imagination can form, or attention discriminate.

* The timber-trees in the mountains are large and lofty ; and the cotton-trees in particular, both there and upon the plains, are of a very beautiful and magnificent growth, and are rendered strikingly picturesque by the numberless withes that depend from branch to branch, and by the variety of creeping or stationary plants (deleterious, indeed, to their health and vegetation, but from which no painter would wish to see them disengaged) which attach themselves

to the trunks and extremities ; and, as the roots are very large, and form recesses at the bottom of the stems, or run a considerable distance, and in various lines, above the ground, they make, all together, a very singular and a striking appearance.

‘ The verdure upon the cultivated plains and hills, of which there is an infinite and pleasing variety, is seen to change almost every month ; and the general and perceptible rapidity of vegetation, particularly after droughts or storms, will hardly be credited, excepting by those who have suffered from a contention of the elements, and have consoled themselves with this sudden restoration of nature, and looked forward to an increase of produce, to compensate, in idea at least, the loss and disappointment which they have lately sustained.

‘ The docks and weeds of which the fore-grounds in Jamaica are composed, are the most rich and beautiful productions of the kind I have ever seen ; and the banks of the rivers are fringed with every growth that a painter would wish to introduce into this agreeable part of landscape : and those borders which Claude Lorrain, Poussin, and Salvator Rosa, took apparently so much pleasure and pains to enrich, are there excelled by the hand of Nature alone ; nor do I conceive it possible for any artist to invent, by a sedulous collection of the most choice and beautiful parts of her productions, more enchanting scenes than can be observed in the dells and vallies, and on the margins of the rivers, in that beautiful and romantic country.

‘ The cascades, the torrents, the rivers, and the rills, are enchantingly picturesque in their different features, and exchange the sublimity or repose of their scenes, according to the variations of the seasons, or the turmoils of the elements ; and these variations, I should conceive, few climates afford in competition with that I have ventured to describe. The colours of Loughborough are better calculated for the expression of such varieties than those, I should imagine, of any modern artist ; and he might there meet with several falls, the surrounding scenery of which might eclipse the boasted waters of Schaffhausen, the brilliancy of Pissvache, and the gloom of Terni.’

The following account of the romantic *nebulations* of that country has some advantages, because, should an observer of less taste than Mr. Beckford not discover all the charms described, it may be imputed to the unsteadiness that attends an *aerial landscape* :

‘ Above this landscape the following view presented itself to the imagination in the clouds ; and struck for a considerable time, and fixed without a variation, the attention of the sight.

‘ In the middle region of the air I could fancy an exact resemblance, as given us in the prints, of the island of Otaheite, as magnificently swelling into hills, as sweetly declining into vallies, as imperceptibly lost in plains, and as insensibly melted into the ocean. The mountains appeared to be covered with lofty trees ; their declivities to be fringed with tufted foliage, receiving transient shade, or tinged with partial light ; while the green expanse of waters

returned their beauties, and by reflection gave a double charm. The setting sun, that glimmered on the sight, seemed to hang with rapture upon its own creation; and, while it warmed the mind with a variety of images, it made me lament that I had not with me an artist that could, like Robertson, describe.

' Around this imaginary island there flowed a sea as smooth as glass; over which was seen to hang a haze, as if a zephyr had lately breathed upon its polished bosom. The declining sun-beams seemed to tremble upon the waves; the majestic orb was not yet sunk in the horizon, but appeared to moderate the effulgence of its rays, and to spread a saffron glow, which insensibly melted into softer tones, as it by degrees approached the enraptured sight. A long neck of land stretched out into the ocean, and formed a succession of bays, in which was seated a pleasing variety of smaller islands; and between which there appeared to sail a number of boats, that traversed from one to the other in various directions, while a wood of masts was seen to catch the sun-beam in the offing.

' At the back of the large island there swelled another, the sides of which were of the same form and height with the opposite cliffs, and had the appearance of having been disparted by the convulsions of an earthquake: a narrow channel flowed between them; and the air and the rocks were marked by a multiplicity of birds that could be just observed as specks of white, that flickered the blue expansion of the heavens.

' The fore-ground of this vapoury landscape was a long tongue of land, declining from the right to the left, from a gentle rising to the level of the sea, and was richly adorned with cocoa-nut trees, bamboos, and palms; with numberless aloes in blossom, and other aspiring shrubs; and which sensibly diminished in pride of vegetation, until they sunk at last, as they approached the eye, into the humble dock, the thistle, and the grass. This projecting land appeared to give a curve to a most beautiful and shaded bay, at the end of which were dotted cities, and from which were seen to swell the tower that caught, and the rising spire that returned, the setting rays.

' On the left, and in the second distance, were two or three small islands; upon the level shore of which there appeared to be fishermen hanging up their nets to dry, and some making fast their boats by a single oar. The nets and baskets that were confusedly piled upon them, were reflected in the waves, which a breeze had just disturbed, and which gently urged the ripples that broke around their keels in imaginary murmurs to the shore.'

Let us contrast this with the description of the dreadful hurricane of the year 1780, and we shall not fail to admit Mr. Beckford's powers at describing not only imaginary scenes, but some much too real:

' This destructive hurricane began by gentle and almost imperceptible degrees, between twelve and one o'clock, on the morn of the 3d of October, and in the year 1780. There fell at first a trifling rain, which

which continued, without increase, until ten o'clock, about which time the wind arose, and the sea began to roar in a most tremendous and uncommon manner. As yet we had not any pre-sentiment of the distress and danger which it was soon afterwards our unhappy fortune to encounter: and although, between two and three o'clock in the afternoon, we saw the subordinate buildings begin to totter and fall around us, yet we did not think it necessary to provide, at that time, for our present or future safety. We now observed, with some emotion and concern, a poor pigeon endeavour, with fruitless struggle, to regain its nest; it fluttered long in the air, and was so weakened at last, that it was driven away by the wind, and in almost a moment was carried entirely out of sight.

From the morning until four o'clock in the afternoon the wind continued to blow with increasing violence from the north and east; but from that time, having collected all its powers of devastation, it rushed with irresistible violence from the south; and in about an hour and an half after that period, so general and persevering were its accumulated effects, that it scarcely left a plantain-tree, a cane, or a building uninjured in the parish. At about four o'clock we found it impossible to secure the house against the increasing impetuosity of the wind, which began to displace the shingles, uplift the roof, to force the windows, and to gain an entrance on every side; and its hasty destruction but too fully proved how soon, and how universally, it succeeded! We were now driven from the apartments above to take shelter in the rooms below; but there we were followed by fresh dangers, and stupified by fresh alarms. The demon of destruction was wafted in the winds, and not a corner could escape its malignant devastation. While we were looking with apprehension and terror around us, the roof, rafters, plates, and walls, of six apartments fell in, and immediately above our heads; and the horrid clash of glasses, furniture, and floors, occasioned a noise and uproar that may be more easily felt than the weakness of my pen can possibly describe.

I will not attempt (indeed my abilities and language are unequal to the task) to awaken the sensibility of others by dwelling upon private misfortunes, when the losses of many are entitled to superior regard: but egotism may be surely allowed in a narrative of this kind, where general comparisons must in some measure describe individual sufferings, and where what *one* has felt, has been the lot of *numbers*; and where a person has identically seen, and been involved in the same destruction, it is difficult to keep clear of expressions that do not immediately apply to, and speak the language of, self.

The situation of the unhappy negroes who poured in upon us so soon as their houses were destroyed, and whose terrors seemed to have deprived them of sense and motion, not only very particularly augmented the confusion of the time, but very considerably added, by their whispers and distress, to the scene of general suspense, and the fluctuations of hope and alarm. Some lamented, by anticipation, the loss of their wives and children, of which their fears had deprived them; while others regretted the downfall of their houses, of which they had so lately been the unfortunate spectators.

It will be difficult to conceive a situation more terrible than what my house afforded from four o'clock in the afternoon until six o'clock the ensuing morning. Driven, as we were, from room to room, while the roofs, the floors, and the walls, were tumbling over head, or falling around us; the wind blowing with a noise and violence that cannot even now be reflected upon without alarm; the rain pouring down in torrents, and the night which seemed to fall, as it were, in a moment uncommonly dark, and the gloom of which we had not a single ray to enliven, and the length of which we had not either spirits or resolution, by conversation, to cheer! The negro huts, as I before observed, were at this time destroyed, and the miserable sufferers rushed into the house, and began such complaints and lamentations, as added very considerably to the discomforts, and much increased the almost before unspeakable distresses, of the scene. One poor woman in particular (if *real* philanthropy would not disdain to make a discrimination of colour) was, in a very particular and sensible manner, entitled to pity. Her child, and that a favourite, was nearly buried in the ruins of her house that fell around her; she snatched it, with all the inconsiderate impatience of maternal fondness, from the expectations of a sudden fate; she strained it to her arms in simple love and unassisted protection, and flew to deposit her tender burden in the retreat of distant safety: she flew in vain; the tempest reached her, and swept the child, unconscious of danger, from her folding arms, and dashed her hopes and comforts to the ground. She recovered, and to her bosom restored the pleasing charge; she endeavoured to soothe it with her voice, but it was silent; she felt it, and she found it cold; she screamed, she lamented, and she cursed; nor could our sympathy console her sorrows, our remonstrances restrain her violence, nor our authority suppress her execrations. She felt like a mother, although an apathist might say she did not feel like a Christian. What a cold and illiberal distinction! Give a negro religion, and establish him in either the principles of obedience, or the knowledge of endurance, and he will not disgrace that tenet which shall be recommended by practice. Her lamentations were natural, and of consequence affecting, and gave additional despondency to a night that was already too miserable to bear an augmentation of sorrow.

The darkness of the night, the howling of the winds, the growling of the thunder, and the partial flashes of the lightning that darted through the murky cloud, which sometimes burst forth with a plenitude of light, and at others hardly gave sufficient lumination to brighten the terrified aspect of the negroes, that, with cold and fear, were trembling around; the cries of the children who were exposed to the weather, and who (poor innocents!) had lost their mothers in the darkness and confusion of the night; and the great uncertainty of general and private situation combined; could not fail to strike the soul with as deep as it was an unaccustomed horror. In the midst of danger, in the awful moments of suspense, and when almost sunk by despair, we prayed for more frequent lightning to gild the walls, for more heavy thunder to out-roar the blait, in the philosophic consolation

solation that they might purge the atmosphere, and disperse the storm; but, alas! they were but seldom seen, or feebly heard, as if afraid of combining the influence of light with the destruction of sound, and of raising upon the ground of terror the superstructure of despair!

When the night was past, and our minds hung suspended between the danger we had escaped, and the anticipation of what we might expect to ensue; when the dawn appeared, as if unwilling to disclose the devastation that the night had caused; when the sun-beams peeped above the hills, and illuminated the scene around—just God! what a contrast was there exhibited between that morning and the day before! a day which seemed to smile upon Nature, and to take delight in the prospects of plenty that waved around, and which produced, wherever the eye could gaze, the charms of cultivation, and the promise of abundance; but which fallacious appearances, alas! were to be at once annihilated by that extensive and melancholy view of desolation and despair, in which the expectations of the moderate, and the wishes of the sanguine, were to be so soon ingulphed. The horrors of the day were much augmented by the melancholy exclamation of every voice, and the energetic expression of every hand; some of which were uplifted in acts of execration; some wiped the tears that were flowing from the eye; while some, considering from whence the visitation came, were seen to strike their breasts, as if to chide the groans which it was impossible to restrain. An uncommon silence reigned around; it was the pause of consternation; it was a dumb oratory, that said more, much more, than any tongue could utter. The first sounds proceeded from the mouths of the most patient of Nature's creatures—from the melancholy cow that had lost its calf, and with frequent lowings invited its return; from the mother ewes, that with frequent bleatings recalled their lambs, which were frisking out of sight, unconscious of danger, and unmindful of food; and which solemn and pathetic invitations, after such a night, the contemplation of such a scene, and the disposition of the mind to receive pathetic impressions, came home with full effect to those who had suffered, but who wished not to complain! If the distresses of the feathered tribe be taken into this description, their natural timidity, their uncertainty of food, of shelter, and domestic protection, be duly considered; trifling as these observations may appear, they certainly help to swell the catalogue of distress, to awaken the sigh of sensibility, and to teach us that their existence and their end are in the hands of the same Creator.

The morning of the 4th of October presented us with a prospect dreary beyond description, and almost melancholy beyond example; and deformed with such blasted signs of nakedness and ruin, as calamity, in its most awful and destructive moments, has seldom offered to the desponding observations of mankind. The face of the country seemed to be entirely changed: the vallies and the plains, the mountains and the forests, that were only the day before most beautifully clothed with *every* verdure, were now despoiled of *every* charm; and to an expected abundance and superfluity of gain, in a few hours

succeeded sterility and want; and every prospect, as far as the eye could stretch, was visibly stricken blank with desolation and with horror. The powers of vegetation appeared to be at once suspended, and, instead of Nature and her works, the mind was petrified by the seeming approach of fate and chaos. The country looked as if it had lately been visited by fire and the sword; as if the tornado had rified Africa of its sands, to deposit their contents upon the denuded bosom of the hills: as if *Ætna* had scorched the mountains, and a volcano had taken possession of every height. The trees were uprooted, the dwellings destroyed; and, in some places, not a stone was left to indicate the use to which it was once applied. Those who had houses, could hardly distinguish their ruins; and the proprietor knew not where to fix the situation of his former possessions. The very beasts of all descriptions were conscious of the calamity; the birds, particularly the domestic pigeons, were most of them destroyed; and the fish were driven from those rivers, and those seas, of which they had before been the peaceful inhabitants. New streams arose, and extensive lakes were spread, where rills were scarcely seen to trickle before; and ferry-boats were obliged to ply where carriages were used to travel with safety and convenience. The roads were for a long time impassable among the mountains; the low-lands were overflowed, and numbers of cattle were carried away by the depth and impetuosity of the torrents; while the boundaries of the different plantations were sunk beneath the accumulated pressure of the inundation.

‘To give you at once a more general idea of this tremendous hurricane, I shall observe, that not a single house was left undamaged in the parish; not a single set of works, trash-house, or other subordinate building, that was not greatly injured, or entirely destroyed. Not a single wharf, storehouse, or shed, for the deposit of goods, was left standing; they were all swept away at once by the billows of the sea, and hardly left behind the traces of their foundations. The negro houses were, and I believe without a single exception, universally blown down: and this reflection opens a large field for the philanthropist, whose feelings will pity, at least, those miseries which he would have been happy to have had the power to relieve. Hardly a tree, a shrub, a vegetable, or a blade of grass an inch long, was to be seen standing up and uninjured the ensuing morning; nay, the very bark was whipt from the logwood-hedges, as they lay upon the ground; and the whole prospect had the appearance of a desert, over which the burning winds of Africa had lately past.

‘At Savanna-la-Mar there was not even a vestige of a town (the parts only of two or three houses having in partial ruin remained, as if to indicate the situation and extent of the calamity): the very materials of which it had been composed had been carried away by the resistless fury of the waves, which finally completed what the wind began. A very great proportion of the poor inhabitants were crushed to death, or drowned; and, in one house alone, it was computed that forty, out of one-and-forty souls, unhappily and prematurely perished. The sea drove with progressive violence for more than

than a mile into the country, and carried terror, as it left destruction, wherever it passed. Two large ships and a schooner were at anchor in the bay, but were driven a considerable distance from the shore, and totally wrecked among the mango-trees upon land.

‘ Were I to dwell upon the numberless singularities of accidents that this dreadful storm occasioned, both among the mountains and on the plains over which it passed; were I to mention its particularities and caprices, and the variety of contingencies which seemed impossible to happen, which imagination might trifle with, but which reason would scarcely believe; in short, were I to mention what I myself saw, and what numbers could witness; I should be afraid to offer them to the serious regard of my readers, in the dread that I might be thought to insult their understandings, and to advance as fiction what it would be very difficult indeed to credit as truth.

‘ The distresses of the miserable inhabitants of Savanna-la-Mar during the period, and for a long time after the cessation of the storm, must have exceeded the most nervous, as they would have surpassed the most melancholy, powers of description. They were such as ought to have affected (if public losses and private sufferings can ever affect the stony bosoms of the rapacious, and the icy bowels of the interested), they were such, I say, as would almost have melted the unfeeling, and have softened the obdurate: but, alas! they could not, in too many instances, divert the rigid purpose, and withhold the rigorous hand of the man of business. Those who the day before were possessed not only of every domestic comfort, but of every reasonable luxury of life, were now obliged to seek for shelter upon a board; and were exposed, in sickness and affliction, unsheltered and unprovided, to the noisy intrusions of the wind and the cold, and the frequent visitations of the shower.’

We lament much that our limits will not admit our proceeding with this description, every part of which is equally pathetic, elegant, and nervous; but the above will be sufficient to give our readers a just idea of the whole. The description is continued for more than thirty pages, and, we may add, without wearying the attention, which, when we consider the sameness and nature of the subject, adds no inconsiderable share of praise to the author.

We have next an account of the gradual recovery of the island from this dreadful calamity, and the means used for this purpose. In these Mr. Beckford is no less particular, and for the most part without being tedious. His narrations are every where interspersed with pleasing descriptions, interesting anecdotes, and judicious reflections. The whole, indeed, reminds us often of the situation of the author, but at the same time teaches us to respect his abilities, admire his taste, and sympathise in his misfortunes.

The cultivation of the cane is next introduced and accurately described. All the subsequent processes of boiling and distilling,

as well as the other branches of rural economy in the West-Indies, follow in some kind of order, but with numerous digressions, and some of them so long, and so little connected with the subject, that the author seems rather to be giving us his prison thoughts, than a descriptive account of Jamaica. When, however, we read a description of hunting in the forests of England, carried through several pages, we cannot accuse our author of being confined to *local* ideas; yet are we often inclined to admit that, like Cervantes, he has 'taught his pen to charm 'in the confines of a jail.'

[*To be continued.*]

FOREIGN LITERATURE.

ART. XIII. *Memoires historiques, politiques, et geographiques, des Voyages du Comte de Ferrieres-Sauveboeuf, &c.*

ART. XIII. *Historical, political, and geographical Memoirs respecting the Travels of Count de Ferrieres-Sauveboeuf through Turkey, Persia, and Arabia, from the Year 1782 to 1789.* 8vo. 2 vols. Paris, 1790.

[*Concluded.*]

THE Arabs, who prefer a wandering and free life to living in towns or villages, inhabit the deserts, and are divided into several tribes. Some of these are wholly employed in taking care of their flocks and herds, which consist of horses, apes, sheep, goats, and camels, and form their whole riches. By the cries of their apes travellers are warned to shun their approach, which is always dangerous, as so many of them are addicted to robbing and plundering.

The Arabs make companions of their horses; they keep them in their tents with them during the night; and on this account they become exceedingly gentle and tractable. An infant may ride them; and they will stop to suffer those to remount who have tumbled from their backs through inexperience. The race bred in the deserts of Bagdad are small, but those in the neighbourhood of Moka are much larger. The mares, which the Arabs never part with but in cases of great necessity, are exceedingly dear; some of them are sold for two thousand pounds sterling each; but the finest horse never costs more than three or four hundred. These people, in general, set less value on the beauty of a horse than on the excellent qualities of his race.

race. It has been observed that the colt produced from an Arabian horse and a mare of a different breed, is always the most beautiful; but the Arabs esteem beauty very little. When the genealogy has been interrupted, on this head, respecting which they are remarkably nice, it would be extremely difficult to deceive them. These horses are of great use in warm countries; but they soon degenerate in colder climates; and those which, in the plains of Arabia, will travel thirty leagues before they halt, remain two days without drinking, and seek no other food but a few coarse herbs, are scarcely of any service in a mountainous country, where the climate is more temperate.

‘ The Arabs breed a great number of sheep and goats, the hair and wool of which is spun by the women in order to make stuffs for supplying them with clothes. The Arab women, though tanned by the heat of the sun, have sometimes regular features, which would render them pretty were they not accustomed to blacken their lips, and to form fantastical figures on their cheeks, throat, and arms. This species of beauty is not acquired without considerable pain. They prick the skin with the point of a needle, and rub gunpowder into it, so that the marks which it leaves can never be effaced. Their principal ornaments consist of a gold ring, thrust through the cartilage of the nose, and glass beads, which they wear on their arms. They never use veils, are mild in their behaviour, serve their husbands with modesty, and are very hospitable to strangers who visit their tents.

‘ The dress of the women is almost like that of the men; they suffer their hair to fall carelessly over their shoulders in tresses, and they wear nothing on their heads but a red muslin handkerchief. Wholly employed in the management of their families, they seldom give themselves up to idleness; and are perhaps the chastest of all the Asiatic females.

‘ The Arabs make very little use of linen. The principal part of the dress of the men consists of a kind of robe or tunic, which descends below the knee, and is fastened around their middle by a leather girdle. On the head they wear two handkerchiefs, one of which is folded double, with the ends hanging loose; the other is tied carelessly around the forehead, and falls down behind. On their feet they have sandals, or half-boots, which rise to the mid leg. Many of them convert the skins of their sheep into furs, though the severity of winter is never known in the deserts; but in summer they turn the woolly side outwards.

‘ All the Arabs wear a kind of cloak, which they call *habba*; it is square, and of a large size, with a place cut out for the neck, and a hole on each side to thrust the arms through. There
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are some of them entirely black ; others of them are striped red and black ; and some black and white. They are made of a mixture of goats and camels hair, and are excellent preservatives against rain.

‘ Their manner of living is extremely simple and frugal. Having kneaded some oatmeal in a wooden trough, and formed it into balls about the size of both one’s two fist, they make their camels swallow it, and then prepare some for themselves, which they put under the ashes. When it is half baked, they mix it with honey and new wine, make it into small balls by pressing it in their hands, and eat it with much relish. A few dates, cheese, and curdled milk, generally terminate their repasts.

‘ These Arabs move their tents several times in a year, in order that they may procure abundant pastures for their flocks ; but they generally return, after a certain period, to the spots which they usually inhabit. They are small of stature, extremely meagre, and have a quick piercing eye, and a dark complexion. Different tribes have a government of their own. Each father of a family administers justice to those who are under him ; but when any affairs of importance, such as the time when they ought to set out on their march, or in what manner they must defend themselves from their enemies, are to be discussed, it is done in an assembly of old people, who meet for that purpose. The plundering Arabs form particular tribes, who are remarkably turbulent and unruly. They continually exercise pillage, and render themselves formidable to caravans, and to the peaceful inhabitants of the desert.’

Nations which rob each other always carry on their rapine under the pretence of justice. The people of the North, persuaded that the earth belonged equally to all men, disturbed in their possessions the inhabitants of milder climates ; the Maltese corsairs make slaves of the Turks and Moors because they are Mahometans ; and the latter would not reduce such of the Genoese and Neapolitans as they take prisoners to the same situation, were they not Christians : so true it is that men, blinded by prejudice, will endeavour to throw the veil of equity and religion over the most iniquitous practices. The pretences of the Arab plunderers are, however, more specious, for they consider themselves as descended from Ishmael, and on that account make no scruple of robbing caravans, and pillaging their neighbours. Every one knows that Ishmael was disinherited by Abraham, who banished him to the desert with his mother. These Arabs, therefore, lay claim to the inheritance of their father, and endeavour to recover from the children of Isaac the wealth of which the patriarch deprived his eldest son.

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As these Ishmaelites are very numerous, it is exceedingly dangerous to cross the desert; and travellers are under the necessity of waiting for the caravans which go to Aleppo, Damascus, Bagdad, and Bussorah, three or four times every year, and return as often in succession. Those who think the pace of the camels too fatiguing, or who are afraid of mounting upon their backs, make use of a couple of baskets, in one of which they place themselves, and put their baggage into the other, to preserve an equilibrium, in case there are not two. As these baskets are covered, they may by this mode be well sheltered from the heat of the sun; but those who choose to go to greater expence, hire a *tartarouan*, which is a kind of box placed upon a litter, carried by two camels: this is the easiest manner of travelling in the desert when one follows the caravans.

‘ The continual suspicion which the Arabs entertain of each other makes them employ every precaution to secure a safe passage through the desert. For this purpose they carefully observe the traces of those animals which have passed before them, and form the nicest conjectures respecting the route which their conductors may have pursued. Their dung is above all a kind of thermometer, which seldom deceives them in calculating the time that may have elapsed since their passage. Sometimes they ascend little hills and eminences to see whether there are any of their countrymen in the plains; and sometimes they listen with their ears close to the ground, for in the night time they can hear at a great distance the sound of feet, when any of the plunderers mounted upon mares, because they never neigh, are coming to rob them.

‘ Those who cross the desert from Aleppo to Bussorah dread more, during the heats of summer, a pestilential wind which prevails from Mossul over all the surface of Mesopotamia. The sulphureous mountains in the neighbourhood of the Tigris, and the bitumen produced near the Euphrates, give us reason to believe that the noxious quality of this wind is occasioned by the vapours and exhalations which proceed from them. The instinct of the camels, which stoop with their heads to the earth, forewarns their conductors of the danger which threatens them. This wind, which announces itself by a great heat, and which comes on in violent gusts, does not approach nearer the earth than three feet. All those who remain in an upright position are stifled in a moment; but those who have the presence of mind to stretch themselves out on the ground, even if they do not cover their heads, experience no other inconvenience but that of being thrown into an abundant perspiration, from which they are freed in the course of a few minutes. The effects of this terrible wind are so sudden that when a man is stifled by it
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his limbs instantly fall to pieces, and are converted into dust.' This is rather a wonderful circumstance; but as the present is the age of wonders, and as our countryman Mr. Bruce has seen so many of them, we shall leave our readers to make their own comment on it.

Every person in the least acquainted with history knows that the founder of the Mahometan religion was born at Mecca, the capital of Arabia the happy; thus named on account of the rivers which water it, and render it more fertile than the desert, or Arabia the stony. In describing the former our author takes occasion to give some account of Mahomet, and of the religious tenets embraced by his followers.

'Mahomet,' says he, 'who was a conqueror, a monarch, a legislator, and a pontiff, was without doubt a great man. The Coran, which contains his precepts, is a collection of civil and religious laws, considered as a guide both in civil and religious matters to all those who profess Mahometanism.'

'The fundamental principle of this religion is the existence of one eternal God, all powerful, and the creator of every thing that exists. In this manner does he who is falsely accused of not being able to write, define the Deity. His morality is comprehended in the following few words: give to him who takes from you, pardon those who offend you, and do good to all without distinction. That ambition which is natural to those who have an opportunity of indulging it, made him mix a multitude of absurdities with the new religion which he wished to establish; and his imagination, sometimes disordered, added to the enthusiastic desire of being the chief of a nation of believers, occasioned all those anachronisms which are found in the Coran, compiled from the laws of Moses, and the books of the magi.'

The Mahometans admit an eternal paradise, a hell, limited like the purgatory of the Roman Catholics, angels, evil genii, a resurrection, and a general judgment. They do not acknowledge Jesus Christ as the Son of God, but they call him the divine breath, which assumed a body in the womb of Mary his mother, who conceived without knowing a man, and brought forth without ceasing to be a virgin. Jesus Christ preached true morality, and Mahomet, say they, taught the true form of worship; hence that expression always in their mouths, *there is only one God, and Mahomet is his prophet.*

'The paradise of the Mahometans is the centre of all their hopes; and their sovereign happiness they think will be to enjoy the presence and conversation of the Supreme Being. It will not appear at all astonishing that Mahomet should promise every pleasure of sense to a people who inhabit a warm climate, where it is impossible to be continent, and that he should assure his

his disciples that they would enjoy the company of beautiful virgins to all eternity.

‘Mahomet, well knowing the respect which the Arabs have for the tomb of Ishmael at Mecca, obliged all his followers to visit it once in their life-time; or, if they could not discharge this duty, to leave a certain sum at their death to defray the expences of those who might do it for them. Those who have been five or six times on this pilgrimage cannot be put to death for any crime whatever; but this privilege does not secure them from perpetual imprisonment. When the pilgrims arrive within a few days journey of Mecca, they pursue their course on foot, with no other covering but a piece of cloth bound round their loins, though they are much incommoded by the heat of the sun and the scorching sand over which they must travel. Those who go on a pilgrimage to Medina observe the same respectful ceremony.

‘Medina, to which Mahomet retired when persecuted by his countrymen, and where he died at the age of sixty-three, was the place of his interment. Some have pretended that his body, enclosed in an iron coffin, was suspended from the roof of the tomb by means of a loadstone, which he placed there in his life-time, in order to impose better after his death on ignorant and credulous people; but this circumstance is entirely void of foundation. Mahomet’s ashes are contained in a magnificent mausoleum of marble, covered with a canopy of green velvet, embroidered with gold, and ornamented with jewels and pearls: it is surrounded by a railing of massy silver six feet high. Near it is the tomb of Abubeker, his father-in-law and successor, as well as those of Omar and Osman, who came after him. The mosque containing all these reliques is lighted by a great number of lamps of massy gold; many of these are enriched with jewels, and display the magnificence with which the Mahometans, and above all the sultans, have thought proper to ornament this sacred place by sending presents thither regularly every year. Medina is governed by a prince of the family of Mahomet. Mount Sinai is also an object of veneration to the Mahometans. On their return from Medina they honour it by sacrificing a few lambs on the spot where God appeared to Moses, arrayed in all the majesty of his power.’

We shall conclude our extracts from this work with the author’s observations on that dreadful scourge the plague, which prevails so much in Turkey, and some other parts of the East.

‘M. de Volney,’ says he, ‘asserts that Constantinople possesses the seeds of the plague, and that it is from thence conveyed

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to Egypt. Among the differences which I remarked in this destructive disease, it appeared to me that it does not manifest itself equally in those countries where it occasions more or less ravage, according to their distance from the spot from which it has proceeded. Constantinople is infected with it at all times, which is owing to the little attention paid by the inhabitants to secure themselves from it. The parents of people who have died of this distemper will discharge the last duties to them, handle their clothes without the least fear, and cause them to be sold in the public market. The person who purchases them carries them home to his house, and deposits in a trunk or coffer that mortal poison which, on the first opportunity, diffuses itself abroad, and attacks its new proprietor. Winter at Constantinople always checks the progress of the plague; and it has been remarked at Smyrna that the great heats of summer put a stop to it entirely. It is certain that it always exists at Constantinople, from which it is communicated either by accident or the transportation of goods all over the Archipelago; but the plague of Egypt has its particular centre from which it exhales with more or less violence in different years. I have heard the people of Cyprus say that they were under very little uneasiness respecting the plague of Constantinople, less dangerous than that of Egypt, which, when brought from Alexandria, occasions three times the destruction occasioned by the former.

‘ This scourge, however, will still be permanent in Mahometan countries. Predestination, admitted by all the followers of Mahomet, and which causes them to believe the decrees of fate to be irrevocable, will always make them neglect those precautions employed by the Europeans to secure themselves from the ravages of the plague.

‘ The danger of approaching people attacked by the plague has always prevented physicians from studying the cause of this disease, which they treat differently, without knowing its symptoms and the remedies proper to check its effects. Sometimes a person drops down dead on receiving an infected nosegay from one entirely free from the distemper; but though simple touching is sufficient to communicate the plague, it often happens that whole families escape it, even after having been employed in taking care of those who were sick of it.

‘ The Europeans seldom escape it, because they are more frightened than the Orientals, who say that the best method of avoiding it is not to be apprehensive of it. Those, indeed, who are attacked, seeing themselves abandoned by their dearest friends, and even their nearest relations, and finding themselves confined in an hospital, where they seem to be destined for the grave, their

their frightened imaginations increase their delirium, the idea of death constantly hovers round them, and they at length fall victims to their terror.'

MONTHLY CATALOGUE

For OCTOBER 1790.

MISCELLANEOUS.

ART. 14. *The Little Freeholder; a Dramatic Entertainment, in Two Acts.* Small 8vo. 1s. Guthrie, Edinburgh; Murray, London. 1790.

THE freehold cottage of a poor taylor obstructing Lord Montorgueil's prospect, his lordship, after attempting in vain to prevail on the taylor to dispose of his property, hires an old artilleryman, who is a bricklayer, to remove the hovel, with all its contents, and to rebuild it on the common. Blast executes his orders; and Snip the taylor, having been employed at Montorgueil's castle while the operations of demolishing and rebuilding were going on, is at last dismissed on the evening of their completion, his head stuffed by Blast with ideas of witches and enchantments. After wandering all night in search of his dear freehold, he at last finds it to his astonishment in the place where it had been rebuilt by Blast. Lord Montorgueil, finding he had done an illegal action, commissions the artilleryman to compromise the matter, and the independent taylor at last consents, with some reluctance, to let his freehold cottage remain where his lordship had chosen to place it, on being paid one hundred guineas, with right of common for six pigs and twelve geese.

Such is the fable of this little drama. The characters are natural, properly contrasted, and well supported. As all the characters, excepting Lord Montorgueil, are of the lower rank of life, humour, rather than wit, seems to have been the object of the author: in the attainment of this object we think he has been successful. The performance, it is true, is only a sketch; but it is the sketch of an artist who appears capable of executing greater things.

It is said, we know not on what foundation, that this *jeu d'esprit* is the production of a Scotch gentleman, well known in the literary world by his historical and antiquarian researches; nor is it, as an amusement, and relaxation from feverish studies, unworthy of his pen. *'Neque semper arcum tendit Apollo.'*

ART.

ART. 15. *The Follies of St. James's-Street.* Small 8vo. 2 vols. 5s. Lane. London, 1789.

This novel is, for the most part, of the common stamp, not rising above, or sinking below, mediocrity. But the most striking part is the description of some characters in a village about four miles south of the metropolis. We shall not take upon us to determine how far these descriptions are just, or what provocation the author had for such personalities; but in general we may observe that if some few of the more obscure names should remain unknown to all but the inhabitants of Clapham, Mr. Cinnamon, Mr. Grains, Mr. Thornhill the Methodist, &c. &c. are so plain that those who run may read, and so roughly treated, as we should hardly suspect any conduct, in such respectable families, could justify.

ART. 16. *Suicide; a Dissertation.* 4to. 1s. 6d. Hayes. London, 1790.

Should any of our readers be in doubt about shooting themselves in the course of November, we would very much caution them against reading this dissertation. We mean not to accuse the author of any bad intention, but are only fearful of the consequences of a dull book on a dull day to a mind previously disposed to melancholy and an indifference to life.

ART. 17. *The Theatre; a Didactic Essay, including an Idea of the Character of Jane Shore, as performed by a young Lady in a private Play, &c. &c.* By Samuel White. 8vo. Printed in Dublin.

This performance exhibits an intimate acquaintance with the theatre and theatrical characters, and is not deficient in that bold and nervous conception which so nearly approximates to the genuine inspiration of poetry. The following apostrophe to Shakespeare is both just and animated:

‘ Immortal bard! whose heaven illumin’d mind
Compris’d the volume of all human kind,
Pierc’d at a glance extended nature through,
Her worlds exhausted, and develop’d new;
Bade viewless nothing into being start,
And rul’d at will the captivated heart;
Unlike the lordlings of succeeding days,
Who ravage nations, or who pilfer bays,
Despis’d while living, and in death their name
Damn’d to oblivion, or more damn’d in fame:
How have thy sacred pages been defac’d,
Tortur’d at press, and on the stage disgrac’d!
Shall I once more, a loss I’ve long deplor’d,
Behold thee, Shakespeare, to thy rights restor’d?
Shall I, O fashion! fashion! e’er again
See thee, sweet bard! in wonted splendour reign?
Ah no, sweet bard! I never shall see more
What I have seen, and ever shall deplore.

Farewell

Farewell the mystic song, the potent spell,
 Ye more than mortal agencies, farewell!
 Strive, ridicule, and reason as they may,
 Witlings will rise, and dunces have their day.
 Thrown on the shelf poor banish'd Romeo lies,
 And in the tomb forgotten Juliet dies;
 Macbeth no more his air-form'd dagger draws,
 Which bloodier tyrants plunder with applause.'

This little publication is also valuable for the information it communicates of the private bon ton theatricals which are cultivated in our sister kingdom.

ART. 18. *A Plea for the Poor; or, Remarks on the Price of Provisions and the Peasant's Labour, the Bounties allowed on the Exportation of Corn, especially Wheat; with Proposals for their Amendment.* By Robert Applegarth. 8vo. 6d. Richardson. London, 1790.

In this sensible little performance Mr. Applegarth, whom we have before had occasion to speak of with respect, calls the attention of the public to the increased price of provisions, while that of labour bears no sort of proportion to it. He observes too, with much propriety, that how little soever some may fancy the peasantry entitled to their notice, it may be worth their while to consider, that as poor living is generally attended with an inattention to cleanliness, and as these two combined never fail to produce disease, what has been generated in a starved cottage may reach the gilded palaces of the rich. And though he much approves the regard that has been lately shewn to our *sable brethren*, yet this, he conceives, should not lessen our attention to the children of *John Bull*.

By keeping bread at a price as nearly equal as possible, the author conceives other provisions would, in great measure, preserve their level: with this view he proposes that, instead of a bounty of five shillings per quarter on all wheat exported when the price is below 44s. per quarter, the following regulations should take place:

That 10s. per quarter should be allowed as a bounty on exportation when corn is under 20s. the quarter.

7s. 6d. when at 20s. and upwards, but under 26s.

5s. when at 26s. and upwards, but under 32s.

2s. 6d. when at 32s. and upwards, but under 38s.

With liberty to export without bounty when at 38s. and upwards, but under 40s.

When at 40s. and upwards to 44s. a duty of 6d. per quarter on exportation.

At 44s. and upwards the exportation to be prohibited,

At 48s. the ports to be open for importation on a low duty.

} as is at
 } present
 } the case.

It must be allowed by all reasonable people that if 5s. be thought a sufficient bounty when wheat is at 20s. it must be too great when at 43s. 11½d. and *vice versa*, because the object is, among others, to keep the commodity, as near as possible, at a standing price. Indeed, the encouragement of exportation, under many circumstances,

is so necessary for the farmer, as well as to increase our number of seamen, that Mr. Applegarth seems among the first to applaud the institution. But our increased population, he conceives, must increase our consumption so much as to render the old duty improper. With submission, we conceive his former arguments much the most conclusive; for the increase in the growth of corn will be allowed greatly to exceed our increased population. But it is generally admitted the people of England make bread a more considerable article of diet than formerly. However this may be, the comparative statement of the price of labour and provisions, within the last forty years, is an unequivocal proof that the subject calls aloud for redress; and that as long as the present disproportion remains, we must neither wonder at the height of our poor's-rate, nor the frequent instances of theft among the soldiery.

ART. 19. *John and Martin; a poetical Dialogue on the proposed Repeal of the Test Act. To which is added, by the same Author, a pastoral Song on his Majesty's late happy Recovery.* 4to. 1s. 3d. Evans. London, 1790.

There is merit in these doggerels. The debate is carried on with abundance of spirit, and some characteristic propriety, by the advocates for their respective parties, on both sides. The jet of the argument, which has been so much bandied about among the adherents of the church, or her antagonists, is here delivered with great conciseness and force. The author has very happily enlivened his dialogue with some original humour, which renders it as pleasing as it is instructive. His congratulatory ode on his majesty's recovery is, in our opinion, a very inferior production. Indeed, this species of verse never succeeds so well in serious as in comic or burlesque composition.

ART. 20. *Authentic Account of the Barbarities lately practised by the Monster; being an unprecedented and unnatural Species of Cruelty exercised by a Set of Men upon defenceless and generally handsome Women. With the public Measures adopted on the Occasion, and including the Trial of Renwick Williams.* 8vo. 2s. 6d. Bladon. London, 1790.

The barbarities related in this pamphlet have formerly been published in the daily papers, at different times. Whether all of them be really authentic, is a question which may admit of some doubt; as may likewise the idea of their having been perpetrated by a plurality of men. They are of a singular nature; and, as such, it is more reasonable to ascribe them to the savage wantonness and diabolical caprice of a single individual. It will, however, appear strange, if, when designedly to cut one's clothes is deemed by the laws an act of felony, yet, to cut one's person, by previously penetrating the clothes, should be adjudged a non-descript transgression, and be held unexcusable by the same statute. But let us remember that, in the time of Cicero, there was no law in the Roman code against parricide; the unnatural crime having, till then, been utterly unknown amongst that people.

ART.

ART. 21. *The Laws of Masters and Servants considered. With Observations on a Bill intended to be offered to Parliament, to prevent the forging and counterfeiting of Certificates and Servants Characters. To which is added, an Account of a Society formed for the Increase and Encouragement of good Servants. By J. Huntingford, Gent. Secretary of the Society. 8vo. 2 s. 6 d. sewed. Brook. London, 1790.*

To prevent imposition in the recommendation of servants, and to render them more dutiful and careful in their various stations, are objects of no small importance to the interests and happiness of the community. The plan suggested in this pamphlet appears to be well calculated for the purpose; and, when fully digested and matured, will merit the attention of parliament. In the mean time, great praise is due to the public-spirited and beneficent society which endeavours to promote so laudable and useful an institution.

MEDICAL.

ART. 22. *A Treatise on Putrid Intestinal Remitting Fevers; in which the Laws of the Febrile State and Sol-Lunar Influence being investigated and defined, are applied to explain the Nature of the various Forms, Crises, and other Phenomena of these Fevers; and thence is deduced and instituted an improved Method of curing them. By Francis Balfour, M. D. S. R. M. E. S. H. 8vo. boards, 6s. Smellie. Edinburgh, 1790.*

The operation of planetary influence, in various diseases of the human body, is a doctrine which has often been advanced, but never satisfactorily demonstrated by medical writers. Dr. Balfour endeavours to establish the opinion of its reality, particularly in remitting fevers. With this view he has constructed a number of theorems, in which he connects the influence of the sun and moon, with certain periodical revolutions of the diseases abovementioned. His clinical observations appear to have been made at Calcutta, in the East Indies, and we doubt not, from the judgment he discovers, that they are sufficiently accurate; though, at the same time, we cannot, even from the repeated coincidence of the circumstances which he remarks, be induced to ascribe the effects exclusively to planetary influence. May they not proceed from internal causes, peculiar to the nature of remitting fevers? Remitting and intermitting fevers frequently interchange with each other; and therefore why should they not be subjected to similar influence? Yet we cannot account for the return of the paroxysms in the latter, by any regular influence of the planets. On the whole, Dr. Balfour's hypothesis is supported with ingenuity; but we think it rather fanciful than well founded.

ART. 23. *The New Family Herbal; or, Domestic Physician: enumerating, with accurate Descriptions, all the known Vegetables which are any way remarkable for Medical Efficacy; with an Account of their Virtues in the several Diseases incident to the Human Frame. Illustrated with Figures of the most remarkable Plants, accurately delineated and engraved. By William Alexrick, Surgeon. 8vo. boards, 7 s. Baldwin. London, 1790.*

The design of this work is to furnish such a system of botanical knowledge as may answer the purpose of private families, in the right application

application of herbs to the cure of diseases. It being indispensably requisite, in such an undertaking, that the various herbs should be accurately described, the author appears to have bestowed due pains towards the ascertainment of their identity; and, besides a number of plates, well executed, and the English appellations of their several plants, he has given the Latin generic and trivial names of Linnæus, with the class and order to which they belong, in the system of that celebrated naturalist. With regard to the supposed virtues of the plants, Mr. Meyrick seems to found his opinion, in general, on respectable authorities; but, in conformity to the common practice of botanical writers, he has, perhaps, ascribed, to many of the herbs, much greater medicinal qualities than they actually possess. The work, however, affords a comprehensive system on the subject, and, as such, may prove useful.

ART. 23. *An Essay on the Preservation of the Health of Persons employed in Agriculture, and on the Cure of Diseases incident to that Way of Life.* By William Falconer, M. D. F. R. S. 8vo. 1 s. 6 d. Dilly. London, 1789.

There is no class of men of greater importance to society, than that which is employed in agriculture; and the preservation of their health must therefore be an object highly worthy of attention. It fortunately happens, indeed, that the occupation of agriculture is in general beneficial to the health: but from the inclemency of the weather, and often from its sudden vicissitudes, it proves likewise the cause of diseases. In the essay now before us, Dr. Falconer has treated the subject with much medical ability, and has made a variety of useful observations, both prophylactic and curative. He very properly addresses the work to those who employ the persons for whose immediate use the cautions are principally intended, rather than to attempt to instruct the people themselves. In the application of his advices, however, he seems to place much dependence on the humanity of the beneficed clergy; and certainly, next to the due discharge of their sacred function, they could not employ themselves more beneficently than by endeavouring, as much as possible, to carry into effect the useful precepts delivered by the judicious author of the present essay.

POLITICAL.

ART. 25. *Curfery Reflections on Public Men and Public Manners on the Continent. In a Letter to a Friend.* 8vo. 2 s. 6 d. Stockdale. London, 1790.

These Reflections relate chiefly to the late revolution in the French government, and the revolt in the Austrian Netherlands. The author appears to be a zealous assertor of the cause of public freedom; but some time having elapsed since the reflections were written, the politics on the continent have taken a turn, less favourable to the establishment of a democratical power in Brabant, than there was before reason to expect.

ART.

- ART. 26. *A Letter from Lord de Clifford to the worthy and independent Electors of the Town of Downpatrick.* 8vo. 1s. Debrett. London, 1790.

In a letter addressed to a body of electors, we expected to have met with an enumeration of services rendered, or at least promised, for favours requested. Instead of this the Burghers are entertained with an account of a correspondence between the De Clifford family, Lord Downshire, and a Mr. Price. Even here we were in hopes to have found, that the only emulation, among these elevated characters, would be which could render the greatest services to their country, and to the town of Downpatrick. But all we have met with is the jockeyship of election—professions of mutual regard, and a desire to preserve the harmony existing between the different families. So entirely are the burghers forgotten, in this negotiation, that we were at a loss to know whether the correspondence was carried on for the purpose of treating for a bishoprick, a freehold estate, or some such transferable property, till his Lordship sums up the whole business, in the following conclusion:—"And I beg leave to assure you, that in all situations the real interest and prosperity of the town of Downpatrick shall be the constant and peculiar object of my care."

Without giving ourselves the trouble of considering which party was the most insincere in this dishonest traffic, we would just ask the writer of the present letter, whether his conclusions to a body means any thing more than the professions of Lord Hillsborough to himself, as an individual.

- ART. 27. *Miscellaneous Proposals for increasing our National Wealth, &c. Twelve Millions a Year; and also for augmenting the Revenue without a new Tax, or the further Extension of the Excise Laws.* By John Donaldson, Esq. 8vo. 1s. 6d. Murray. London, 1790.

The proposals briefly specified in this pamphlet, by Mr. Donaldson, are not only various, but all of them of a nature particularly interesting to the public. He will undertake, for instance, to put an end to smuggling, to prevent house-breaking, &c. to supply the navy with men without pressing, to put the fisheries on a solid foundation, and, in a word, to introduce, into the system of our political economy, a number of improvements of great importance to the nation. He gives a clear and short account of the terms upon which he would engage in the execution of those arduous projects; and he dedicates the whole to the minister of Great Britain, who, it cannot be doubted, will pay to proposals of so extraordinary a nature, that degree of attention which seems due to their magnitude, and the zeal with which they are recommended.

- ART. 28. *Considerations on the Political Situations of France, Great Britain, and Spain, at the present Crisis. Translated from the French of M. Dupont, Deputy from Nemours to the National Assembly of France.* 8vo. 1s. Bell. London, 1790.

In literary disputes between individuals, we have often had occasion to remark the intemperate language of the different parties;

but never before, in any national cause, have we seen such uncandid observations, erroneous as well as illiberal assertions, and arrogant invectives, as are exhibited in the pamphlet now before us. M. Dupont affects to discover, in the conduct of the British cabinet, very different motives from those which have been publicly assigned for the naval preparations at present carrying on against Spain. He seems to judge of British politics by an imaginary standard gratuitously adopted in his own mind; and, not content with giving the lie to our declarations, which none but a sceptic could doubt, he very politely bids defiance to the utmost exertions of our power. Could any thing excite the British ministry to the hostile intentions falsely imputed to them by M. Dupont against his own country, it might be the ingratitude which he discovers for their generous forbearance of all interposition, in the late commotions of France. But we must not ascribe to the majority of his countrymen such sentiments as suit only with the indiscretion of an intemperate disputant; and we would recommend to M. Dupont to reserve his political sagacity towards the preservation of a yet unestablished constitution, which may be greatly endangered, but never can be confirmed, by a prosecution of the impolitic measures he so warmly and injudiciously suggests.

ART. 29. *The Conduct of the Parliament of 1784, considered.* 8vo. 1s. 6d. Stockdale. London, 1790.

The author of this pamphlet compares the state of the nation, previously to the meeting of the last parliament, with that which existed at its late dissolution; and, from the remarkable contrast, infers the wisdom and ability of the administration by which public affairs have been conducted. We have only to wish that every future parliament may be distinguished with an equal degree of national prosperity.

ART. 30. *A Letter addressed to the Honourable Court of Directors of the East India Company, &c. containing Proposals for printing a History of the Revolutions of the Empire of Indostan, from the earliest Ages to the present.* 8vo. 2s. Richardson. London, 1790.

The author of the proposed history, is the Rev. Thomas Maurice, A. M. late of University College, Oxford. He assures the public, in an advertisement, that the work shall be conducted with the strictest impartiality, in regard to political parties; and there will be prefixed to it, an introductory dissertation, containing an investigation of the geography, religion, laws, literature, and commerce, of ancient India, and contrasted with the most authentic statements on that subject, as given by authors of a recent date. It is proposed, that the whole shall be comprised in three volumes octavo; the price to subscribers to be one guinea.

ART. 31. *A Speech, delivered on the 19th of February, 1789, in the House of Lords of Ireland, upon the Address to his Royal Highness, the Prince of Wales. By the Right Hon. Lord Mountmorres.* 8vo. 1s. Jeffery, London, 1790.

This speech relates to the affair of the regency, so warmly agitated, both in the British and Irish parliaments, during the indisposition

position of our sovereign. Lord Mountmorres seems not to have been solicitous of amusing his hearers with the tinsel of eloquence, but he adduces strong arguments, and numerous examples, for enforcing his opinion; which is, that the crown remained on the head of our gracious sovereign, and that there was no vacancy in the throne. The natural consequences of this political doctrine are sufficiently obvious.

ART. 32. *Observations on Mr. Dundas's India Budget.* 8vo. 1s. 6d. Debrett. London, 1790.

The observations contained in this pamphlet are similar to those which are annually made on Mr. Dundas's official representations of the flourishing state of our East-India territories. The author endeavours to combat the statement of that gentleman with regard to some points; but we cannot consider his remarks as sufficiently well founded; and every circumstance seems to confirm that the administration of affairs in the East-Indies continues to be highly prosperous. Mr. Hastings formed the model of the great political structure; and Lord Cornwallis proceeds vigorously in his endeavours to accomplish the system.

ART. 33. *A Speech delivered at a free Conference between the Honourable the Council and Assembly of Jamaica, held the 19th of Nov. 1789, on the Subject of Mr. Wilberforce's Propositions in the House of Commons concerning the Slave Trade.* By Bryan Edwards, Esq. 8vo. 2s. Debrett. London, 1790.

This being the speech of a planter, and delivered to an assembly of planters, the strain and purport of it may be easily imagined by our readers. We scarcely need subjoin that the assembly seems to have unanimously reprobated the propositions made by Mr. Wilberforce in the British House of Commons on the subject of the slave trade.

DIVINITY.

ART. 34. *A Sermon on the African Slave Trade, preached at Maze-Pond, Southwark, Lord's-Day Afternoon, November 30th, 1788.* By James Dore. 8vo. 6d. Buckland. London, 1788.

Mr. Dore tells us he was desired to preach on the slave trade. If his hearers are West India planters it does them honour to desire to be informed on a subject in which their interest is so much concerned. If they are unconnected with that trade, it is only another proof how ready men are to attend to invectives against vices to which they have no temptation—and should Mr. Dore's hearers wish for another subject, to which they may attend with equal security, we would recommend Phrygia and Pamphilia, Asia, Capadocia, and Pontus, any of which would furnish as much instruction to the generality of hearers, as Tyre, which Mr. Dore has chosen to illustrate the slave trade.

The sermon before us contains nothing new on this hacknied subject, but seems written with seriousness, and an endeavour to increase the general odium entertained against the commerce of the human species.

ART. 35. *Sunday Schools recommended. A Sermon preached at the Parish Church of Charles, Plymouth, on Sunday the 22^d of November 1789, being the Anniversary of Sunday Schools established at Plymouth. By Robert Hawker, Vicar of the Parish, and formerly of Magdalen Hall, Oxford. Published for the Benefit of the Charity.* 4to. 1 s. Plymouth, printed for Law, &c. London, 1789.

We often lament the hard fate of a minister whose lot it is to preach a charity sermon; and every reader who considers how threadbare the subject is, will do the same. Mr. Hawker's is as good as most others, and having the advantage of some novelty, by the late erection of Sunday Schools, he has availed himself of it with much ingenuity and address.

ART. 36. *The true Patriot. A Sermon on the much lamented Death of John Howard, L. L. D. F. R. S. preached at Hackney, his native Place, with Memoirs of his Life and Character. By Samuel Palmer.* 8vo. 1 s. Johnson, 1790.

In this sermon laudable mention is not only made of the late Mr. Howard, but his benevolent example is urged as an excitement to the benevolence of others. We do not, however, exactly agree with the author in his censure of Mr. Burke, who, we must think, might confidently enough praise the individual, and yet blame the society of which he was a member. Mr. Palmer's reasoning would suppose, that the virtues of a Howard ought to have sanctified the late temerity of the party to whom he belonged. Surely, if, as Mr. Burke, and a majority of the House of Commons, thought the claims of the dissenters were hostile to our religious establishment, the best moral qualities of individuals could never render them admissible.

ART. 37. *A Look to the last Century; or, The Dissenters weighed in their own Scales.* 8vo. 2s. White. London, 1790.

The reasoning in this pamphlet is from experience and fact. The Dissenters, in their late struggles for a repeal of the test and corporation acts, were abundantly confident in the value of their principles. To this their appeal was always made; and they naturally conceived that to be irresistible which could not be impeached. Our author attacks them on their own ground, and even drives them from their favourite post. By a variety of quotations from those who overturned our civil and religious constitution in the former century, he shews that the manner of thinking, and the very form of expression, which prevailed among them in those memorable troubles, are still retained by the Dissenters of the present day. He infers from these premises their insidious conduct in their numerous associations and resolutions; and he earnestly urges his countrymen to be on their guard against their encroachments. This pamphlet is written in a style of elegance and moderation not very common in ecclesiastical controversy, and does credit both to the author's temper and his taste.

Art.

ART. 38. *The Dissenters present Claims considered, in a Sermon preached in the Methodist Church of Warrington, on the 30th of January, 1790. By Edward Owen, M. A.* 8vo. 1s.

There is no bookfeller's name to this performance, which, in point of composition, does credit to the literary abilities and taste of the author. Perhaps the *claims of Dissenters* are here, as in other recent publications, treated with too much seriousness. There is also a little asperity in this sermon, for which there was no necessity, and which can be of no use to the cause.

ART. 39. *Glory to God, and Peace to Men; the blessed Effects of Divine Grace in the Redemption of Sinners by Jesus Christ.* By Richard Taprell. 8vo. 1s. Richardson. London, 1790.

The important subject of the sermon before us derives from the author much beautiful illustration. His eloquence not only discovers considerable genius and taste, but a heart smitten with the love of religion. And he presses, with great simplicity and earnestness, the same grateful regard for the truths of Christianity which he obviously feels and cherishes in his own mind. We are the better pleased with this fervid and glowing manner of treating the fundamental doctrines of the gospel that they owe so much of their present disrepute to the cold and indifferent style in which most of their modern apologies are written.

ART. 40. *Social Union and Benevolence; a Sermon preached at Percy Chapel, Ratbone-Place, on Wednesday, the 4th of November, 1789, before the ancient and honourable Order of Bucks. Published at their particular Request. By the Rev. Rice Hughes, A. M.* 4to. 1s. Johnson. London, 1790.

This elegant and masterly sermon merits, on many accounts, the highest approbation. The preacher's mind seems congenial to the subject; and he describes the genius, and delineates the effects of benevolence, with ardour and enthusiasm. He uses no eloquence but what is suggested by his feelings; and these, under the influence of genius and taste, dictate a language highly picturesque and expressive. The lovers of humanity and good morals must be particularly charmed with what he says on the slave trade, pugilism or prize fighting, gaming, lotteries, and seduction. These are traits of the age which, single and slight as they are, like the strokes of a master, convey more intelligence, and make a deeper impression, than the most finished productions of inferior artists.

ART. 41. *Sermons for Prisons. To which are added, Prayers for the Use of Prisoners in Solitary Confinement.* By John Brewster, M. A. Chaplain to Lord Viscount Falkland. 2s. 6d. Christopher, of Stockton, 1790.

Religion is in her native element when accommodated, as in these sermons, to the circumstances of suffering humanity. It does honour to the author's feelings that he has selected a subject so humane, so much neglected, and not likely to be very popular. He has acted; however,

however, from a sense of duty, and that will reward him. His labours are appropriated for the use of the unfortunate, whom, in the enjoyment of health, and plenty, and liberty, we are but little disposed to commiserate or consider. And there are few prisoners who may not find something in these benevolent discourses adapted to their case. Here every thing which reason and revelation afford is urged with great earnestness, sincerity, and plainness of speech, to rouse and shake the obdurate wretch who seems given over to a reprobate mind, to direct the true penitent how to find mercy, to enlighten the darkened understandings of the ignorant, to heal the broken-hearted, and to lift up the head that hangs down. May we hope no prison will be without a supply of these useful and consolatory sermons, and that no prisoner who can read will be debarred from the comfortable directions and suggestions they are calculated to furnish him with in that dreadful situation.

For the ENGLISH REVIEW.

NATIONAL AFFAIRS

For OCTOBER, 1790.

THE CHARACTER OF THE PRESENT AGE

IS neither wholly warlike, nor entirely commercial. If it were wholly warlike, the insults which Great-Britain has received from Spain would have plunged both, before this time, into mutual hostilities; if it were wholly commercial, we would never dream of purchasing, at the expence of many millions sterling, and much bloodshed, the privilege of bartering for skins at Nootka Sound. It was a proverb in old times, as appears from the most ancient of all compositions, the book of Job, 'that a man would give skin for skin; even all that he had for his life.' But we are on the point, according to all appearances, of sacrificing many thousands of human skins for those of foxes, bears, and other wild beasts. Trade is desirable; but it can rarely happen, on commercial grounds, that it is worth the fighting for.

With what degree of sensibility was this truth felt on the conclusion of the late American war? The whole British nation stood astonished when they looked back to the expence which North-America had cost; and forward to the new and productive channels that opened apace to our capitals, and mercantile enterprise in other quarters of the world. Yet we are now on the eve of a war, not on account of widely-extended and flourishing colonies, but desert shores, the habitations of wild

wild animals, and the solitary haunts, at best, of savages. If we had acted merely on the principles of loss and gain, we would have made as little noise about the capture of our vessels at Nootka as possible. If the fur trade there promised, indeed, to be of great value for a length of time, it might have been prudent, perhaps, to have negotiated with Spain for permission to carry it on, if not exclusively, at least in common with Spaniards and other nations. It would have been prudent, by some trivial concessions and acknowledgments on our parts, and by managing the predominant passion of the Spaniards for high-sounding titles and immense extent of territory, to have satisfied them with the shadow, while we ourselves enjoyed the substance. This we would probably have accomplished, if the genius of our country had been wholly commercial; for, in the world of business, it is negotiation, not arms, that is most happily opposed to difference or dispute. Industry, excited and encouraged by those mutual superfluities and wants which form the *concordia discors* of nations; persevering, and even patient industry, will, in general and in the long run, be more productive of wealth than a course of military adventures.

If, by an acknowledgment of the Spanish supremacy in the Pacific Ocean, a certain foundation would have been laid for the rapid growth of the Spanish naval power, and a comparative diminution of that of Britain, it might have been commercially as well as politically prudent to have risked the uncertain issue of a war, rather than to descend from our superiority at sea, the chief circumstance that gives us consideration and weight with our neighbours; the circumstance which at once protects our trade and our political independence. But there is not the smallest danger of the Spaniards ever becoming our rivals in industry. And before the shores of California are peopled by Spanish or other colonies, a new order of affairs, new relative situations, new interests, and a new system of policy, will entirely supersede all our present arrangements and views respecting such remote contingencies. By humouring the Spanish pride, by purchasing freedom of trade in what they call *their seas*, we should not have weakened, but, on the contrary, through our increased and increasing trade, have strengthened our navy. There is no danger of the Spaniards spreading universal dominion over the world by the pompous universality of the terms which they use in the titles of their kings. The world, were Britain passive, would not suffer Spain to enjoy an exclusive, though solitary possession of half the globe,—the American coast from pole to pole, and to an indefinite longitude on the other side. As well might our gracious sovereign plume himself on the sovereignty of the Georgium Sidus, inscribed to him by the discoverer,

discoverer, Mr. Herschell, as the Catholic King boast of his *plus ultra* and indefinite domain. The Russians, in the progress of population and improvement, must participate largely in the commerce of the western coasts of America from the eastern coasts of Asia; and the Danes, Swedes, and Dutch, will, in the course of time, mingle their merchantmen in the Pacific Ocean with those of the French, English, and Portuguese, from the west of Europe. By contending in arms, at the present moment, for the free navigation of the Pacific Ocean, we incur an expence for the accomplishment of what time will bring of its own accord; when we might be more advantageously employed in carrying on a quiet trade, though under the condition of some trifling acknowledgment to Spain; which trade, if it is of the importance alledged, would, by increasing our naval strength, enable us, at some future period, to give a more effectual wound to the pride of Spain, than any we can inflict in the present juncture. At this moment there is a jealousy, and a very general spirit of opposition to Great-Britain, over the world. And hence a very whimsical situation of affairs may take place: while Britain is asserting the rights of nations, by maintaining the doctrine of *mare liberum*, a confederacy of nations may join themselves to her enemies.

But, while it must be owned that, on mere commercial grounds, it would have been wiser, in some degree, to have lowered our sails, given way to a temporary blast, and sacrificed to the god of the winds for the blessings of peace and a prosperous gale, it must be acknowledged that when the spirit of a nation becomes wholly commercial, it cannot long maintain its political independence. A degree of pride and just resentment is as natural, becoming, and necessary, in nations as in individuals. And it is rather fortunate, on a general and expanded view of the subject, than unfortunate, that commercial jars, by keeping alive or recalling a spirit of war, tend to counteract the effects of commercial weakness or degeneracy. The nations on the Indian ocean, the Egyptians, the Venetians, the Genoese, the Dutch, the Portuguese; all these were, at one period, warlike as well as commercial nations. But as commercial ideas prevailed, the spirit of war was lost; foreign mercenaries were but feeble and inconvenient protectors; they were obliged at last to maintain a precarious independence and name among the nations by throwing themselves into the arms of powerful neighbours, and by their intrigues to excite the jealousy of one country against that of another. It is a melancholy consideration that the commercial spirit has uniformly led to political slavery. Perhaps the advancement of knowledge, the companion of progressive commerce, may correct this mischievous tendency, and unite the blessings

blessings of peace with that dignity and security which accompany and flow from habits of war, and warlike renown.

With regard to the

PROBABILITY OF WAR OR PEACE

that has arisen since the publication of our last number, it has remained, on the whole, very much in equilibrio. When we look round to the warlike preparations that are making on all sides, we are ready to say, there will surely be war; but to this it may be answered, that warlike preparation is a part, and the most essential part, of the negotiation that is going forward for peace. On the other hand, when we attend to the pacific professions on both sides, and to the bustle of messengers and mediators, we are as much inclined to prognosticate peace: but to this again it may be objected, that as warlike preparation has peace for its ultimate end, where peace is the object really desired; so an artful negotiation for peace ends in war, where war is really wished for. The Count de Florida Blanca declares himself to be an enemy to war in the strongest terms. He wishes to impress foreign nations with a belief that the cause of Spain is just, and her councils pacific; and consequently that England is unjust, and her views ambitious. The inference here is, that the injured Spaniard ought to be aided, and the encroaching spirit of the English to be resisted. On this ground the subtle Italian extends his intrigues against England to every part of the world; and endeavours to form a confederacy against Great-Britain equal to that of Cambray against the Venetians. The Russians, Danes, Swedes, French, Portuguese, &c.—Confederacies of this kind have been formed against the prevailing power in all countries; and combinations against England is one of the taxes she must pay for her greatness.

It is a matter of curiosity among speculative politicians to know the reason why the

SWEDISH KING

has not only made peace with the Russians, but attached himself, according to all appearance, to the enemies of England and of Prussia. He entertains resentment, no doubt, for the backwardness of England to grant him the solicited and expected aid, when he had the most occasion for it. But dexterous politicians seldom act from the impulse of resentment. What shall we then conjecture? that there is some secret intrigue for the restitution of *Bremen* and *Verden* to Sweden, and other dilapidations on the electorate of Hanover?

It is evident, that the more refined the times, the less sudden will be the appeals to arms, and the greater the effects of intrigues and negotiations. We are witnesses of what has been done

done in this way by the Empress of Russia, whose genius and address has gained an ascendant, of late, in the Polish councils; even over those of Prussia: we see also, may we also begin to feel, the influence of Spanish and Italian addresses in the National Assembly of France. On this account we have, at last, sent over an able and experienced coadjutor to the amiable young nobleman who is the British ambassador at Paris. Had an able negociator, with PROPER CREDENTIALS to Mirabeau and others, been sent to Paris in time, the intrigues of Count Florida Blanca might have been counteracted, and peace already established in the west of Europe: there is yet room for hope. Much is to be expected from the address of that negociator on the one hand, and our vigorous preparations on the other.

IN FRANCE

the revolution may be subverted by the same spirit of liberty, according to some, or levity, according to others, by which it was established. In England the power of Cromwell was in the greatest danger from his own agitators.

GREAT BRITAIN.

MR. HASTINGS.

The impeachment of Mr. Hastings will long continue to distinguish the seventeenth parliament of Great Britain. It is a feature which, for deformity, has no equal in the annals of any country. The treachery and crimes of Elizabeth, respecting the unfortunate Queen of Scots, have been justly reprobated in the page of the historian. Mary's beauty and pretensions to the crown of England form some pretence, however, in extenuation of the cruelty of her ambitious rival. But to what shall we ascribe the impeachment and oppression of Mr. Hastings? Did he barter the territory of India for any temporary acquisition to himself? In the midst of difficulty and danger did the reins of government sink under his hands, relaxed with every breath of opposition? When the dignity of the British Empire was tarnished and shaken to its centre by losses and internal discord, did the contagion of her example affect the governor-general of India; or urge him to submit to her enemies in order to fill up the measure of her disasters? On the contrary, when British troops had laid down their arms, and English fleets refused to fight the battles of their country in other quarters of the world, victory sat plumed upon our forces in India; and by the exertions of one man, as if by inspiration, settlements were preserved to the British Empire, from which, at this moment, she derives her principal lustre, wealth, and importance.

It is to be lamented, that men have been found so extremely unprincipled as to oppress a citizen of this description, and to
impeach

impeach the favour of his country for high crimes and misdemeanors. Yet what better was to be expected from those who promoted Keppel to a peerage, and who unblushingly defended the detected peculation of Powel and Bembridge. Arguments are lost upon such agents, who seem by their conduct to have reversed the principles of public virtue. But posterity will consider the whole of their proceedings as a visionary dream: they will not immediately be brought to believe in transactions that are founded upon no motive natural to the human mind; and will be roused to conviction only by the unerring records of their country, that—SUCH THINGS WERE.

MR. PITT.

The conduct of the minister, upon this occasion, is curious, and furnishes matter for speculation. It is remarkable that the argument of his memorable speech upon the business of Mr. Hastings, stands in diametrical opposition to the conclusion he drew from it. Was it, that finding opposition to be formidable he was glad to discover any object that did not otherwise interfere with his administration to give them employment. Whatever may be in this, Mr. Pitt must derive popularity from some other part of his public conduct, for the impeachment of Mr. Hastings will not add to his reputation. To aggrandize a state by an impeachment of her most valuable statesmen, is a discovery reserved for the wisdom of modern times.

MAJOR SCOTT.

The public censure of the House of Commons inflicted upon Major Scott, for his printed papers, reflects no honour on that assembly. Or have his opponents an exclusive privilege for abuse, while the friends of public virtue defend themselves at their peril? It were well that our frantic modern Cicero and the leaders of opposition, refuted Mr. Scott by facts and argument, rather than resorted to parliamentary privilege, in order to silence him. Messrs. Burke and Sheridan are acknowledged to be powerful writers. Yet has Major Scott, simply, by an adherence to truth, refuted their facts and overpowered their reasoning. The Major, therefore, may submit to the impotence of his opponents, who affect to deride what they cannot answer; this being generally the last refuge of disappointed malignity.

LIBELS.

The most despotic government has no greater engine of oppression or terror than the doctrine of libels is to a British subject. An innocent paper, from the misconception or design of a weak or wicked individual, is read in either house of parliament, and at the motion of a member, who, perhaps, is incapable,
from

from the paucity of his understanding, to judge either of the text or context, the author, the printer, and publisher, are directed to be prosecuted; the result of which prosecution generally depends upon the temper and disposition of the judge, whose sway over the first juries of the kingdom, if we speak with impartiality, will be found to be nearly omnipotent.

Independent of the oppression, in this case, there is a high degree of cowardice. The framer of the motion stands aloof, and is exempt from all danger; but if the verdict should be even brought in *not guilty*, the pannel does not escape, for in this case he is saddled with enormous expences. If *guilty*, an arbitrary punishment, generally extending to fine and imprisonment, follows; and thus an individual may be torn from his friends, his business, and his family, and finally ruined.

That this description of the matter is not exaggerated, some recent judgments well serve to prove; and our prisons yet groan with public examples of this legal tyranny. Farther, in what manner is it possible for a culprit to escape? For if truth is a libel,* which it has been declared to be, every person will admit that falsehood is also a libel. What printed paper, therefore, can fail of coming under one of these descriptions? It is time for some real patriot to take up this business, and to rescue his country from an hydra, that, in its effects, counteracts the principles of equity and humanity; and against whose operations the franchises of free-born men have hitherto been found to be an unavailing barrier.

* An Irish jury, to their honour, have been the first to revolt against this doctrine, and have declared that truth is *not* a libel.

✉ Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

T H E

E N G L I S H R E V I E W ,

For N O V E M B E R 1790.

ART. I. *The Modes of Quotation used by the evangelical Writers explained and vindicated. By the Rev. Dr. Henry Owen, F. R. S. Rector of St. Olave, Hart-Street, and Vicar of Edmonton, Middlesex.* 4to. 10s. 6d. sewed. Payne and Son. London, 1789.

THE subject of this tract is of great importance to the interests of religion, and is treated by its respectable author with much acuteness and judgment. Both Jews and infidels have founded their strongest objections against Christianity upon the differences that occur between the quotations in the New Testament and the passages to which they refer in the Old :

‘Fidelity,’ say they, ‘requires that all quotations should be made *exact*, strictly conformable to the words of the authors quoted; and likewise used in the very *same sense* in which those authors used them. But so far are the evangelists from observing these equitable and necessary rules, that they often *transpose* and *alter* the words; *add* to, or *diminish* from, the sentences recorded; and then make them speak a quite *different* sense from that which the prophets intended; and therefore, being found such false witnesses before God, they can justly be entitled to no credit from men; especially when they disagree so remarkably in their evidence, and *differ* so widely, in the very *same* quotations, from *each other*.’

This, Dr. Owen observes, is the sum of the charge which they have brought against the evangelists, and which they have endeavoured with all their power to maintain. To invalidate

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the force of this charge, and set the points on which it is founded in their proper light, is the object of the author now before us. He begins with comparing the several quotations made by the evangelists with each other, and with their correspondent passages in the Old Testament, in order to ascertain the *real differences* between them. He next endeavours to account for those differences wherever they occur, and therefore to reconcile the evangelists with the prophets, and with each other. And, lastly, he shews that all the quotations, so reconciled, are justly applied, and fully prove the several points which they are brought to establish.

Such is the judicious plan proposed by the author of this treatise; but, before he enters on the comparison of the several quotations, he thinks it necessary to determine by what standard they are to be compared, the Hebrew text, or the Greek version. This is doubtless a consideration of great importance, and, though often agitated by theologists, has never yet been brought to a decision. Our author observes, it is allowed on all hands that, as the Old Testament prophecies were delivered in Hebrew, and the gospels were penned in Greek, the evangelists must either have translated for themselves, or have adopted the Septuagint version, the only one extant at that time. Upon the supposition that they chose the former part of the alternative, and always translated the Hebrew for themselves, Dr. Owen remarks that they would be exposed to many difficulties, which otherwise they might have easily avoided; and which prudence indeed would have directed them to avoid. Our author's reasoning on this point is strong and decisive. '1. In the first place,' says he,

'It would have been an useless, unnecessary undertaking; for the translation was already made to their hands with great care and acknowledged fidelity. And therefore they seem, generally speaking, to have had nothing more to do but to adopt and apply it as occasion required.

'2. In this way no objections could be formed against them; whereas, had they gone in the other, and translated for themselves, the Jews would have disputed the authority of their version, would have perpetually charged it with errors and corruptions, and brought the other, that was highly esteemed, and in common use, to support the charge against it.

'3. Besides, had the evangelists rejected the Septuagint version, they would have greatly injured their own cause. For, by such a mark of their disapprobation, they would have first discouraged their converts from reading it, and then have precluded themselves from the advantage of appealing to it in their frequent conferences with the *Hellenistick* Jews, &c. And yet how were *THESE* people to be brought over to the Christian faith but by searching, in *THAT* version of the scriptures, if the things told them were really so?"

Dr. Owen therefore justly concludes, that, to obviate these cavils and inconveniencies, the evangelists, we may presume, chose rather to follow, in general, that common version, against which the Jews had *then* nothing to object, and for which the first converts had a high veneration. But though it be admitted that the evangelists quoted *generally* from the Septuagint version, our author observes we are by no means to expect that the several quotations should perfectly agree with the copies we have *now* in our hands. 'The evangelists,' says he, 'had probably the genuine work before them; for few, if any errors, could creep into the copies in those early times, when they were carefully transcribed, critically examined, and publicly read in the synagogues. Afterwards, indeed, they soon underwent, by the agency of various concurring causes, very great and signal alterations; infomuch, that before the days of Origen, *i. e.* before the beginning of the third century, different copies had different readings, which varied widely from one another: of all those different copies we have yet only *two* of good repute, to which we may confidently refer; and therefore can form but a very imperfect judgment how nearly the quotations agreed at *first* with the true text of that Greek version.'

'The differences, however, between them, continues our author, are considerably diminished, since the discovery of the Alexandrian manuscript, from what they appeared to be before, when the only ancient copy with which they could be compared was that of the Vatican. And it is highly probable, as he observes, that, if we were possessed of a greater number of ancient copies, the agreement between them would be found still more general and perfect.'

Dr. Owen, at the same time, gives it as his opinion, in which we readily join him, that it was not absolutely necessary that the evangelists should servilely adhere to the Septuagint version in all places. He observes that some books of the Old Testament are allowed to have been translated with much less judgment and accuracy than others; and therefore the New Testament writers, whenever they quoted those books, might assume the liberty of altering some words, the better to express the sense of the original, and yet justly defend themselves by instances taken from that very translation in other places. Nor, says our author, are there instances wanting that would induce us to conclude they sometimes actually did so. For their conduct, in this respect, he assigns the following reasons: First, lest, by adhering perpetually to the Greek translation, they should be thought to make it perfectly *authentic*, and consequently canonical. And, secondly, that they might preserve to the

the Hebrew text that authority which it justly claimed, and which indeed it ought to obtain.

For these reasons Dr. Owen, in comparing the quotations with the Septuagint version, resolved to preserve throughout a strict regard to the original Hebrew, not only as it stands in the printed text, but as it is exhibited also in particular manuscripts. For, as he justly observes, the Hebrew being corrupted in many places, as well as the Greek, the true text of either is not confined to any single edition, but lies dispersed through all editions and manuscripts; the aid of which must therefore be called in to correct, restore, and establish it.

Dr. Owen farther declares his opinion, in which we again concur with him, that, even with regard to passages translated right, it is not in any wise necessary to adhere strictly to the words of the passage quoted. 'If,' says he, 'the sense and meaning be perfectly conveyed, though not in the same but in equivalent terms, the design and purport of the quotation is, in my opinion, fully answered; for it is the sense and meaning of scripture, and not the words of it, that is truly and properly scripture.' In confirmation of this remark, he appeals to the first injunction that was given to man, Gen. ii. 16, 17, and the recital of it, Gen. iii. 2, 3, where, though the words are different, the sense is perfectly the same. 'Compare likewise,' says he, 'the ten commandments delivered in Exod. xx. 2, &c. with the same recited Deut. v. 6, &c. and you cannot but allow that words may be altered, transposed, omitted, or superadded, and yet the sense be the same, and the passages equivalent to each other.'

'This at least,' continues our author, 'the Jews allowed; for such modes of quotation their rabbins adopted early, and continued the use of them far beyond the days of our Saviour. The primitive fathers followed their example, and quoted often very nearly in the same manner; careful, indeed, to express the sense and meaning of the text, but not solicitous about the words of it.'

After the preliminary observations above detailed, and some remarks on the mode in which quotations are introduced in the New Testament, Dr. Owen proceeds to compare the several quotations in the gospels, &c. with each other, and also with their correspondent passages in the Old Testament, in order to ascertain the real differences between them. The comparison is continued through a series of seventy-six parallel passages, in which the learned author accurately collates the New and the Old Testaments, the Greek and the Hebrew together; and, from an elucidation of the whole, exhibited with many critical observations and strong arguments, fully and satisfactorily evinces,

in

in our opinion, that general congruity of the sacred writings which it was his object to establish. In the table which Dr. Owen has submitted to the examination of his readers, the evangelical quotations, that may be compared together, occur in no less than twenty-four places. And if we accordingly make the comparison, it will readily appear, as he observes, that they are not only similar in sense, but nearly similar in words likewise. 'The most remarkable difference I have hitherto observed between them,' says he, 'if in truth it may be called a difference, consists in this, that the very same quotations are often *contracted* by some of the evangelists, and as often *enlarged* by others. But doubtless this procedure, the different occasions on which they are introduced, and the different ends they are intended to serve, might not only *allow*, but even *require*.' This remark, so judicious in itself, he exemplifies in a few instances, respecting which we entirely agree with him.

Dr. Owen, having clearly shewn that the evangelists agree with themselves, next examines how far they are conformable to the Old Testament writers. We shall lay before our readers a part of what he advances on this subject:

'Under this head it must be premised, that we are not to expect at present the same agreement and conformity between the evangelists and the Old Testament writers, as might have subsisted, and I verily believe did subsist, between them in more ancient times. I had occasion to observe in a former tract*, that when the gospels were published, in which the truth of Christianity is particularly proved, as well from the prophecies that were accomplished in the person of Christ, as from the miracles that were performed by him, the Jews immediately took the alarm, and industriously laboured to counteract and subvert them. The *facts* recorded in these gospels the Jews could not dispute; they were too well known, and too generally acknowledged, to be gainsaid or controverted. What then could they do? Nothing surely but what they did; which was, artfully to disguise the prophecies which the evangelists had *applied*, and turn them, so disguised, to *other* objects. Instances of this sort may easily be traced. I shall specify but one, that occurs above in No. XX, where the text of *Malachi* is evidently corrupted both in the *Hebrew* and the *Greek*, and seemingly on purpose to invalidate the arguments of the evangelists, by excluding the Baptist out of the text, and destroying the connexion between him and Christ.

'But, notwithstanding all their artifices, we are providentially furnished with ample means, as well to discover the Jewish corruptions, as to vindicate the integrity of the *evangelical* quotations.

* An Inquiry into the State of the Septuagint Version. See § VI, VII, VIII.

‘ The texts cited in the *gospels* and the *Acts* amount in number, by my computation, to seventy-six; of these, sixty at least appear, on comparison, to be strictly conformable to some or other of our *Septuagint* copies. Several more come near to them, and convey exactly the same *sense*, though not precisely the same *words*.’

The agreement of the evangelists in their several quotations we observed above that Dr. Owen has fully established; and he has no less clearly evinced that those quotations agree in general with the *Septuagint* version. Some differences, it must be allowed, there are between them, and those of no small importance. But our author has shewn that the inaccuracies do not lie with the evangelists, but chiefly with the Greek interpreters, and in some places with the Hebrew text itself. The only question, therefore, that remains to be discussed is, Whether the quotations are justly applied? This point our author determines in the affirmative, by arguments and observations which we think are completely decisive. On the whole, it is our opinion that he has performed, in the present treatise, a work highly subservient to the most valuable interests of religion; and such an one as might alone be sufficient to procure him the undeniable character of a learned critic and judicious commentator on the sacred writings, had his distinguished abilities, as well as the most laudable application of them, not been generally known before to all those who are conversant with the best theological disquisitions.

ART. II. *The Livre Rouge, or, Red Book; being a List of secret Pensions paid out of the public Treasure of France; and containing Characters of the Persons pensioned, Anecdotes of their Lives, an Account of their Services, and Observations tending to shew the Reasons for which the Pensions were granted. Translated from the Eighth Paris Edition. 8vo. 3s. 6d. sewed. Kearley. London, 1790.*

IT is an event as much unexpected by the court of France as the destruction of the Bastile, that the *Livre Rouge*, the contents of which have hitherto been known only to the comptrollers-general of the finances and the French king, should, by means of the late revolution, be exposed to the inspection of all the world. This celebrated register, if really authentic, affords the most convincing proof of the corruption, extravagance, and profligacy, of the court of Versailles, that can well be imagined. But the translator and publisher of the present work think it necessary to inform the public that they can in no respect vouch for the truth of its contents. Those articles especially which relate

relate to the private conduct of the King and Queen of France, Monsieur, the Count and Countess d'Artois, the Duke of Orleans, the Dukes of Polignac, the Dukes of Albany, they believe to be much exaggerated, and suspect to be wholly untrue. We shall therefore pass over those articles, and lay before our readers a few of the others, as a specimen of this extraordinary production.

The first article in the list contains the pensions to M. Aligre and his wife :

' ALIGRE (Etienne-François d'), first honorary president of the parliament of Paris, and commander of the order of the Holy Ghost, 196,000 livres (3937l. 10s.)

' 1.—12,000 livres (525l.), as the secret and very kind agent of government in his parliament.

' 2.—12,000 livres, upon the same account.

' 3.—12,000 livres for registering the edict against the Jesuits.

' 4.—12,000 livres for registering the edict for two twentieths.

' 5.—12,000 livres in honour of his services in the affair of *Maupou*.

' 6.—15,000 livres (657l. 5s) for his signal services in *engrossing corn*.

' 7.—Finally, 15,000 livres for registering several edicts which had excited opposition.

' ALIGRE (Madam Baudry d'), wife of the president of that name, 36,000 livres (1575l.)

' 1.—12,000 livres as a recompense for the uneasiness given her by the frequent and nightly journeys of the president her husband to Versailles, upon the service of the court, and by his passing whole nights, and even weeks, in receiving his instructions, or affording intelligence to the ministers and mistresses of our kings; also by his spending so much time in the company of his mistresses, in order to lose the recollection of the public contempt, the disesteem of his court, and the virtuous exhortations of his wife.

' 2.—12,000 livres for the services of her husband.

' 3.—An additional 12,000 livres upon the same account.'

We can entertain no high opinion of the public virtue of a court where such pensions were granted as the reward of political obsequiousness to its dictates; but the following article is one of many which shew that liberal pensions have likewise been bestowed for secret services of a different nature :

' BEAUMARCHAIS (Pierre-Augustin-Caron de), secretary to the king, 1,100,000 livres (48,125l.)

' 1.—60,000 livres (2625l.) in consideration of his *discretion* upon the *lying-in* of Madame Adelaide, sister of his majesty Louis XV.

' 2.—120,000 livres (5250l.) for his journey to London, where he remained under the orders of *receveur*, one of the police spies, in order to seduce and arrest *Morande*, the author of some calumnious pamphlets.

‘ 3.—400,000 livres (17,500*l.*) for having procured for his majesty the widow Sequin and the little Selin.

‘ 4.—480,000 livres (21,000*l.*) as the price of his pamphlet against the parliament.’

The two subsequent articles relate to services of the same kind:

‘ DUBARRY (Count, vulgarly called the *fat* Dubarry, to distinguish him from his brothers, who are all counts), 80,000 livres (3500*l.*) to support, in a proper manner, the distinguished honour done him by the favourite, when she took his name in wedlock.

‘ N O T E S.

‘ Louis XV. after having slept seven or eight times with the fair Lange, inquired of the complaisant Le Bel, who procured her for him, whether she was married. The answer was, ‘ No;’ and the immediate direction was, ‘ Marry her, to prevent my doing any thing foolish.’ Thus Lange became a countess by marrying the fat Dubarry, a drunkard, wallowing day and night in the very mire and filth of debauchery. Three hundred thousand livres in specie were given to this happy mortal, besides this allowance of 80,000, which he spent in taverns, threatening all who offended him with sentence of death, to be obtained by the interest of his wife, who had the honour of sleeping with a king!

‘ DUBARRY (Jean Comte), called Count John, brother-in-law of the favourite of this name, 150,000 livres (8750*l.*), with reversion to his children, and to the grand children of his grand-children.

‘ 1.—15,000 livres (656*l.* 5*s.*) for his services to Louis XV. in delivering to him, by means of Le Bel, *valet de chambre* to his majesty, the *demoiselle L——ge*, his mistress.

‘ 2.—75,000 livres (3280*l.*) for his services in the cabal of Mau-pou, d’Aiguillon, and Nivernois, against Choiseul, &c. &c. &c. &c.’

We shall conclude our extracts with subjoining the next article, as a farther instance of the profligacy which prevailed at the court of France in the reign of Louis XV.

‘ GRAMMONT (Madame la Duchesse de), 130,000 livres, for her numerous and important services in political affairs, and for those of the late Duke de Choiseul her brother.

‘ N O T E S.

‘ Let us not calumniate the benefactors of human nature. Madame de Grammont has had a great deal of influence in the government. It began with her beauty: she captivated Louis XV. and it is indisputable that her brother, the Duke de Choiseul, conveyed her clandestinely to the king’s bed, as an antidote to the power of his fair enemy. This compliance of the duke and his sister, together with the danger to which a grisette exposed herself in sharing the royal

royal caresses with the Countess Dabarry, was certainly an object of some consequence. The duchess who could not ruin Aiguillon, Boynes, or even Maupou, had nevertheless great credit in her time. She brought forward Calonne, and supported the rascal Le Noir against the effect of his crimes, against the public hatred and indignation, and against the just suspicion of Louis the Sixteenth.

In all governments an economical and judicious application of the public finances is one of the surest signs of a wise and virtuous administration; but the profusion of the French court, in the reign of the late king (we forbear to speak of the present), is almost unexampled in history; and it was the more unjustifiable, as the chief objects of it appear not to have been those who had signalised themselves in the public service, but the most worthless minions, and, in general, either the mistresses, or the panders to the criminal pleasures of a weak and dissolute sovereign.

If the numerous articles contained in this pensionary list be founded in fact, they afford the strongest possible evidence how much a reform in the expenditure of the public revenues has been wanted in France; and the regulation of this part of the police is one of the most important benefits obtained by the National Assembly. To preserve it from abuse, in future, ought to be a principal object of patriotic attention under every variation of government.

ART. III. *A descriptive Account of the Island of Jamaica; with Remarks upon the Cultivation of the Sugar-Cane, throughout the different Seasons of the Year, and chiefly considered in a picturesque Point of View; also Observations and Reflections upon what would probably be the Consequences of an Abolition of the Slave-Trade, and of the Emancipation of the Slaves. By William Beckford, Esq. Author of Remarks on the Situation of the Negroes in Jamaica.* 8vo. 2 vols. 12s. boards. Egerton. London, 1790.

[*Concluded.*]

IN the second volume our author pursues the subject of husbandry, and gives a lively description of the employment of the negroes in what are called *odd jobs*. Though there is nothing in this account, but what must be pleasing to a planter, or even an inhabitant of the West Indies, yet as this is the situation of a comparatively small number of our readers, we shall refer those few to the performance itself, and attend to objects more generally interesting. For the same reason that we pass over many useful remarks on husbandry, we still more reluctantly omit the picturesque account of the fishing on the coast and in the rivers

of

of Jamaica. As we have given, indeed, such large extracts to shew our author's talent at description, we wish to confine our remarks on the present volume to the subject which at present so much engages the attention of some of the most enlightened characters in the mother country.

Having never before met with a performance in which the question of slavery and the actual situation of the negroes is so fairly stated on both sides, our readers will allow us to lay before them extracts large in proportion to the importance of the subject, and the impartiality of the writer. Though he has reserved himself for the grand question, till towards the conclusion, yet aware that the general opinion is against him, he has, with much ingenuity, interspersed many preparatory remarks in other parts of the work. These remarks are, however, not only judicious, but some, particularly those on the comparative state of the negroes and many British subjects, are unanswerable:

• All kinds of ground provisions and corn are, as well as the plantain, successfully cultivated in the mountains; but as this is done by the negroes in their own grounds, and on those days which are given to them for this particular purpose, it does not enter into the mass of plantation-labour: it may be, however, noticed, that some idea may be conveyed of the manner in which they consume or employ that time which is given to them either for relaxation or profit.

• The humanity of individuals in England is too apt to exaggerate the real labour and sufferings of the negroes in Jamaica; and I should be sorry, were I even of sufficient consequence, to advance one word that could, in any instance, tend to the suppression of a sigh in their particular favour. Their condition alone, independently of any abuses to which a state of bondage may be subject, is sufficient to awaken the commiseration of the most unfeeling; but yet let not the tongue of benevolence in too peremptory a manner insist that slavery like theirs is cut off from every enjoyment.

• Let compassion turn the eye, with sympathy of heart, to those thousands who weep under the pangs and disgrace of personal, and perhaps unmerited, confinement; who lament, in solitary exclusion, the loss of liberty; or who are disturbed, by noise and blasphemy, from brooding over in quiet sorrow those disappointments they have suffered, or those miseries they endure.

• If there be twenty thousand persons confined in the different gaols of the kingdom for debt; and if it be supposed that the personal duration of one has an effect upon either the means or the comforts of *five*—how very great must be the annual calculation of misery! what affliction must be felt by families, what despondency be the fate of individuals!

• Of the numbers that die in the houses of mortification and of shame, from a bare reflection of their condition, the calculation is more considerable than the interested and the unfeeling will be inclined to suppose; for if an estimate were to be made of the broken-hearted alone, independently of those who actually perish for want of the

the common necessities and supports of life, the amount would shock the philanthropist, as it ought to awaken the legislator, to interest the citizen, and to shame the man. Happy are those, in some instances, who are without property, and are consequently ignorant of law! Such are the peasantry in most countries, and such are the slaves in all.

‘ It is more particularly in England, the land of boasted freedom, that one man presumes to have a summary right to attach the person of another, and to overwhelm with shame and sorrow his benefactor and his friend. It is in the power of a mean and an insolent creditor, without producing an honest testimony of his debt, to consign to mortification and despair the life of him who is willing, and who would be able, were his means not sequestered to gratify the rapacity of others, to discharge his demand with punctuality and honour.

‘ The person of no one is safe who owes ten pounds, although he may have an hundred in his pocket to pay it, if the wretch to whom he is indebted this paltry sum shall either dislike the cut of his face, shall have imagined some personal slight, or shall wish, from an insolent malignity of heart, to expose him to private mortification, and to disgrace him by public shame.

‘ How seldom do individuals express any compassion for those who owe them money! Humanity is buried in interest; and he who would squander hundreds of pounds to gratify his ostentation and his pride, would not give one shilling to rescue a suffering wretch from want and misery: and there are even numbers among those who have subscribed so largely towards the liberation of negroes, who would not cancel a debt of fifty pounds to relieve a human creature, of their own religion and colour, from the disgrace of confinement, and the confines of despair.

‘ By whom are the patient soldiers, and the much-enduring seamen, pitied? The former are swept away by the scythe of death, like cowslips in a field; and yet no one seems to care whether they existed or they died.

‘ How many thousands of the latter description of men are annually sacrificed to famine and disease, without even partaking of individual commiseration! and what numbers are swallowed up by that tremendous and voracious element which, indignant at the presumption of man, has strewn rocks and quicksands in his way, to forewarn him of his rashness, to point out his danger, and, these neglected, to convince him of his end!

‘ The late awful spectacle exhibited at Yarmouth must surely congeal the blood of every man of feeling who shall suffer himself to form an idea of the domestic affliction that must consequently ensue; and yet the impression of the scene may wear away with the hour that produced it; and he who was not a witness of the destruction, may not anticipate the miseries it has occasioned; nay, although it may be in some instances a public loss, yet, after the first affected sigh of surprise shall have evaporated, all future exclamation may become for ever suppressed.

‘ How seldom does humanity take an interest in the labour and confinement of the galley-slaves, who, chained to the oar, and
scarcely

scarcely clothed, and barely fed, are obnoxious to daily toil and nightly watch; and that covering which protects them from the beams of day, at the same time expels that air which might help to refresh their languid bodies, and to cheer their drooping minds. So little is their unhappy fortune commiserated, that the inhuman have been sometimes known to take pleasure in their sufferings, and have even beheld without compunction their unremitting exertions lead to death.

How enviable is the real situation of a good negro to any of those of the above description! These last have not any time they can call their own; whereas the former has many weeks, nay months, that he can apply according to the bent of his inclinations, and for which he is not accountable to any one.

The manufacturer, the artisan, and the mechanic, cannot be said to enjoy their leisure; for these must work to ward off famine; and if they take but one day in the week, excepting Sunday, to themselves, it is considered as a theft upon their families, and they will consequently feel distress; besides, they are obliged to work every hour in the day, and to carry their labour likewise into the night; whereas the occupations of the negro are not so unremitting; and, seven months in the year at least, before six o'clock in the morning, and after seven at night, his personal attendance is seldom required, and it is of course dispensed with. He has every Sunday throughout the year to himself, every other Saturday out of crop, two or three days at Christmas, many days in the rainy seasons, and afternoons at other times, besides; and he is frequently laid up for days by imaginary illness; and in which he is perhaps too often indulged.

Having seen it asserted in the public prints that the negroes in the West-India islands are not allowed any specific time for relaxation, I have been consequently induced to state the leisure they actually enjoy; and I could likewise enumerate many other indulgences which they experience, were I not apprehensive that I might be considered partial; but I must here take the liberty to enforce, a second time, an observation I have before made, and those who interest themselves so much in the fate of the slaves, will, I am sure, excuse me when I assert that the planter must be a real gainer by every reform that can immediately or ultimately tend to the comfort and happiness of those upon whose labour he is dependent for his own felicity and wealth; and he should be the first to come forward and enforce every benevolent institution that can either meliorate their situations, or lessen the appellation, or suppress the rigours of bondage.

If this digression on the subject of imprisonment for debt should appear tedious, it may be remarked, that the work itself is dated from the Fleet. This the author has frequent occasion to remind the reader of, as an apology for the gloominess observable in many parts of the performance. It is not necessary for us to enter into an exact account of Mr. Beckford's situation. His hospitality and elegant style of living in Jamaica are well known to all the inhabitants of that island. His taste no one who

who reads his book can be ignorant of; and we need hardly remark how these, joined to a considerable share of classical knowledge, are likely to unfit a man for the routine of husbandry or trade. If to them we add the almost proverbial inconsiderateness and prodigality of the Creoles, and the great uncertainty of their estates, we cannot wonder at the embarrassments of our author, and shall only say, that whatever may be the true cause of his misfortunes, it would be unjust to impute them hastily to a bad disposition. We heartily join with him in condemning the cruelty of a man's being obliged to resign his personal liberty on account of debts perhaps innocently, or even necessarily contracted; and hope the wisdom of our legislature will by degrees abolish a punishment so much more than adequate to the offence.

In another place our author, speaking of the timber of Jamaica, remarks,

‘ And here I cannot help observing one advantage which *they* possess over the poor of other countries; for fuel, the most necessary as well as comfortable article of life, they have at hand without expence, and the procurement of which, at least for their domestic wants, is not attended with much anxiety and toil. I may likewise add, the blessings of a house without rent, of clothes and food without purchase, and an ample independency of land without the renewals of lease, the rapacity of stewards, the rigours of ejection, or the grinding inhumanity of an avaricious, or the profligate wants of an extravagant and unfeeling landlord.

‘ *They* know not the heart-breaking humiliation of being obliged to submit to haughtiness and power: and being born to slavery, as the Creole negroes are, they do not inveigh against the curbs of independence.

‘ *They* do not feel the pangs of generosity abused, of confidence betrayed; nor are *their* feelings wounded by the serpent tooth of deep ingratitude, which tears the bosom that afforded protection to weakness, and comfort to distress.

‘ Unacquainted with chicanery, that pest of society, that exterminator of liberal intercourse and private peace; that vulture which preys upon the bowels of misery, and which would sooner starve itself than not find the means to destroy; unacquainted with this plague that corrupts the wholesome fountain of justice, what *they* therefore have, they possess in safety and in peace.’

After this we have an account of the diseases of the negroes, and their general healthiness, compared with the inhabitants of colder climates; of the care that is taken of them in illness; and a few hints on the state of medical knowledge in the West Indies, which Mr. Beckford represents in a more respectable light than we have usually been taught to consider it. The great mortality among the slaves, so much talked of by our well-meaning reformers,

reformers; he conceives much exaggerated, and reminds us of the uncertainty of life in those climates from excesses, from the accidents that attend the nature of the slaves' employment, from hurricanes, and, above all, from long-neglected diseases brought with some of them from Africa. At the same time he admits something may be imputed to the avarice of the masters; and fears that the consumptions of the negroes arise less from neglected colds than inanition. But the most dreadful of all the situations to which the imported negroes are subject is one which it does the more credit to Mr. Beckford to describe so particularly, inasmuch as it has been less a subject of complaint with the advocates for the abolition:

'The good negroes of a favourite country, let the price be what it will, are in general very soon disposed of; the more indifferent ones will not be purchased with much avidity; but the extent of credit, and reduction of terms, are temptations which those in the West Indies who traffic in human flesh can rarely withstand: but those unhappy spectres that are become objects of commiseration from sickness, neglect, and want, and who perhaps, at their departure from their native country, and before they fell under the inhuman gripe of commerce, were vigorous and healthy—these unhappy creatures, I had almost said, these outcasts of interest, are frequently reduced to such a situation of bodily misery and mental despair, that their appearance alone, independently of the reflections it occasions, is sufficient to shock the eye of human nature, and would excite compassion to wish them, not an extended existence, but an early grave, in which they might bury at once themselves and their misfortunes.

'Many of these poor wretches, too weak for exertion, and reduced by hunger to the extremities of life, are seen lying about the streets without clothing, without food, and without compassion; and it must surely be a slur upon our colonial laws, and a satire upon the humanity of individuals, if such objects are left to perish, unnoticed and unlamented.

'Some have not language to express their wants, and some are too much exhausted to sigh out the tremors of complaint, but hold out, with a wistful and desponding eye, a withered hand, in feeble token of their sufferings; and implore, but too often implore in vain, with all the eloquence of silent sorrow and patient resignation, a drop of water, or a crumb of bread, to sustain their declining bodies in the last struggles of humanity, and to ward off for a moment the impending horrors of death.

'This melancholy picture is by no means over-coloured; and the legislature should certainly interfere in the correction of an abuse so very obvious; of an abuse so disgraceful to the privileges of reason, and so dishonourable to that religion whose tenets are founded in mercy.

Can we form a more horrid idea of cool brutality than such a picture as this describes? We shall not dwell on it, but leave our

our readers to make their own remarks. To prevent such dreadful consequences, and to teach the merchant and planters the great importance of a slave's life, Mr. Beckford proposes that a temporary stop should be put to the importation. By these means an experiment would at least be made of the practicability of the islands' keeping up their own population, and the planters would see how much it is their interest to preserve the health and increase of their slaves.

After this Mr. Beckford again attacks our reformers on those two unanswerable points, the wretchedness of the peasantry of England, and the rights of the West-Indians to the fulfilment of those engagements on which they hazarded their lives and capitals in a new country, and a dangerous enterprise. This leads him to a consideration of the situation of the planters, which he shews is attended with such uncertainty, anxiety, and frequent losses, as to entitle them to every just protection. The whole concludes with a general recapitulation of the different parts of the work, and a kind of apostrophe on the author's situation.

Though it must be acknowledged that the work abounds with description, so as almost to fatigue the fancy; that the digressions are so long and numerous as to make us often lose sight of the subject digressed from; and many of the accounts lengthened with so tedious a prolixity that even the liveliness of description, and smoothness of period, will hardly reconcile us to; yet we meet with much more to admire than condemn. The elegant taste, the judicious reasoning, the strong points of view, and the novelty of a georgical treatise from the tropics rendered interesting by the above particulars, are more than enough to compensate for all deficiencies; and we scruple not to recommend these volumes to all such as can feel entertainment from works of description, or such as wish for impartial information on the important subject of the slave-trade.

ART. IV. *Poems, dedicated, by Permission, to the Right Hon. the Countess of Fitzwilliam, by S. Pearson.* 4to. 2s. 6d. J. Gale, Sheffield; Robinsons, London. 1790.

THESE poems, which we understand are the production of a young lady at Sheffield, who has been patronised by Lord and Lady Fitzwilliam, display a considerable share of genius and taste. The authoress seems to possess a lively imagination, great sensibility, and a happy talent for composition, which, with proper cultivation, might enable her to cut a respectable figure, among her own sex, in this path of literature. The following sonnets, the

the first to the Reviewers, and the second to Autumn, will enable our readers to judge how far we are right in our opinion :

' To you, who, seated on the sacred hill,
Smile at the crowd that, where Castalia flows;
Eagerly press to taste the vocal rill,
And fancy laurel fillets bind their brows ;
To you a votary of the tuneful choir
Submits her wild strains with a timid sigh ;
Yet asks no pity if her humble lyre
Be doom'd in dark oblivion's shade to lie.
But Oh ! if judgment should approve her lays,
Judgment whose eye sweet sympathy can veil,
More than the partial friend's she'd deem your praise,
And call it grateful as the balmy gale
That, breathing on the river's icy source,
Dissolves its crystal bonds, and animates its course.'

' TO AUTUMN:

' Sweet Autumn ! nymph serene ! I love to trace
Thy pensive footsteps to some wat'ry cave,
Where oft thou lov'st to shed with softest grace,
Thy various foliage o'er its issuing wave ;
Yet dearer to my soul thy chilling air,
When thy soft bird * has ceas'd his farewell sweet,
Far more congenial to this heart of care
Thy looks, that Winter's solemn beauties greet,
Than when thou stray'st beneath an azure sky,
And all thy glowing graces dost unfold,
Giv'st to the fragrant peach its crimson dye,
And to the shade its vegetable gold ;
For oh ! thy parting look recalls those lovely hours
Dear weeping mem'ry decks in choicest flowers !'

A numerous and respectable list of subscribers, at the head of which stands his Royal Highness the Prince of Wales, gives us reason to conclude that Miss Pearson's poetical talents are already known, though not so much perhaps as they deserve.

* The Redbreast.

ART. V. *Essays on Fashionable Diseases, the dangerous Effects of hot and crowded Rooms, the Clothing of Invalids, Lady and Gentlemen Doctors, and on Quacks and Quackery; with the genuine Patent Prescriptions of Dr. James's Fever Powder, Tickell's Ætherial Spirit, and Godbold's Balsam, taken from the Rolls in Chancery, and under the Seal of the proper Officers; and also the Ingredients and Composition of many of the most celebrated Quack Nostums, as analysed by several of the best Chemists in Europe. By James M. Adair, formerly M. D. Member of the Royal Medical Society, Fellow of the Royal College of Physicians of Edinburgh, Physician to the Commander in Chief of the Leeward Islands, and to the Colonial Troops, and one of the Judges of the Courts of King's-Bench and Common-Pleas in the Island of Antigua. With a Dedication to Philip Thickness, Genl-General of Great-Britain, Professor of Empiricism, and Nostum, Rape, and Murder-Monger to the St. James's Chronicle. To which is added, a Dramatic Dialogue. Published for the Benefit of the Tin-Miners in Cornwall. By Benjamin Goosequill and Peter Paragraph. 8vo. 3s. 6d. boards. Sold by Bateman, No. 21, Devonshire-Street, Queen's-Square.*

THE author of the present work, if we may judge from the title-page, has retired from the practice of physic, and seems almost to disclaim his right to the continued enjoyment of medical honours. But we cannot easily admit the validity of this modest dereliction, especially as Dr. Adair has formerly not only practised but written with great applause. Whatever be his present situation, he perseveres in the laudable endeavours of contributing his assistance to the preservation of health, and the discouragement of prevailing empiricism.

In the first of these essays the author is at pains to shew that medicine, as well as other arts, is subject to revolutions of fashion. Fashion, he observes, has not only influenced the great and opulent in the choice of their physicians, surgeons, apothecaries, and midwives, but also in the choice of their diseases, as he afterwards proceeds to explain in the following manner:

‘Patients are generally prompted by curiosity to inquire of their medical guide what is their disease? But an explicit answer to the question is not always either convenient or practicable; because the doctor is sometimes ignorant of it himself: instead, therefore, of entering on a learned disquisition on the subject, or candidly confessing his ignorance, which would not be always consistent with good policy, he gratifies his patient by a general term, which may, or may not, be expressive of the nature of the disease.’

' If both patient and doctor are people of fashion, this circumstance is *alone* sufficient to render the term fashionable; for as people of fashion claim an exclusive privilege of having always something to complain of, so the mutual communication of their ailments is often the topic of conversation; the imagination frequently suggests a similarity of disease, though none such really exists; and thus the term becomes soon completely fashionable.

' In the latter end of the last and beginning of this century, *spleen*, vapours, or hyp, was the fashionable disease.

' The Princess, afterwards Queen Anne, often chagrined and insulted in her former station, and perplexed and harassed in the latter, was frequently subject to depression of spirits; for which, after the courtly physicians had given it a name, they proceeded to prescribe Rawleigh's confection and pearl cordial. This circumstance was sufficient to transfer both the disease and the remedy to all who had the least pretensions to rank with persons of fashion. In process of time, however, these fashionable and palatable shop drams became by repetition too weak; and many of the patients, tired of the expence and inefficacy of the remedy, found a more ready and more powerful substitute in closet cordials and plain Nantz.

' Upwards of thirty years ago, a treatise on nervous diseases was published by my quondam learned and ingenious preceptor Dr. Whytt, professor of physic at Edinburgh. Before the publication of this book, people of fashion had not the least idea that they had nerves; but a fashionable apothecary of my acquaintance, having cast his eye over the book, and having been often puzzled by the inquiries of his patients concerning the nature and causes of their complaints, derived from thence a hint, by which he readily cut the gordian knot—' Madam, you are nervous!' The solution was quite satisfactory, the term became fashionable, and spleen, vapours, and hyp, were forgotten.

' Some years after this, Dr. Coe wrote a treatise on biliary concretions, which turned the tide of fashion: nerves and nervous diseases were kicked out of doors, and *bilious* became the fashionable term. How long it will stand its ground cannot be determined.

' Names or terms, when improperly employed in matters of science, necessarily create confusion and error; but had this fashionable term been productive of no untoward *practical* consequences, I should have considered any attempt to combat the idea as unnecessary and absurd. But I have observed so many injurious effects from the adoption of this idea, that I think it my duty to be at some pains to point out the danger of it.'

In support of this opinion, relative to the pernicious effects of considering disorders as bilious, which in reality are not so, the author adduces two cases that fell under his own observation; and we doubt not that he might have accompanied them with many others equally conclusive. Dr. Adair disproves, by strong and just observations, the idea of bilious diseases being predominant

minant in those constitutions to which they are often erroneously ascribed. 'Persons,' says he,

'Of relaxed, delicate, and irritable habits (and such generally are the persons of rank and fortune who seem to have monopolised the term), are so far from being affected by excess of the bile, that the very reverse is the case; because, from the weakness of their vital powers, the languor of their circulation, and consequently the poor and watery state of their blood, the secreted humours, the *bile* especially, are much less alcalescent and pungent than they ought to be.

'The bile is often more deficient in quantity and pungency than the reverse; and this is frequently the result of that indolence of life and relaxation of habit most frequently to be met with in the wealthy; and is often accompanied by a train of nervous symptoms; though there is no doubt but persons in the inferior ranks of life, who are reduced by indigence, improper diet, or disease, may also labour under this defect of the bile. But, without insisting on the impropriety of applying the term *bilious* under these circumstances, it will be sufficient to observe, that in such cases all the remedies directed are such as are intended to increase the quantity and sharpness of this humour: hence the celebrated Dr. Boerhaave prescribed ox's gall and other bitters, in such cases, as substitutes to the bile; when they produce a double effect, not only by neutralising the sharp acid generated in weak stomachs, which bitters always do; but also by rendering the digestive humours more alcalescent and pungent.'

We entirely agree with this judicious author in rejecting the idea of bile being a prevailing cause of disease in temperate climates. Frequent experience has equally convinced us that such an opinion is founded in error; and on the injurious consequences of treating, according to this principle, diseases arising from very different causes, it is unnecessary to make any observation.

The second essay treats of the dangerous effects of hot and crowded rooms. Innumerable instances might be produced to confirm Dr. Adair's representation on this subject. It is now well known that foul air not only weakens the springs of life, but generates the most malignant, and those, too, contagious diseases. Our author warmly recommends, to persons in health as well as to invalids, to admit a free circulation of air in their bed-chambers, by various ways, and in different degrees, according to the season of the year and other circumstances. We shall present our readers with the instructions delivered on this subject:

'During the warm close weather of the summer and autumnal months, the chamber door may be left open for a few nights; afterwards a part of the sash may be left open, but the current of air intercepted by the shutter; and, as the person becomes more habituated

to free air, the shutter also may be left open, and the current prevented by dropping a window curtain before it.

‘ In the colder months a window in an adjoining apartment may be left open, as also the door of communication; opening or closing the shutter, according as the wind does or does not blow directly from that quarter. Chimney-boards, as very great impediments to a free circulation, ought never to be admitted in any apartment.

‘ Thick curtains closely drawn round the bed are very injurious; because they not only confine the effluvia thrown off from our bodies whilst in bed, but intercept the current of pure air.

‘ It may be objected, that by the admission of cold air, persons, especially invalids, would be apt to *catch cold*, as it is commonly called; but so far from this being the case, I aver that diseases from this cause generally proceed from persons being exposed to cold after being previously much heated; and so far is excessive warmth from being conducive to the cure of colds, and their many dangerous consequences, that they are always exasperated by hot close apartments, and hot regimen; and therefore the best means of preventing diseases from cold is to avoid the contrary extreme.

‘ Those persons who have a window open in the bed-chamber, or an adjoining apartment, need not be under any apprehension of suffering by a current of air being immediately directed upon them whilst in bed; because, if the upper sash be open, the current will be considerably above the level of the bed; but if the lower sash be open, it will be prudent to draw so much of the bed curtain as to prevent the wind from blowing upon the person in bed. But the danger of catching cold from such current is more apparent than real; for if the head and body be properly covered, there is no hazard; and one advantage of thus admitting air is, that persons who are in the habit of lying very warm, will by this expedient find themselves much less oppressed and heated by a load of bed-clothes; as the lungs, like the funnel of a stove, discharge the heated and foul air by means of the cool air admitted by every inspiration.’

With regard to the safety of the practice above recommended, the author assures us that his own family affords a manifest proof; and he has never heard that any of his friends or patients, who made the experiment, have had any reason to repent it, but the contrary.

The author next treats of clothing; another important circumstance in the preservation of a sound constitution, and which he observes ought to be accommodated to different ages, habits of life, climate, reason, and state of health.

In the third essay, which is employed on the empiricism of lady and gentlemen doctors, the author shews, at considerable length, the bad consequences which may ensue from the administration of medicines by those who are unacquainted with the principles of physic. To their benevolent intentions much praise, it must be acknowledged, is due; but it is certain that

no

no person, without a medical education, can ever be qualified for treating, either with advantage or safety, so important a branch of science as the cure of diseases.

The essays abovementioned are succeeded by a humorous Dramatic Dialogue on Quacks; in which Mr. Philip Thicknesse, in particular, bears a conspicuous and laughable part. In this part of the work the author's satire is as poignant, as in the others his observations are just; but for sufficient gratification on this subject we must refer our readers to the volume, where they will likewise meet with genuine copies of the prescriptions of many patent medicines.

ART. VI. *A Dissertation on the English Verb; principally intended to ascertain the precise Meaning of its Tenses, and point out the Tenses of the Latin and French Verbs which correspond to them; in order to facilitate the Attainment of an accurate Knowledge of those three Languages, and display the superior Excellence of the English Verb with respect to Simplicity, Copiousness, and Perspicuity. To which is added an Appendix on French and Latin Particles. By James Pickbourn, Master of a Boarding-School at Hackney. 8vo. 6s. boards. Robinsons. London, 1789.*

IT is much to be regretted that while other modern languages have been rendered correct, and reduced to fixed rules, so little attention has been paid to our own, which, in copiousness and variety of expression, seems equal, if not superior, to all. Like most other languages of the same date, our nouns are so simple as to require little or no discussion; and the few inflexions to be met with in the verb has perhaps contributed to the too little attention with which it has been treated. But while the inflexions by which the verbs of other languages distinguish their tenses may seem to burthen the memory, they at the same time fix with a certainty the true power of those tenses, nor can they admit of any further varieties in construction. The English language, on the contrary, having only two tenses marked by inflexions, has a great variety of forms, and the assistance of many subordinate verbs, to express the different circumstances and times accompanying an action; and being thus unconfined to any certain rule, whenever new modes of expression have been required, the addition of fresh verbs have readily supplied them. By these means there is scarcely a circumstance of time or action but what is expressed with an exactness to be equalled in few other languages; though it must be confessed too often with such an assemblage of monosyllables as is displeasing to the ear. We cannot therefore wonder if foreigners have found

it extremely difficult to comprehend the precise meaning of many compound tenses, to which, in their own tongue, they have no corresponding ones: and thus those who seem, in other respects, well acquainted with our language, are seldom equal to all the difficulties of this particular. It appears also, by the work before us, that our own grammarians have been so deficient in explaining this intricate subject, as to make it less surprising foreigners should still continue in the dark.

Mr. Pickbourn begins by remarking the simplicity of the English verb, which consists only of an infinitive mood, a present and preterite tense, and two participles. The participles he conceives to have no respect to time, in which they are governed entirely by the auxiliaries; nor even to the active or passive voice, being indifferently used for either. That this is the case with what is usually called the active participle, or the participle in *ing*, will, we conceive, admit of doubt; and, should it prove true, will not make much in favour of the superiority of the English verb. Mr. Pickbourn observes, we may either say, 'they are building a house,' or, 'the house is building.' Why did he change, on this occasion, his usual example of the verb *to love*? Can he assert it is indifferent to say, 'he is loving his wife'—or, 'his wife is loving'—or, 'he is ill-treating his wife'—or, 'his wife is ill-treating.' Indeed, we are afterwards told, that, 'in this sense, it is never used when speaking of any but inanimate objects, or at least such as are incapable of the actions mentioned: it can therefore in no cases occasion obscurity.' We should rather honestly admit the imperfection of our language in this respect, and say that, for want of a passive voice, we are constrained to make use of the active participle in that sense; but, to avoid obscurity, it is never done when speaking of any but inanimate objects. The participle in *ed* appears so fairly proved to be either active or passive, that we think it cannot any longer remain a doubt.

After this our author proceeds to shew the great advantage our language possesses by the vast combination of different verbs forming a great variety of modes of expression, each different in its meaning, how much soever they may have been confounded by writers under circumstances in which strict accuracy was not necessary.

Of the present tense Mr. Pickbourn reckons five different forms, all of them distinct in their meaning and application. For the three first, all of them contributing by the difference of their power to perspicuity of expression, the French and Latin have only one mode, *scribo, j'écris*, which can only answer to, *I write, I do write, and I am writing*, the former fixing the

fact with peculiar energy, and the latter confining it with precision to the present moment, are modes of expression unknown to those languages. These three modes have always been considered as present, and treated by most authors in the manner we meet with in this dissertation; but the two latter, *I have been writing*, *I have written*, have never till now been termed *present*. On this account we shall lay before our readers the author's argument in his own words:

' But, that we may not be thought to determine the question by theory only, let us consider the common use which we make of these tenses. We do not say, *I have been writing* at ten o'clock, *I have been writing* yesterday; but we say, *I was writing* at ten o'clock, *I was writing* yesterday. This tense therefore evidently belongs to present time; for though it denotes something past, yet it implies that it past in a period of time some part of which still remains unexpired.

' This compound expression, *I have been writing*, is of a singular nature, and perhaps cannot easily be translated into other languages. It consists of the verb, *I have*, in the present tense, which confines the action to present time; of the imperfect participle, *writing*, which points to the continuance or progressive state of it; and of the perfect participle, *been*, which indicates the completion of at least some part of the action, though it does not determine whether the whole be completed or not. The proper use of this tense is to express an action that has been begun, carried on for some time, and continued to (or at least nearly to) the present instant; but it does not decide whether it be now finished, or is to be continued longer. If I say, *I have been writing a letter*, I intimate that the letter is just now finished [but even this does not necessarily follow]; but if I say, *I have been writing two hours*, I leave it undetermined whether the action of writing is to be continued any longer or not. This tense is always definite; for it means a single action, and confines it to the point of time immediately preceding the now, or present instant.

' The other tense likewise, viz. *I have written*, as evidently belongs to present time. We do not say, *I have written* yesterday, *I have written* the first of August; but we say, *I wrote* yesterday, *I wrote* the first of August. This tense may properly be called the present perfect, or perfect indefinite. It always expresses a perfect or complete action; but an action that has been completed or perfected in a present time, *i. e.* in the present day, the present year, the present age, &c. If we speak of the present century, we say, philosophers *have made* great discoveries in the present century; but if we speak of the last century, we say, philosophers *made* great discoveries in the last century.

' This tense, preceded by the words, *when*, *before*, *after*, *as soon as*, &c. may be applied to denote the relative time of a future action; as, when he *has dined* he will write a letter.

' It is always definite with respect to action, *i. e.* it means a single or individual act; and, in one case, it is definite with respect to time,

i. e. when it signifies a thing done in the point of time immediately preceding the present instant, as, *I have just now written a letter.* But in all other cases it is, with respect to time, *indefinite*; for it only limits the action to a period of time, some of which is not yet expired, without referring to any particular part of that period. For if I only say, Dr. Priestley *has published* an English grammar [an act which, at *this time*, he has completed], I do not hereby ascertain whether he published it yesterday or thirty years ago.

A learned friend* has remarked, 'that this tense may be made use of when we are speaking of the works even of authors long since deceased, provided they be still extant; but if those works do not remain, we cannot with propriety use it. We may say, Cicero *has written* orations; but we cannot say, Cicero *has written* poems.' In the first instance, by a bold figure, we suppose Cicero, as it were, still existing, and speaking to us in his orations; but as the poems are lost, we cannot mention them in the same manner.

This observation may likewise be extended to the works of artists. If they now exist, they may be expressed by this tense; but if they be destroyed, it cannot be made use of. In general, this tense may be applied wherever the action is connected with present time, by the actual existence, either of the author or of the work, though it may have been performed many centuries ago; but if neither the author nor the work now remains, it cannot be used. Thus, speaking of priests in general, we may say, 'they *have*, in all ages, *claimed* great powers;' because the general order of the priesthood still subsists. But if we speak of the Druids, or any particular order of priests which does not now exist, we cannot use this tense. We cannot say, 'the Druid priests *have claimed* great powers;' but, 'the Druid priests *claimed* great powers;' because that order is now totally extinct.

This tense answers, I believe, precisely to the compound of the present, or perfect indefinite of the French, *J'ai aimé, J'ai écrit, I have loved, I have written* †. If we translate it into Latin, it must be by the preterperfect tense. But that tense in Latin likewise answers a very different purpose, and is applicable to past as well as to

* Dr. Kippis.

† It is surprising that Chambaud should have paid so little attention to the distinction of English tenses as to say, in his Grammar, p. 145, that *J'ai parlé* may be translated by *I have spoken, I spoke, I did speak, or, I have been speaking*; for it can only be rendered into English by the first of them, except in one very particular case, viz. the French, in speaking of any part of the present day, always use the perfect indefinite, *J'ai parlé*; whereas the English (I think with much greater propriety) adhere to the general rule in all cases; and, though speaking of the last hour, or even of the last minute, use the preterite definite, *I spoke*; for the last hour, or the last minute, is as completely past as yesterday, or the last century.

present

present time. For *scripsi* signifies not only (indefinitely) *I have written*, but likewise (definitely) *I wrote*, or *I did write*.

There is certainly much ingenuity in these observations, and we are ready to admit, much truth; but we cannot help thinking our author has fallen into an error, which, if admitted, will not make much for the accuracy of the English, and would involve him in another difficulty. 'This tense,' says he, 'preceded by the words *when*, *before*, &c. may be applied to denote the relative time of a future action, as, when he *has dined* he will write a letter.' In our opinion this is either an inaccuracy or a contraction for 'when he *shall have dined*;' and accordingly we frequently find it written *when he have dined*; resembling, in some measure, the manner in which we drop the sign of the subjunctive mood after the conjunction *if*, as, 'If he *die* in the cause he will be revenged.' And that this is really the case, Mr. Pickbourn must admit, or else allow that, in this instance, the French and Latins have a greater accuracy, and even variety, than ourselves; for notwithstanding his observations that this tense answers pretty exactly to the French *J'ai écrit*, and the Latin *scripsi*, a moment's recollection will convince him that, when used in this sense, it would be expressed in French by the compound future *J'aurai écrit*, and in Latin by the subjunctive future *scripsero*.

The next chapter, on the subject of past tenses, contains so much novelty, and such a variety of arguments, all of which must be explained by illustrations, that we cannot attempt to form any abridgment of it; and to transcribe the whole would much exceed our limits. The principal object is, to ascertain the precise description of an aoristic tense. In this Mr. Pickbourn differs from all our own grammarians, and, in many respects, from the Greek ones; and yet we strongly suspect he is right. However this may be, after examining the subject with very great attention, we have no objection to make against any part of it, but are ready to express our obligations to the industry and ingenuity of the writer for the many lights he has thrown on this complicated subject.

On the future tense our author is very short. The principal advantage of the English is in the use of the present participle in *ing*, which accompanies all the tenses, and for which, as he observes, the French have no similar mode of expression. But in Latin we are in doubt whether the gerund may not occasionally express it, particularly in the future tenses. As to the puzzle of all foreigners, *shall* and *will*, we are left as much in the dark as ever. Mr. Pickbourn says they mean the same thing; and then observes that the difference is more properly modal than temporal.

Yet

Yet surely *this* is not the same thing. A quotation from Dr. Lowth concludes the chapter, which contains, indeed, nothing but what is true, and what a Londoner may comprehend; but it will be much less intelligible to a foreigner, or even a northern provincialist, than the *pons asinorum* of Euclid.

In the observations on the passive voice our author shews the same judgment and accuracy as before; but his laudable partiality for the English verb betrays him, in our opinion, into very hasty conclusions. Among other arguments in favour of the participle in *ing* being used in a passive as well as active sense, he observes, that as the perfect participle is used in either sense, there seems no reason why the other should not be also. In answer to this, why should we trouble him and our readers to observe, that, in the former instance, the auxiliary 'to have' is used; in the latter, the verb 'to be?' While with the participle in *ing* the same auxiliary being used must produce a degree of ambiguity in language that nothing but necessity can justify, or the greatest caution avoid.

Treating of compound participles, in the next chapter, Mr. Pickbourn again convinces us of his great accuracy and diligence, and of his partiality too. It is with much justice that he reprehends Sanctius and Harris for venturing to use the active participle with the auxiliary 'sum,' as, '*sum scribens*,' &c. for which, without doubt, there is no kind of authority. But as the Greek language admits this mode of expression, and, in our opinion, with at least as much perspicuity and elegance as our own, we could have been glad if our ingenious author had carried his researches a little higher*.

The chapter on the infinitive mood contains many ingenious observations, for the most part new. The author appears to us, in a few instances, to have confounded the infinitive mood with the participle passive; but as he has evidently thought very deeply on the subject, we are unwilling to hazard a conjecture against him. In one instance, indeed, there is a clumsy Scottishism which seems to justify his opinion. 'I saw the bird *caught*,' would appear the participle; Mr. Pickbourn says it is the infinitive passive; and certain it is, the less elegant writers of the North are apt to say, 'I saw the bird *be caught*'—'I saw the *men be hanged*,' &c. This gives us the idea of an infinitive passive with the sign *to* omitted. The remarks on the imperative

* It is not a little remarkable, too, that the Greeks made use of this expression to signify a continued action, or a habit, while we use it only to express the action of a particular time. Xenophon says of Socrates, *παρετος ην θυων*, &c. 'He used to sacrifice openly;' a circumstance always expressed in English by the simple tense.

and subjunctive moods are equally just and perspicuous. But we are much surpris'd so sensible an author should set about controverting Dr. Adam Smith's simple proposition, that the verb 'to be,' embracing an abstract idea, could not be a word of early invention. A proposition so simple in itself, that we are not less surpris'd Dr. Smith should have thought it necessary to start it, than that Mr. Pickbourn should attempt to controvert it. As a copula, it is entirely useless to unrefined languages; it is sufficient for all the purposes of savages to say, *lion strong, man walk, &c.*: and thus we find children, and those who attempt to learn a language by rote, usually express themselves. The remaining observations on this subject not being at all connected with the author's intentions, might have been very well spared; and we suspect he has not thought so deeply on this as on the peculiarities of the English verb.

The appendix on the French and Latin participles is replete with sound judgment and extensive learning. It does great credit to Mr. Pickbourn, as indeed does the whole performance. If we have objected to some parts, we acknowledge with gratitude our obligations to the author's industry for the rest, and scruple not to assert, that this is the first book that has ever been published on the *English verb*.

ART. VII. *The Gentle Shepherd; a Scotch Pastoral, by Allan Ramsay, attempted in English, by Margaret Turner.* 8vo. 5s. Nicol. London, 1790.

THE Gentle Shepherd of Allan Ramsay has been long and justly celebrated. It is an excellent pastoral drama, the characters of which are well drawn; it abounds in just scenery and affecting incidents. As it is written, however, in the rustic dialect of Scotland, it must be almost unintelligible to every person but a native of that country. To remedy this inconvenience, Miss Turner has attempted to give an English version of it; and, in our opinion, with some degree of success, if we consider the difference between the English and Scottish dialects, and the difficulty there sometimes is of finding expressions in the former equal in strength, beauty, and *naivete*, to many of the latter. That those who are competent judges of both dialects may be enabled to determine on the merits of Miss Turner, we shall select as a specimen, Patie's speech to his friend Roger, when he consoles him for the indifference with which he had been treated by his sweetheart Jenny, and instructs him how to behave in future on such occasions. We have
marked

marked in italics those parts where we think the version comes short of the original :

‘ O R I G I N A L.

‘ Daft gowk ! leave off that silly whinging way ;
Seem careless—there’s my hand ye’ll win the day.
Hear how I serv’d my lass I love as weel
As ye do Jenny, and with heart as leel,
Last morning I was gay and early out,
Upon a dyke I lean’d, glowering about ;
I saw my Meg come linking o’er the lee ;
I saw my Meg, but Peggy saw na me :
For yet the sun was wading thro’ the mist,
And she was close upon me e’er she wist.
Her coats were kiltit, and did sweetly shaw.
Her straight bare legs, that whiter were than snaw.
Her cockernony snooded up fou sleek,
Her haffet locks hang waving on her cheek ;
Her cheeks sae ruddy, and her een sae clear ;
And O ! her mouth’s like any hinny pear.
Neat, neat she was, in bustine waistcoat clean,
As she came skiffing o’er the dewy green :
Blythesome, I cried, my bonny Meg, come here,
I ferly wherefere ye’ere so soon afeer ?
But I can guess, ye’re gone to gather dew :
She scour’d awa’, and said, What’s that to you ?
Then fare ye weel, Meg-Dorts, and e’en’s ye like,
I careless cried, then lap in o’er the dyke.
I trow, when that she saw, within a crack,
She came with a right thieveless errand back :
Miscaud me first—then bade me send my dog,
To wear up three waff ewes fray’d on the bog.
I leugh, and sae did she ; then with great haste
I clasp’d my arms about her neck and waist ;
About her yielding waist ; and took a fouth
Of sweetest kisses frae her glowing mouth.
While hard and fast I held her in my grips,
My very faul came lowping to my lips :
Sair, sair she slet wi’ me ’tween ilka smack,
But weel I kend she meant nae as she spak.
Dear Roger, when your jo puts on her gloom,
Do ye sae too, and never fash your thumb.
Seem to forsake her, soon she’ll change her mood :
Gae woo anither, and she’ll gang clean wood :

‘ V E R S I O N.

‘ Great goose ! leave off that silly whining way,
Seem careless—there’s my hand you’ll win the day.
Hear how I serv’d my lass I love as true
As ever Jenny can be lov’d by you.

Laft

Last morning I was rather early out,
 Upon a wall I leant, looking about;
 I saw my Peg come frisking o'er the lea;
 I saw my Peg, but Peggy saw not me:
 For yet the sun was wading thro' the mist,
 And she was close upon me ere she wist.
 Her petticoat tuck'd up did sweetly show
 Her tight-made legs, that whiter were than snow.
 Her hair bound back, so glossy and so sleek,
 Whilst flowing locks hung waving on her cheek;
 Her cheeks so ruddy, and her eyes so clear;
And O! her lips like ripest fruit appear.
 Neat, neat she was, in snow-white jacket clean,
 As she tript lightly o'er the dewy green:
 Blithesome, I cried, ' My pretty Peg, come here;
 ' I wonder what makes you so soon appear.
 ' But I can guess you come to gather dew.'
Away she scur'd, saying, What's that to you?
' Then fare you well,' said I, ' just as you please,'
And leap'd the wall with gay indifferent ease.
But when she saw with how much care I spake,
She came with a right trifling errand back:
 Abus'd me first—then bade me send my dog
 To bring three ews which stray'd upon the bog.
 I smil'd, and so did she; then with great haste
 I clasp'd my arms about her neck and waist;
 About her yielding waist—and took in truth
 A store of kisses from her glowing mouth.
While hard and fast her to my breast I prest,
I thought my soul would leap out of my breast.
Between each kiss she often tried to scold,
But by her eyes another tale was told.
 Dear Roger, when your Jenny tries such tricks,
 Do you so too, and never mind her freaks.
Indifferent seem, she'll change her mood, my lad;
Go woo another, and she'll run half mad.'

We give the following passage, where Peggy tells Jenny, who had been inveighing against matrimony, that she is resolved to make her lover happy, as another specimen of Miss Turner's abilities:

ORIGINAL.

' P'll rin the risk, nor have I ony fear,
 But rather think ilk langsome day a year
 Till I with pleasure mount the bridal bed,
 Where on my Patie's breast I'll lean my head:
 There he may kiss as lang as kissing's good,
 And what we do, there's none dare call it rude.
 He's get his will: why no! 'tis good my part
 To give him that, and he'll give me his heart.

VERSION.

VERSION.

‘ I’ll run the risk, nor have I any fear,
 But rather think each tedious day a year
 Till I with pleasure and with pride shall say,
 How much I love, how willingly obey:
 When I shall lay aside my maiden art,
 And give him love for love with all my heart;
 And by the tenderest kindness ever show
 That I deserv’d the heart he did bestow.’

Upon the whole, we think Miss Turner has executed her task, except in a few instances, as well as could be expected. Those who are unacquainted with the Scottish dialect will, no doubt, receive her performance favourably, and thank the translator for the service she has done them by introducing to their notice, and enabling them to read with satisfaction, a work highly esteemed by the best judges of pastoral composition; and which, in our opinion, must afford great pleasure to the lovers of simplicity and natural painting.

ART. VIII. *The Devil upon Two Sticks in England; being a Continuation of Le Diable Boiteux of Le Sage.* 12mo. 4 vols. 12s. Richardson. London, 1790.

THAT vice and folly keep pace with luxury is an undoubted fact, of the truth of which the manners of the present day, in every class of society, are to the accurate observer a sufficient proof. There is ample subject, therefore, in this country, for the animadversions of the philosopher. But while those who are considered as models, and who by their stations and rank ought to set the best examples to their inferiors, who servilely copy their manners, are so far lost to a sense of shame as to neglect public reproof, however just, and to laugh even at virtue itself, little reformation is to be expected. There is a certain degree of depravity to which when human nature has attained, remonstrance will be vain, and admonition ineffectual. The only remedies that can then be applied, and these even may prove ineffectual, are satire and ridicule; for, as an elegant Roman poet with great propriety observes,

—————*Ridiculum acri*
Fortius et melius magnas plerumque; secat res.

This maxim the author of the work before us undoubtedly had in view; and though inferior to his master Le Sage, he has executed his task in such a manner as to be entitled to a considerable

able share of commendation. In his preface he tells us that he has not only adopted the machinery of Le Sage to represent the manners of the present times, but that he has also taken the liberty to make this work a regular continuation of the *Diable Boiteux* of that admirable writer. 'It has been my intention,' he adds, 'to paint as he has done, though with a far inferior pencil, after living nature; and to give my pictures the advantage of a just resemblance, rather than the attractive colourings of the imagination. The manner in which this work is executed must be left to the candour of those who may honour it with their attention; I can only observe in its favour, that every character and circumstance delineated or described in it, is taken from the persons and events of the present period.'

Notwithstanding the favourable opinion which we entertain of the author's abilities, we cannot help observing, that too great a variety of characters seem to be introduced for any of them to make that striking impression on the mind which is necessary in a work of this kind; the reader is hurried from scene to scene with too great rapidity. Had the work been comprised in two, instead of four volumes, the public would perhaps have been as well pleased, and the author no loser. We must, however, do him the justice to say, that, with all his copiousness, he is often lively and entertaining; that he appears to be deeply read in human nature, and well acquainted with modern manners, particularly those in the great metropolis.

The following little anecdote, which conveys an idea of the rapacity of medical gentlemen, is related with some degree of humour. Speaking of a physician of great knowledge and eminence in his profession, the author says,

'Among the great variety of sick persons who look for health and restoration at his hands, there was a gentleman, who, having been long confined to his bed, made it his constant practice to prepare himself with the necessary fee, by having it ready in his hand against the time when the doctor generally arrived to pay his daily visit. However, it so happened that one morning death suddenly took possession of the sick man at the moment of the doctor's arrival. He, however, thought it right to take another look at his late patient; and, on a professional examination of his body, discovering the usual guinea in his hand, 'Ah!' said he, in a tone of much sensibility, 'my poor friend possessed his generous feelings to the last.'—The doctor, therefore, took the piece of gold, and was preparing to transfer it to his pocket, when the nurse stepped forwards, and stating her right, according to immemorial custom, to whatever the deceased gentleman had about his person at the time of his death, put in her claim to the guinea.

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* The doctor at first treated her pretensions with a contemptuous displeasure; but finding that she was resolute in her demand, he proposed to settle the matter by dividing the treasure between them. The nurse, however, scoffed at his proposition; and, placing herself against the door, declared, in the most peremptory manner, that he should not quit the chamber without yielding the whole of the golden prize that he so unjustly withheld. The doctor, who was not in the habit of letting any good thing escape from him which he had once got in his possession, began at length to threaten violence, when the nurse accused him, in a voice sufficient to alarm the whole house, of having robbed the dead. The servants, roused by the noise from their dreams on the recent death of their master, repaired hastily to the chamber, when, after the nurse had related her story, the doctor found himself under the disagreeable alternative of giving up the guinea, or undergoing the discipline of a blanket. He therefore, without hesitation, determined on the former, and retreated to his carriage amidst the hisses of the whole household.*

The moral and political reflections which are occasionally interspersed, are both just and adapted to the subject. We shall quote what the author says on excess in dress, which seems to confound, at present, not only all ranks, but, in some measure, both sexes:

* Some years ago the distinction of ranks in this country, at least between the gentleman and the plebeian, *were* [was] to be discovered in their respective dresses. The shopkeeper, however wealthy, would not wear lace or embroidery, as unbecoming his station; and the lower classes had an additional reason, that they could not afford to do it. It was left, therefore, to gentlemen alone to appear in clothes of shew and expence. A person riding on horseback in a frock elegantly embroidered, could not but be considered as a man of genteel station; and any person of inferior class who aped that character, by adopting this or any similar distinction, could not fail of receiving that severe mortification which must follow the discovery of it. His superiors would look down upon him with contempt for his impertinent presumption; while those of his own class would treat him as scurvily as the daw was treated in the fable, *who* is represented to have decked itself in the plumage of the peacock. But at present the manners, as they relate to dress, are totally changed; and it may be truly said, that the superior ranks of life, in this particular, imitate the figure of inferior station. The polite world is now governed, in personal appearance, by what is called ease and simplicity. Men of fashion affect the dress of common life; and I am very certain, if the experiment could be made, that the farrier before us* is, at this

* Here the demon, who is supposed to speak, alludes to a certain character in an eating house, whom he is pointing out to his companion.

moment,

moment, as far as relates to the articles of his dress, as expensively habited as the heir apparent of the empire; and might, without any impropriety in point of appearance, seat himself this evening in the pit of the opera by the side of a nobleman, whose horses he had shod in the morning. If a man of ten thousand pounds a year goes into a retail shop to purchase an article, it is ten to one but he is served by a person more smartly dressed than himself. Nay, it generally happens, in families of the first rank, that the servants of the second table appear at least in as good clothes as their lords; and if you go into any of the fashionable coffee-houses, the best dressed man in the room will prove to be the waiter.

' This custom may promote the comfort, and, in some degree, perhaps, lessen the expences of the higher orders; but it is of very prejudicial consequence to the lower classes of people, by causing them to appear in places of amusement and public resort in such characters as may prove, from various causes, extremely detrimental to their private manners.

' When a certain formality of exterior appearance was considered as a necessary passport to the boxes of a theatre, attornies clerks, hackney-writers, and pastrycooks apprentices, never thought of exposing themselves to the ridicule or the expence of such a situation. But since round hats, boots, and great coats, are allowed admittance there, any man, of any rank, who has half-a-crown in his pocket, may figure in a front-box; and the rough-rider to a livery-stable may, in the first seats of a theatre, indulge his vanity by elbowing a lord, or employ his impudence in staring at a duchess. It is very possible for a gentleman, in these times, to turn aside from one man for the vulgarity of his dress, whom he will afterwards discover to be a person of quality, and pay attention to another, from the gentility of his appearance, whom he may, the next day, see behind a grocer's counter. But this is not all, nor indeed the worst of it; for, as I have before hinted, the fashion adopted by people of station and fortune of dressing in a manner which is within the reach of every man's pocket in this city, above a scavenger or a chimney-sweeper, may be considered as a public misfortune; as it evidently tends to elevate the views, and of course to corrupt the manners, of the lower orders of people.'

We shall conclude our extracts from this work with the character of a collector for a newspaper:

' There is another solo, and of a very different kind, said the demon, which I shall present to your very particular notice; it is the slender person who sits alone at a table in the middle of the room, in a round hat drawn over his face. He does not visit this place (*the eating-house*) to get food for the body, but sustenance for the mind; for he is a collector of news, and is employed to furnish articles of intelligence for a daily paper: for this purpose he frequents every place of public resort, coffee-houses, auctions, concerts, theatres, and every species of public exhibition; where it is his business to make

the best use he can of his eyes and his ears. He sees what is to be seen; and gets further intelligence by conversing with some, and listening to the conversation of others: in this manner he caters for the press and the public. This is an office that embraces every subject of human occurrence: there is nothing above its reach, or beneath its notice. Actions the most discordant, and things the most opposite, coalesce under his arrangement. In his memorandum-book of to-day he has already noted down articles concerning the Emperor of Germany and Powell the celebrated walker; the Queen of Great-Britain, and a trial for *crim. con.*; the King of France, and a criminal hung in chains; a knight of the garter, and a knight of the brush; the corporation of London, and an alms-house for decayed merchants; the college of physicians, and the learned pig; the practice of the courts of law, and a mail-coach. If a lady's hat should be blown off in walking up St. James's-street, and a gentleman should recover it for her, and our collector be so very fortunate as to discover the names of the parties, it will prove a most precious article of interesting information. The overturning of a phaeton will always be of importance to him; but should a limb or two be fractured, it will be so much the better; and if the attending surgeon can be ascertained, so as to enlarge a little on his skill, the circumstance will be complete. The physician himself cannot be more delighted at the sickness of any person of consequence; it furnishes fees for the one, and articles of intelligence for the other. Politics and pastimes, public characters and private anecdotes, are the leading topics of modern newspapers. As for moral instruction and rational information, they are of too dull a nature to suit the fanciful vivacity of the present times. A paragraph enlivened with a pun; an anecdote tainted with scandal; or an article well seasoned with abuse; would now be preferred to a moral essay, written with the taste and ability of Addison. Indeed, upon such very enlarged principles are these daily prints conducted, that truth itself is by no means essential to the intelligence they furnish. In short, a good memory, a good guess, and a rapid pen, the knack of framing a paragraph, of turning a compliment, or pointing a sarcasm; an active disposition, a valiant heart, some courage, and a proportionable share of impudence, are the qualities essential to a writer who is paid to form the heterogeneous mass of a daily print.

The author tells us, as we have already observed, that every character in this work is taken from real life. This we are the more inclined to believe as we can readily distinguish some of them, particularly Lord Rodney, Alderman Skinner, and that voluminous writer Dr. John Trusler.

ART. IX. *A historical Development of the present political Constitution of the Germanic Empire. By John Stephen Pütter, Privy Counsellor of Justice, Ordinary Professor of Laws in the University of Gottingen, Member of the Academy of Sciences at Berlin, &c. Translated from the German, with Notes, and a comparative View of the Revenues, Population, Forces, &c. of the respective Territories, from the Statistical Tables lately published at Berlin, by Josiah Dornford, of Lincoln's-Inn, LL. D. of the University of Gottingen, and late of Trinity College, Oxford. Vol. II. 8vo. 3 vols. 1l. 1s. boards. Payne and Son. London, 1790.*

IN our Review for September last we gave an account of the first volume of this Historical Development, in which the Professor deduced his subject down to the middle of the sixteenth century; at which period, therefore, and the third of modern history, the volume now before us commences. The author proceeds with the narrative from the resignation of Charles V. to the treaty of Westphalia. This was the first instance of the resignation of a reigning emperor; and might serve to establish a precedent for an emperor's resignation of his crown, without either the consent of the diet, or even that of the electors. In the reign of Ferdinand, who succeeded to the imperial throne on this occasion, the famous council, denominated that of Trent, was dissolved; which, instead of gratifying the public expectation by a union of the two religions, rendered the wall of partition between the catholic and protestant churches much stronger than before. Many positions, which even the catholics themselves considered as problematical, were determined by the prelates at Trent to be articles of faith, and the usual curse (*anathema esto*) was denounced against all who presumed to differ in opinion.

After the death of Maximilian the Second a revolution took place in the House of Austria, which probably owed its origin to a family compact made amongst themselves. Hitherto, whenever a reigning prince of that house left several sons, a division of the territories had been made in their favour; so that, though the proper dutey of Austria, by a former charter, was always to descend entire according to the rights of primogeniture, yet the other countries belonging to the house, such as Stiria, Tyrol, &c. were divided, and served as a provision for the younger sons, and their successors, to enable them to live as reigning princes. By the new regulation, however, the right of primogeniture was extended to all the dominions of the house; and was afterwards introduced into other families in the empire. The chief subject of the Germanic history, at this

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time, consisted in religious differences, which were productive of no remarkable event. The misunderstanding between the ~~two~~ parties was now increased by a new calendar, which was introduced in the catholic states in October, 1581, under the authority of Pope Gregory XIII. being proposed at the diet for the whole of Germany. It was adopted, however, only by the catholic states, the protestants refusing obedience to an order which was enforced by the papal authority.

During this reign the emperor attempted an unconstitutional stretch of his prerogative, by submitting to the Aulic council the determination of causes which had hitherto been considered as the exclusive jurisdiction of the Imperial chamber. On this subject our author makes the following judicious reflections :

‘ This could not be a matter of indifference to any of the states who considered it seriously. The Imperial chamber had been once appointed as the court of judicature, which the emperor and empire had agreed should exercise the imperial jurisdiction in the last resort, without there being any idea of sentence being passed in the name of the emperor, in any other place than in the Imperial chamber, except where the emperor was personally present, and held a court of princes, who were states of the empire. For this reason, a regular mode of procedure was settled for the chamber by a variety of laws, which the states had the best opportunity of constantly improving by an annual visitation. Even the members of the court were in the power of the states, as they were presented by them, and would take care, therefore, that they were such in whom they could confide ; and, by their annual visitation, they could keep a watchful eye over them, to see that they performed their duty ; or at all events a legal recourse was left open for all parties who thought themselves aggrieved, and chose to submit their cause to a formal revision.

‘ The Aulic council, on the contrary, was composed merely of such persons whom the emperor thought fit to appoint, and who were totally dependent upon him, without there being any right of presentation vested in the Imperial states, or any visitation, or revision ; neither was there any observation of strict orders of procedure. The whole institution of the Aulic council, from its very origin, was never designed for the administration of justice, but as a ministry is usually established, the nature of which consists only in affording a prince such advice, in particular cases, as is most advantageous for him, while the decision itself must be left to him. The Aulic council was originally instituted that the emperor might be supplied, in cases which he referred to it, with a written opinion, the decision of which was to be expected from the emperor himself, or from his cabinet. What must have been the apprehensions of every Imperial state when he put the case to himself, that a cause in which he was concerned might be referred for decision to the emperor’s court ! How must the protestants have been alarmed when they knew that the Aulic council was not composed of any protestant members, like the Imperial chamber, but consisted entirely of catholic counsellors ; and, as they
soon

soon experienced, that the power which the Jesuits and the Spanish minister had in the emperor's cabinet was not without effect in the resolutions formed upon the opinions of the council, or had immediate influence by other means on this high tribunal !

The reign of Rudolphus the Second and Mathias is distinguished by the commencement of the thirty years war, which, like most of the other disputes in the empire, owed its origin to religious differences. The progress of this tedious war, to its conclusion in 1648, by the peace of Westphalia, is distinctly related by our author.

The fourth period of modern history contains negociations of peace with the United Netherlands and Swisserland, and a variety of other negociations, both within and without the limits of the empire. By one of those internal negociations, territorial supremacy, in general, was established among the princes of the empire; and, by another, an equality of religion was established among the assessors of the Imperial chamber, and the officers of chancery. In this period the form of the Germanic empire was first properly established, as well as the constitution of the particular states. In these no despotism is permitted, either on the part of the emperor, or the ordinary government; though each state has its own power of legislation, but with an appeal to the diet. The author shews it to be one advantage of the Germanic constitution that the territorial sovereigns have in fact only the power of doing good, and not evil; and likewise shews that most of the towns of Germany declined with the Hanseatic league; since which, few have been able to recover themselves. According to the Professor's account of the Imperial cities, they all have a republican form of government, more or less aristocratical, and sometimes even democratical. Some have the remains of the ancient Imperial provostships; and, in other respects, every Imperial city has now its own territorial sovereignty.

This period of the Development likewise contains a dispute between the two religious parties concerning what is called the Simultaneum. The question which gave rise to this dispute was, Whether, in a place or country where the protestant religion alone was established in the definitive year 1624, a catholic sovereign could introduce his own religion, as a *simultaneum religionis exercitium*? The whole question was afterwards comprehended under the single word simultaneum; and even to the present day forms one of the most important objects concerning which the two parties are not yet agreed. As this is not merely a theoretical speculation, but a source from which the alteration of the state of religion in whole countries has derived its origin, the author treats the subject at considerable length, with his

usual accuracy in regard to facts, and with justice in point of observation.

The sixth period of modern history comprises the reigns of the Emperors Leopold and Joseph the First. The reign of the former of these emperors is memorable for the commencement of the Diet, which afterwards became perpetual. A reader who should imagine that nothing but matters of great public importance are ever submitted to the deliberations of this assembly, will be a little surprised at the following instances of frivolous disputes which have at different times been brought before it :

‘ All the ceremonies which are observed at the Diet, centre in the court kept by the principal commissary, both in his public entertainments and assemblies, and in the different degrees of distinction which his company observe towards each other ; and perhaps they are attended to there in a more punctilious manner than at any other place whatever. At least it would be difficult to find a place where there have been so many disputes respecting ceremonies as have arisen here, and still continue. It was here where the distinction between electoral and princely envoys was carried to so great a length, in the first year of the present Diet, that the latter were even to sit upon green chairs, while the former were indulged with crimson. At last, however, the princes succeeded in having green chairs placed for the company in general. On the first day that this new regulation took place, one of the electoral ministers appeared with a scarlet mantle, and during dinner-time let it fall over his chair in such a manner that it had the appearance of a seat which was designedly covered with red : after this, he informed his court that he thought he had, by this measure, rescued the accustomed precedence of the electoral ambassadors. Another distinction of this kind was attempted to be made by placing the seats of the electoral ambassadors upon the carpet, on which the principal commissary sat under a canopy. The ministers of the princes had their chairs placed merely upon the boards of the room ; till at last matters were so far accommodated, that they were allowed to place them so that the feet at least should touch the fringe.

‘ Besides all this, there were perpetual disputes concerning the rank of those who happened to be invited ; as, between the ministers of ecclesiastical and secular princes, or between the electoral ambassadors of the first and foreign ministers of the second rank, or between the envoys to the Diet and the con-commissary ; and in like manner between their respective ladies : so that all the parties present were often in the most disagreeable and awkward situation. Among other things, great misunderstandings arose concerning the order of drinking the customary healths at table. The Imperial court, in the year 1679, even complained to some of the electoral courts that their ambassadors would not allow the health of the houses of Austria and Burgundy, and the principal commissary, to be drunk immediately after the emperor and empress, before the turn came to the electors, and the college of the princes. This circumstance, as well as a variety of others, has been altered by the introduction of modern manners ; but

but all the disputes of this kind are even now very far from being entirely abolished.

Within this period falls the origin of the ninth electorate in favour of the house of Hanover; and the advancement of the house of Brandenburg to the throne of Prussia. Our author observes, that the circumstance of the number of states which were in possession of crowns, continually increasing, could not fail of having a remarkable influence upon the constitution of the empire. Before the peace of Westphalia, the only houses which were in possession of crowns, were those of Holstein and Austria, the heads of which were the Kings of Denmark and Hungary. By the peace of Westphalia the King of Sweden acquired an extensive country in Germany, and became a perpetual state of the empire. Besides this, the house of Deux-Ponts succeeded to the throne of Sweden in 1654, which afterwards devolved, in 1720, to a prince of Hesse-Cassel; and at last, 1751, to the house of Holstein. The Elector of Saxony likewise was now King of Poland, and the Elector of Brandenburg King of Prussia. The House of Austria was again fully restored to its former privileges, as a state of the Germanic empire, in the quality of King of Bohemia; and it could easily be foreseen that the Elector of Hanover would succeed to the throne of Great-Britain. To these may be added the house of Savoy, when it succeeded to the crown of the Two Sicilies, or afterwards to that of Sardinia.

It does not appear, however, that the circumstance of an independent monarch being at the same time a state of the Germanic empire, was of itself attended with any other consequences than those of a ceremonial kind. At the investiture of the electors and princes of Germany, it had hitherto been customary for the ambassador who received the investiture from the emperor, to present a written apology, and at the same time make a verbal excuse, in the speech which he made upon his knees before the Imperial throne, for his sovereign's not presenting himself at the feet of his Imperial majesty in person. The crowned heads began to consider this as a humiliation unbecoming their dignity; they did not choose that their absence should be apologised for in such a manner; as it was not to be supposed that the bending of their knee to another throne could be expected in any circumstances whatever. At last the question arose even, Whether they could permit their ambassadors to do it without degradation of their own dignity? All this had probably its influence, and occasioned several kinds of investiture to be dropped entirely; which has been the case for a considerable time.

We lay before our readers the following extract, as affording one of the latest impotent fulminations of the papal authority:

‘ The glorious, but short reign of Joseph I., during which the two were already mentioned were uninterruptedly continued, was principally distinguished, with respect to the Germanic constitution, by a rupture with the papal chair, which for several centuries had been no longer expected.

‘ Ever since the time that the popes had begun to send their recommendations to bishops and chapters, for canonries and other ecclesiastical benefices, which were soon converted into regular presentations, the Imperial court likewise supported candidates for such offices, with similar recommendations, in which it was originally the custom to make use of the polite expression, ‘ The Emperor hopes the Foundation will not refuse him this his FIRST PETITION.’ This was doubtless the origin of the term, and soon afterwards the custom became a prerogative, called the RIGHT OF THE FIRST PETITION. When a Foundation scrupled to admit the Imperial *precist*, for so the candidate recommended has been since denominated, the emperor threatened an execution on the temporalities, or confiscation of the estates and revenues, of the Foundation; and thus, ever since the thirteenth century, it has been an Imperial prerogative, which an emperor has the right of exercising once in every religious foundation in the empire.

‘ With the origin of this prerogative the papal power had no concern whatever. The emperors were not indebted to the popes for it; they exercised it by their own power, and it became a prerogative by custom. An investiture was no more necessary for it from the pope than for the right of presentation to a benefice, which a founder of a church or convent has reserved for himself, or to the royal benefices, as they are called, which the emperor has the disposal of in some particular cathedrals, as at Worms and Spire.

‘ In the reign of the Emperor Frederick III., to whom Germany in general is not much indebted for his care of the ecclesiastical prerogatives, it first happened that the pope, when he presented the consecrated hat and sword, and gave the blessing, which the emperors usually received from his holiness; when he solemnly announced his accession to the throne, granted him an *indulgence* to exercise the RIGHT OF THE FIRST PETITION, which was always repeated afterwards at the succession of a new emperor.

‘ Joseph I. did not see any necessity for waiting for this indulgence; but, soon after his accession to the throne, nominated a Baron Raesfeld *precist* to the chapter of Hildesheim, June 19, 1705. The chapter received at first a prohibition from the pope’s nuncio at Cologne, and afterwards from the pope himself, not to admit the *precist*, because his holiness had not yet granted an indulgence to the emperor to exercise the RIGHT OF THE FIRST PETITION.

‘ Clement II. was so partial likewise, in the affair of the Spanish succession, to the French interests, against the house of Austria, that Joseph found it necessary at last to bring him, by more serious measures, to another way of thinking. In the year 1708 he marched a
part

part of his army into the pope's dominions, and laid siege to Co-macchio. Clement began to threaten with his spiritual and secular weapons; and wrote to Joseph in the following strain; 'Desist from your undertakings, or we will withhold our paternal favour, and proceed against you as a rebellious son, by excommunicating you from the church; and, if we find it necessary, with arms. If you are not ashamed of making an attack upon the church, and even upon God himself, and deviating from the piety of the ancestors of your house, and particularly of the Emperor Leopold, who was so devoted to the Roman see; the same God who has given you an empire, will again destroy it.' But the times when the curse of excommunication could make even emperors tremble, were now no more. The pope was soon afterwards obliged to submit to terms of peace, and adopt a very different behaviour.

The present volume concludes with the reign of the Emperor Charles VI. author of the Pragmatic Sanction, and father of Maria Theresa, afterwards empress-queen. In a future Review we shall give an account of the remaining volume of this work, which contains much accurate information, and a faithful detail of gradual alterations and improvements in the Germanic constitution.

ART. X. *Philosophical Transactions of the Royal Society of London, Vol. LXXX. For the Year 1790. Part I.* 4to. 8s. 6d. sewed. Davis. London, 1790.

WE have often observed, that there are certain periods in which some particular branch of science seems to be almost exclusively cultivated in the *Philosophical Transactions*. At one time antiquities have been the favourite subject of elucidation; at another the current has run strong in the channel of natural knowledge; sometimes the annual volume has appeared like a votive gift at the shrine of Esculapius; at other times, all was experiments; Dr. Herschel now directs the attention, with astonishing success, to astronomical observations.

The first article is An Account of the Discovery of a Sixth and Seventh Satellite of the Planet Saturn; with Remarks on the Construction of its Ring, its Atmosphere, its Rotation on an Axis, and its spheroidal Figure. By William Herschel, LL.D. F.R.S. Dr. Herschel, in his last paper on Nebulæ, had announced the discovery of a sixth satellite of Saturn; but, instead of one, he now presents the public with an account of two satellites, which he has called the sixth and seventh, though their situation in the Saturnian system entitles them, very probably, to the first and second place. This he has done with the view that philosophical readers may not be liable to mistake in referring

ferring to former observations or tables, where the five known satellites have been named according to the order they have hitherto been supposed to hold in the range of distance from the planet.

It may, indeed, appear surprising that these satellites should have remained so long unknown to us, when, for a century and an half past, the planet to which they belong has been the object of almost every astronomer's curiosity, on account of the singular phenomena of its ring. But, from the situation and size of the satellites, they could hardly be discovered till a telescope of the dimensions and aperture of Dr. Herschel's forty-five feet reflector should be constructed. By means of this remarkable instrument Dr. Herschel has already made such discoveries as seem to give a new era to the prosecution of astronomy.

He informs us that the black disk, or belt, upon the ring of Saturn is not in the middle of its breadth, nor is the ring subdivided by many such lines, as have been represented in various treatises of astronomy; but that there is one single, dark, considerably broad line, belt, or zone, upon the ring, which he has always uniformly found in one place. This description, however, relates only to the northern plane of the ring, as the situation of the planet has not hitherto afforded him any other view. The southern one, which, at the time of these observations, began to be exposed to the sun, would shortly after be opened sufficiently to enable him to give also the situation of its belts, if it should have any.

It appears, from our author's observations, that the zone on the northern plane of the ring is not, like the belts of Jupiter or those of Saturn, subject to variations of colour and figure; but is most probably owing to some permanent construction of the surface of the ring itself. He infers, however, that this black belt cannot be the shadow of a chain of mountains, as it is visible all round the ring; for at the ends of the axis there could be no shades visible, on account of the direction of the sun's illumination, which would be in the line of the chain. The same argument will hold good against supposed caverns or concavities; and with regard to the nature of the ring, our author thinks he may affirm with certainty that it is no less solid and substantial than the planet itself. It is evident that the ring exerts a considerable force upon the satellites, since they are found to be strongly affected with many irregularities in their motions, which cannot be well ascribed to any other cause than the quantity of matter contained in the ring. At least it ought to be allowed a proper share in the effect, though to this the equatorial elevation of Saturn must greatly contribute.

Among the properties of Saturn's ring, ascertained by this penetrating and accurate observer, one in particular is remarkable, namely, its extreme thinness. The situation of Saturn, for some months, had been highly favourable for an investigation of this circumstance; and Dr. Herschel's experiments are so complete, that no doubt can remain on this head. He has repeatedly seen the first, the second, and the third satellites, nay, even the sixth and seventh, pass before and behind the ring in such a manner that they served as excellent micrometers by which to estimate its thickness. In support of this observation, the learned astronomer adduces several instances, for which, our limits not permitting a detail of them, we must refer to the work.

With regard to the sixth and seventh satellites now discovered by Dr. Herschel, he informs us that, from a comparison of many observations which he has made, he finds that the former completes a sidereal revolution about Saturn in one day, 8 hours, 53' 9"; and the latter in 22 hours, 40' 46". The seventh, we are told, is incomparably smaller than the sixth, and, even in his forty-four feet reflector, appears only like a small lucid point. For the inferences ingeniously deduced by our author from all his observations on this curious subject, we must likewise refer to the volume.

Art. II. *Astronomical Observations on the Planets Venus and Mars, made with a View to determine the heliocentric Longitude of their Nodes, the annual Motion of the Nodes, and the greatest Inclination of their Orbits.* By Thomas Bugge, F. R. S. Regius Professor of Astronomy at Copenhagen, &c. &c. These observations seem to have been executed with great accuracy; but, being almost entirely numerical, they admit of no detail.

Art. III. *An Account of some luminous Arches.* By Mr. William Hey, F. R. S.—These arches appear to be a species of the aurora borealis. The first of them was observed at Buxton in March 1774; and the second and third at Leeds, one of them in October 1775, and the other in April 1783.

Art. IV. *Extract of a Letter from F. J. H. Wollaston, (dated Sydney College, Cambridge, February 24, 1784) to the Rev. Francis Wollaston, LL. B. F. R. S.*—This extract contains an account of a stream of light which appeared in the evening of the 24th of February 1784.

Art. V. *An Account of a luminous Arch.* From the Rev. Mr. B. Hutchinson.

Art. VI. *Extract of a Letter from J. Franklin, Esq. relative to a luminous Arch.*

Art.

Art. VII. An Account of some luminous Arches. By Edward Pigott, Esq.—The phenomena described in the three preceding articles are similar to those mentioned in Article III.

Art. VIII. Experiments on the Analysis of the Heavy Inflammable Air. By William Austin, M. D.—Dr. Austin formerly suggested an idea that the heavy inflammable air is a compound of the light inflammable and phlogisticated airs; and this conclusion seems to be supported by the experiments recited in the present paper.

Art. IX. Some Account of the Strata and Volcanic Appearances in the North of Ireland and Western Islands of Scotland. In two Letters from Abraham Mills, Esq.—In these letters Mr. Mills describes the strata observed in several places with great precision. They appear to be, in general, of volcanic origin; and what occurs most frequently is the columnar basaltic species. The following is his description of a scene of this kind at Ardlun Head, which forms the south-west point of Loch Leven:

‘About a quarter of a mile from the spot where the bearings were taken, is a deep glen, running N. N. E. to the sea. It is about thirty yards in length, and twenty in breadth. The strata are disposed in the following extraordinary manner. The uppermost is ten yards of lava, with horizontal divisions and vertical joints, taking the form of rude pillars. Under this is an horizontal bed of a perfectly vitrified substance, which appears to have been a shale, and is from one to two inches in thickness. Beneath this is about three yards of a siliceous gravelly concrete; below which are horizontal beds of indurated marl, of various thicknesses, from six to twelve inches. The whole of these beds, taken together, are about four yards, and there is a large fissure in them, on the west side of the glen. Lastly are ten yards of rude lava, containing specks of quartz and mica unaltered, pieces apparently of granite, and some nodules of calcined chert. The whole is incumbent on regular basalt pillars, of various dimensions, from eighteen to six inches diameter, varying in the number of their sides, some having five, some six, and others seven sides. They are also as variously disposed; those on the western extremity of the glen being straight, and lying horizontally; whilst of those on the east side some are bare, and standing perpendicularly; and others, which are surmounted by the rude lava, are inclined and curved, as if they had taken that form in cooling from the pressure of the incumbent weight. See Tab. IV. Fig. 1. Many of the pillars are very full of bladder-holes; the articulations of the joints are close, though not so close as those of the Giant’s Causeway; but, like those, their tops, where exposed, are either concave or convex.’

Art. X. On the Height of a luminous Arch, which was seen on Feb. 23, 1784. By Henry Cavendish, Esq. F. R. S. and A. S.

Art.

Art. XI. Observations on Respiration. By the Rev. Joseph Priestley, LL. D. F. R. S.—Dr. Priestley, in his former observations on respiration, published in the 86th volume of the *Philosophical Transactions*, supposed that in this animal process there was simply an emission of phlogiston from the lungs. But the result of his late experiments on the mutual transmission of dephlogisticated air, and of inflammable and nitrous air through a moist bladder interposed between them, and likewise the opinions and observations of others, have convinced him that, besides the emission of phlogiston from the blood, dephlogisticated air, or the acidifying principle of it, is at the same time received into the blood. Still, however, there remained a doubt how much of the dephlogisticated air which is inhaled enters the blood, because part of it is employed in forming the fixed air, which is the produce of respiration, by its uniting, as is supposed, with the phlogiston discharged from the blood. In experiments on this subject there will always be some uncertainty in the results of the long-continued respiration of any kind of air; as, at the last, the operation becomes laborious, and the quantity expired and inspired is therefore much greater than at the first. Dr. Priestley, we find, has been aware of this circumstance; and we therefore cannot doubt that he has properly attended to it in the experiments. They confirm, in general, his former supposition, as well as Dr. Goodwyn's observation, that dephlogisticated air is consumed in respiration.

Art. XII. An Account of the Trigonometrical Operation whereby the Distance between the Meridians of the Royal Observatories of Greenwich and Paris has been determined. By Major-General William Roy.—The trigonometrical operation which is the subject of the present paper, began with the measurement of a base on Hounslow-Heath in 1784; an account of which has formerly been given. On the completion of that first part of the business it was little expected that nearly three full years would have elapsed before, even in this country, an instrument could be obtained for taking the angles. This being at last effected by Mr. Ramsden, Major-General Roy resumed his operations, and conducted them with an ability and accuracy which must perpetuate his name (for, alas! he is now no more), as a distinguished mathematician and philosopher. This elaborate paper, which does honour to British ingenuity, is extended from page 111 to page 270.

An appendix contains a meteorological journal, kept at the apartments of the Royal Society, which is doubtless a proper addition to their annual publications.

ART. XI. *Sermons, by Hugh Blair, D. D. F. R. S. Edinb. one of the Ministers of the High Church, and Professor of Rhetoric and Belles Lettres in the University of Edinburgh. Vol. III. 8vo. 6s. boards. Cadell, London; Creech, Edinburgh. 1790.*

THE name of Dr. Blair is so familiar to all our readers, and so justly esteemed for his elegant compositions, that we need do little more than announce the publication of his third volume. If there be any species of writing in which the present age may be said to surpass the truly classical era of Queen Anne, it seems to be pulpit discourses. Though we cannot but admire the force of Tillotson, the perspicuity of Clarke, and the eloquence of Atterbury, yet the state, and in some measure, the fashion, of the times necessarily obliged them to engage much in polemics and metaphysical discussions. At present the rage for these is happily lessened. Popery is no longer dreaded as a bugbear, and the zeal of its professors in making proselytes is much abated. Metaphysics have been the bane of true religion whenever they have insinuated themselves among her preachers; and could we even arrive at truth through all the mazes by which they conduct us, we should gain but little towards instructing us in the common duties of life. To this last point every thing should be directed; on it depends that uniform conduct, without which religious notions, however just, must be useless, and the brightest moral characters be perpetually sullied with forbidding foibles, and even with degrading vices. Whenever we venture to distinguish religion from morality, we injure both; our duty to God is inseparable from our duty to man. They are always united by the Author of our religion; and if he is more urgent on one than on the other, it is of the latter he most frequently reminds us.

But even in morals the more atrocious vices are not such as should be most attended to. There is a degree of depravity which disdains all the lessons of the pulpit, laughs at the regular attendants on worship, and either dreads or scorns to hear reproof. Such can only be awakened by signal judgments; and to expose them before the ordinary race of Christians is only to teach the latter to be contented with their own state of mediocrity. The business of ministers is with lesser vices, with foibles, which, if neglected, become vices; with the failings of common life, the neglect of social offices, the remissness in the performance of those duties, and the exercise of those self-denials which are daily and hourly occurring. On this account we are much indebted to Dr. Delany for his discourses on social duties;

duties ; but these are too much confined to relative connexions. Dr. Blair has attended to all the various circumstances of common life, and taught us the minutiae of which virtue and happiness are composed. With this view his illustrations are all strong though familiar, his language nervous though fluent, his style correct without tameness, and even the severity of his denunciations tempered with all the inviting graces of Christian moderation and love.

The first sermon is on the true Honour of Man, from Prov. iv. 8. *Exalt her, and she shall promote thee ; she shall bring thee to honour.* This discourse is replete with all the advantages we have above ascribed to Dr. Blair ; and as it contains, in a few words, the author's notions of true religion, we shall lay them before our readers :

‘ On this recommendation of religion it is the more necessary to fix our attention, because it is often refused to it by men of the world. Their notions of honour are apt to run in a very different channel. Wherever religion is mentioned, they connect with it ideas of melancholy and dejection, or of mean and feeble spirits. They perhaps admit that it may be useful to the multitude, as a principle of restraint from disorders and crimes ; and that, to persons of a peculiar turn of mind, it may afford consolation under the distresses of life. But from the active scenes of the world, and from those vigorous exertions which display to advantage the human abilities, they incline totally to exclude it. It may sooth the timid or the sad ; but they consider it as having no connexion with what is proper to raise men to honour and distinction. I shall now endeavour to remove this reproach from religion, and to shew that, in every situation of human life, even in the highest stations, it forms the honour as well as the happiness of man.

‘ But, first, let us be careful to ascertain what true religion is. I admit that there is a certain species of religion (if we can give it that name) which has no claim to such high distinction ; when it is placed wholly in speculation and belief, in the regularity of external homage, or in fiery zeal about contested opinions. From a superstition inherent in the human mind, the religion of the multitude has always been tinged with too much of this spirit. They serve God as they would serve a proud master, who may be flattered by their prostrations, appeased by their gifts, and gained by loud protestations of attachment to his interests, and of enmity to all whom they suppose to be his foes. But this is not that wisdom to which Solomon ascribes, in the text, such high prerogatives. It is not the religion which we preach, nor the religion of Christ. That religion consists in the love of God and the love of man, grounded on faith in the Lord Jesus Christ, the great Redeemer of the world, the Intercessor for the penitent, and the Patron of the virtuous ; through whom we enjoy comfortable access to the Sovereign of the universe in the acts of worship and devotion. It consists in justice, humanity, and mercy ; in a fair and candid mind, a generous and affectionate heart ;

heart; accompanied with temperance, self-government, and a perpetual regard in all our actions to conscience, and to the law of God. A religious, and a thoroughly virtuous character, therefore, I consider as the same.

The second sermon, on Sensibility, has a considerable share of merit, and shall be hereafter more closely attended to; that on the Duties of Middle Life is replete with the most valuable admonitions, and scarce a line but should be daily and hourly before us. But the fifth, on Death, is, if possible, superior to this. The calm sentiments, that flow with such ease, such unaffected piety, such enviable resignation, teach even melancholy to charm, and encourage us to invite a frequent intercourse with the king of terrors. The concluding part is so peculiarly elegant, tender, and striking, that we cannot doubt but it will induce our readers to resolve on perusing the whole;

* Meanwhile, let us respect the virtues, and cherish the memory, of the deceased. Let their little failings be now forgotten. Let us dwell on what was amiable in their character, imitate their worth, and trace their steps. By this means, the remembrance of those whom we loved shall become useful and improving to us, as well as sacred and dear; if we accustom ourselves to consider them as still speaking, and exhorting us to all that is good; if, in situations where our virtue is tried, we call up their respected idea to view, and, as placed in their presence, think of the part which we could act before them without a blush.

* Moreover, let the remembrance of the friends whom we have lost strengthen our affection to those that remain. The narrower the circle becomes of those we love, let us draw the closer together. Let the heart that has been softened by sorrow mellow into gentleness and kindness, make liberal allowance for the weaknesses of others, and divest itself of the little prejudices that may have formerly prepossessed it against them. The greater havock that death has made among our friends on earth, let us cultivate connexion more with God, and heaven, and virtue. Let those noble views which man's immortal character affords fill and exalt our minds. Passengers only through this sublunary region, let our thoughts often ascend to that divine country, which we are taught to consider as the native seat of the soul. There we form connexions that are never broken; there we meet with friends who never die. Among celestial things there is firm and lasting constancy, while all that is on earth changes and passes away.—Such are some of the fruits we should reap from the tender feelings excited by the death of friends. But they are not only our friends who die; our enemies also must go to their *long home*. Let us, therefore,

* III. Consider how we ought to be affected when they from whom suspicions have alienated, or rivalry has divided us; they with whom we have long contended, or by whom we imagine ourselves to have suffered

suffered wrong, are laid, or about to be laid, in the grave. How inconsiderable then appear those broils in which we had been long involved, those contests and feuds which we thought were to last for ever! The awful moment that now terminates them makes us feel their vanity. If there be a spark of humanity left in the breast, the remembrance of our common fate then awakens it. Is there a man, who, if he were admitted to stand by the death-bed of his bitterest enemy, and beheld him enduring that conflict which human nature must suffer at the last, would not be inclined to stretch forth the hand of friendship, to utter the voice of forgiveness, and to wish for perfect reconciliation with him before he left the world? Who is there that, when he beholds the remains of his adversary deposited in the dust, feels not, in that moment, some relents at the remembrance of those past animosities which mutually embittered their life?—There lies the man with whom I contended so long, silent and mute for ever. He is fallen; and I am about to follow him. How poor is the advantage which I now enjoy? Where are the fruits of all our contests? In a short time we shall be laid together, and no remembrance remain of either of us under the sun. How many mistakes may there have been between us? Had not he his virtues and good qualities as well as I? When we shall both appear before the judgment-seat of God, shall I be found innocent, and free of blame, for all the enmity I have borne him?—My friends, let the anticipation of such sentiments serve now to correct the inveteracy of prejudice, to cool the heat of anger, to allay the fierceness of resentment. How unnatural is it for animosities so lasting to possess the hearts of mortal men, that nothing can extinguish them but the cold hand of death? Is there not a sufficient proportion of evils in the short span of human life, that we seek to increase their number by rushing into unnecessary contests with one another? When a few suns more have rolled over our heads, friends and foes shall have retreated together; and their love and their hatred be equally buried. Let our few days, then, be spent in peace. While we are all journeying onwards to death, let us rather 'bear one another's burdens,' than harass one another by the way. Let us smooth and cheer the road as much as we can, rather than fill the valley of our pilgrimage with the hateful monuments of our contention and strife.

Thus I have set before you some of those meditations which are naturally suggested by the prevalence of death around us; by the death of strangers, of friends, and of enemies. Because topics of this nature are obvious, let it not be thought that they are without use. They require to be recalled, repeated, and enforced. Moral and religious instruction derives its efficacy, not so much from what men are taught to know, as from what they are brought to feel. It is not the dormant knowledge of any truths, but the vivid impression of them, which has influence on practice. Neither let it be thought that such meditations are unseasonable intrusions upon those who are living in health, in affluence, and ease. There is no hazard of their making too deep or painful an impression. The gloom which they occasion is transient, and will soon, too soon, it is probable, be

dispelled by the succeeding affairs and pleasures of the world. To wisdom it certainly belongs that men should be impressed with just views of their nature and their state; and the pleasures of life will always be enjoyed to most advantage when they are tempered with serious thought. There is 'a time to mourn,' as well as 'a time to rejoice.' There is a virtuous 'sorrow, which is better than laughter.' There is a 'sadness of the countenance, by which the heart is made better.'

The sermon on the Progress of Vice is, in many leading parts, on the plan of Newman's. We mean not to accuse the Doctor of plagiarism; for good men, writing on similar subjects, *must* fall into similar ideas. But Dr. Blair has the advantage of style and persuasive sweetness in the midst of all his severities. His discourse is likewise suited to modern times, to modern vices, and to the causes which in these days produce the first step to vice, and increase all the difficulties of returning to virtue. These he dwells upon without exhausting them, but in a manner that obliges every reader to reflect, to think for himself, and, if possible, to magnify whatever is not brought into open view. In the conclusion of this sermon are summed up all the most cogent arguments that could suggest themselves to a mind evidently intent on doing good, and impressed with an anxious solicitude to save souls.

The sixth sermon, on Fortitude, has every thing that novelty and genuine usefulness can recommend. The succeeding one, on Envy, is in no respects inferior; and, considering how much more hacknied the subject is, we are surprised to find it so interesting, lively, and impressive. In this, as on most other occasions, the preacher takes much pains to shew how amiable and advantageous the exercise of the opposite virtues would be, thus teaching us that our interest here, as well as hereafter, is the same; and that to be virtuous is to be wise and happy. It is a very common thing for one class of preachers to declaim against those discourses which are directed, as they express it, only to the passions. 'The impression, say they, is momentary, and soon wears off; convince the reason, and your success will be permanent. With submission, we conceive this doctrine to be more plausible than true. Is it from reason that men sin, or from the passions? If the latter, let us gain them on our side. The reason we have long ago secured, but we find it insufficient. What man sins from a conviction that his conduct is just or right? Were we to attend to reason, preaching would be, for the most part, unnecessary. A degree of order would be established that could scarcely ever be interrupted. Few admonitions would be requisite, and those few, when once understood, need never be repeated. But the passions are at perpetual

perpetual variance with reason; it is by these avenues that the enemy enters; and these accessible parts it becomes us to guard with the greatest vigilance.

[*To be continued.*]

ART. XII. *Reflections on the Revolution in France, and on the Proceedings in certain Societies in London relative to that Event. In a Letter intended to have been sent to a Gentleman in Paris. By the Right Hon. Edmund Burke.* 8vo. 5s. sewed. Doddsley. London, 1790.

IN the present period of extended intercourse among men and nations, no event of importance in one country in Europe can be uninteresting to another. For not only are the relations of states, and the bearings of their respective situations and views on those of each other, become more various and complex than in times of greater simplicity and rudeness. Even if new events and revolutions could be supposed to take place in one state or kingdom without affecting the political interests of others, they would have a diffusive and mighty influence through the operation of opinion and example; the force of which, after what has recently occurred in America, Ireland, and the continent, is felt with uncommon sensibility.

The revolution that has happened in France is interesting to Great-Britain, directly as affecting the political system of that empire, and indirectly, by provoking questions and circulating opinions among the English on subjects of the greatest consequence; not, indeed, unknown or untouched in the constitutional history of our kingdom, but revived and enlivened by the revolution we have mentioned. It was therefore to be expected that the British nation, and especially men of learning and reflection, would take a lively concern in the present transactions of our neighbours; and there were circumstances that naturally led the public eye to look for a publication on this subject from the pen of Mr. Burke. This gentleman, endowed by nature with fine talents, and particularly with an imagination lively and fertile to excess, is feelingly touched by all that is fitted to move the human soul, whether in the physical or moral world; over both of which he casts those extensive and rapid glances that are darted only from minds so composed by nature, and improved by a learned and liberal education. On such a mind, trained up, it is said, from the earliest period, in a predilection for Catholic rites and kingly power, and certainly educated in a French seminary, the late revolution in France, which involved the ruin

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of the monarchy and the church, could not but make a very sensible impression. He seized, in the English House of Commons, the first opportunity of declaring his sentiments concerning that event, and the actors in those scenes by which it was effected; when an incident happened, which may be naturally supposed to have induced Mr. Burke at once to commit his sentiments of the present state of France to writing, and the world to expect them. We allude to his public altercation in the senate with Mr. Sheridan. On this occasion, it appeared that these two gentlemen entertained opinions widely different with regard to the affairs of France.

To these observations on the natural aptitude of Mr. Burke to take part in the concerns of France, we shall only add, that it was from the economical plans of M. Neckar, about ten years ago, that Mr. Burke, as he avowed in the House of Commons, drew the idea of proposing and recommending a reform in the household, or civil establishment of the King of Great-Britain and Ireland. This circumstance, with others perhaps that will readily be recollected, will suggest the reflection that our ingenious and learned author has stood on somewhat different ground at different times and in different circumstances; though it is but fair to admit that there is a wide difference between an abatement of exterior splendour, and even personal influence, and a direct invasion of powers interwoven, through the lapse of ages, with the constitution of a state. But it is proper to permit the author to speak for himself. In an advertisement prefixed to his *Reflections* Mr. Burke says,

‘It may not be unnecessary to inform the reader that the following reflections had their origin in a correspondence between the author and a very young gentleman at Paris, who did him the honour of desiring his opinion upon the important transactions which then, and ever since, have so much occupied the attention of all men. An answer was written some time in the month of October 1789; but it was kept back upon prudential considerations. That letter is alluded to in the beginning of the following sheets. It has been since forwarded to the person to whom it was addressed. The reasons for the delay in sending it were assigned in a short letter to the same gentleman. This produced, on his part, a new and pressing application for the author’s sentiments.

‘The author began a second and more full discussion on the subject. This he had some thoughts of publishing early in the last spring; but the matter gaining upon him, he found that what he had undertaken not only far exceeded the measure of a letter, but that its importance required rather a more detailed consideration than at that time he had any leisure to bestow upon it. However, having thrown down his first thoughts in the form of a letter, and indeed when he sat down to write, having intended it for a private letter,

letter, he found it difficult to change the form of address, when his sentiments had grown into a greater extent, and had received another direction. A different plan, he is sensible, might be more favourable to a commodious division and distribution of his matter.

After a polite introduction, he declares to his young friend his general sentiments concerning the present circumstances of the French nation. 'Though I do most heartily wish that France may be animated by a spirit of rational liberty, and that I think you bound, in all honest policy, to provide a permanent body, in which that spirit may reside, and an effectual organ by which it may act, it is my misfortune to entertain great doubts concerning several material points in your late transactions.'—Such are Mr. Burke's sentiments concerning the proceedings in France, notwithstanding the public sanction which these have received 'from two clubs of gentlemen in London, called the Constitutional Society, and the Revolution Society;' whose assumed importance in intermeddling in the affairs of France furnishes the author with a subject for ridicule and reprehension.

The first principle with which Mr. Burke sets out, in reasoning concerning the grand subject of debate in France, is, that we ought not to 'give praise or blame to any thing which relates to human actions, and human concerns, on a simple view of the object, as it stands stripped of every relation, in all the nakedness and solitude of metaphysical attraction. Circumstances (which with some gentlemen pass for nothing) give in reality to every political principle its distinguishing colour and discriminating effect. The circumstances are what render every civil and political scheme beneficial or noxious to mankind. Abstractedly speaking, government as well as liberty is good. Yet, is it because liberty, in the abstract, may be classed amongst the blessings of mankind, that I am seriously to felicitate a madman, who has escaped from the protecting restraint and wholesome darkness of his cell, on his restoration to the enjoyment of light and liberty?'

'When I see the spirit of liberty in action, I see a strong principle at work; and this, for a while, is all I can possibly know of it. The wild gas, the fixed air, is plainly broke loose; but we ought to suspend our judgment until the first effervescence is a little subdued, till the liquor is cleared, and until we see something deeper than the agitation of a troubled and frothy surface. I must be tolerably sure, before I venture publicly to congratulate men upon a blessing, that they have really received one. Flattery corrupts both the receiver and the giver; and adulation is not of more service to the people than to kings. I should therefore suspend my congratulations on the new liberty of France until I was informed how it had been

combined with government, with public force, with the discipline and obedience of armies, with the collection of an effective and well-distributed revenue, with morality and religion, with the solidity of property, with peace and order, with civil and social manners. All these (in their way) are good things too; and, without them, liberty is not a benefit whilst it lasts, and is not likely to continue long. The effect of liberty to individuals is, that they may do what they please: we ought to see what it will please them to do, before we risk congratulations which may be soon turned into complaints. Prudence would dictate this in the case of separate insulated private men; but liberty, when men act in bodies, is *power*. Considerate people, before they declare themselves, will observe the use which is made of *power*; and particularly of so trying a thing as *new* power in *new* persons, of whose principles, tempers, and dispositions, they have little or no experience, and in situations where those who appear the most stirring in the scene may possibly not be the real movers.

All these considerations, however, were below the transcendental dignity of the Revolution Society. Whilst I continued in the country, from whence I had the honour of writing to you, I had but an imperfect idea of their transactions. On my coming to town, I sent for an account of their proceedings, which had been published by their authority, containing a sermon of Dr. Price, with the Duke de Rochefaucault's and the Archbishop of Aix's letter, and several other documents annexed. The whole of that publication, with the manifest design of connecting the affairs of France with those of England, by drawing us into an imitation of the conduct of the National Assembly, gave me a considerable degree of uneasiness. The effect of that conduct upon the power, credit, prosperity, and tranquillity, of France, became every day more evident. The form of constitution to be settled, for its future policy, became more clear. We are now in a condition to discern, with tolerable exactness, the true nature of the object held up to our imitation. If the prudence of reserve and decorum dictates silence in some circumstances, in others prudence of an higher order may justify us in speaking our thoughts. The beginnings of confusion with us in England are at present feeble enough; but with you, we have seen an infancy still more feeble, growing by moments into a strength to heap mountains upon mountains, and to wage war with Heaven itself. Whenever our neighbour's house is on fire, it cannot be amiss for the engines to play a little on our own. Better to be despoiled for too anxious apprehensions, than ruined by too confident a security.

Solicitous chiefly for the peace of my own country, but by no means unconcerned for yours, I wish to communicate more largely what was at first intended only for your private satisfaction. I shall still keep your affairs in my eye, and continue to address myself to you. Indulging myself in the freedom of epistolary intercourse, I beg leave to throw out my thoughts, and express my feelings, just as they arise in my mind, with very little attention to formal method. I set out with the proceedings of the Revolution Society; but I shall not confine myself to them. Is it possible I should? It looks to me

as if I were in a great crisis, not of the affairs of France alone, but of all Europe, perhaps of more than Europe. All circumstances taken together, the French revolution is the most astonishing that has hitherto happened in the world. The most wonderful things are brought about, in many instances, by means the most absurd and ridiculous, in the most ridiculous modes, and apparently by the most contemptible instruments. Every thing seems out of nature in this strange chaos of levity and ferocity, and of all sorts of crimes jumbled together with all sorts of follies. In viewing this monstrous *tragi-comic* scene, the most opposite passions necessarily succeed, and sometimes mix with each other in the mind; alternate contempt and indignation, alternate laughter and tears, alternate scorn and horror.

It cannot, however, be denied, that to some this strange scene appeared in quite another point of view. Into them it inspired no other sentiments than those of exultation and rapture. They saw nothing in what has been done in France but a firm and temperate exertion of freedom; so consistent, on the whole, with morals and with piety, as to make it deserving not only of the secular applause of dashing Machiavelian politicians, but to render it a fit theme for all the devout effusions of sacred eloquence.

On the forenoon of the 4th of November last, Dr. Richard Price, a non-conforming minister of eminence, preached at the dissenting meeting-house of the Old Jewry, to his club or society, a very extraordinary miscellaneous sermon, in which there are some good moral and religious sentiments, and not ill expressed, mixed up in a sort of porridge of various political opinions and reflections: but the revolution in France is the grand ingredient in the cauldron. I consider the address transmitted by the Revolution Society to the National Assembly, through Earl Stanhope, as originating in the principles of the sermon, and as a corollary from them. It was moved by the preacher of that discourse. It was passed by those who came reeking from the effect of the sermon, without any censure or qualification, expressed or implied. If, however, any of the gentlemen concerned shall wish to separate the sermon from the resolution, they know how to acknowledge the one, and to disavow the other. They may do it; I cannot.

For my part, I looked on that sermon as the public declaration of a man much connected with literary caballers and intriguing philosophers; with political theologians, and theological politicians, both at home and abroad. I know they set him up as a sort of oracle; because, with the best intentions in the world, he naturally *philippizes* and chaunts his prophetic song in exact unison with their designs.

That sermon is in a strain which I believe has not been heard in this kingdom, in any of the pulpits which are tolerated or encouraged in it, since the year 1648, when a predecessor of Dr. Price, the Rev. Hugh Peters, made the vault of the king's own chapel at St. James's ring with the honour and privilege of the saints, who, with the high praises of God in their mouths, and a *two-edged sword* in their hands, were to execute judgment on the heathen, and punishments upon the *people*; to bind their *kings* with chains, and their

gables with fetters of iron.' Few harangues from the pulpit, except in the days of your league in France, or in the days of our solemn league and covenant in England, have ever breathed less of the spirit of moderation than this lecture in the Old Jewry. Supposing, however, that something like moderation were visible in this political sermon, yet politics and the pulpit are terms that have little agreement. No sound ought to be heard in the church but the healing voice of Christian charity. The cause of civil liberty and civil government gains as little as that of religion by this confusion of duties. Those who quit their proper character to assume what does not belong to them, are, for the greater part, ignorant both of the character they leave, and of the character they assume. Wholly unacquainted with the world in which they are so fond of meddling, and inexperienced in all its affairs, on which they pronounce with so much confidence, they have nothing of politics but the passions they excite. Surely the church is a place where one day's truce ought to be allowed to the dissensions and animosities of mankind.'

Mr. Burke proceeds to impugn 'democratic and levelling' principles' in church and state, and particularly the doctrine maintained by Dr. Price and others, that the people of England, by the principles of the Revolution, have acquired the rights of, 1. Choosing their own governors; 2. Of cashiering them for misconduct; 3. Of framing a government for themselves. In opposition to this 'new and unheard-of bill of rights,' he states his own view of the English Revolution, and, among other observations, says,

'A state without the means of some change is without the means of its conservation. Without such means it might even risk the loss of that part of the constitution which it wished the most religiously to preserve. The two principles of conservation and correction operated strongly at the two critical periods of the Restoration and Revolution, when England found itself without a king. At both those periods the nation had lost the bond of union in their ancient edifice; they did not, however, dissolve the whole fabric. On the contrary, in both cases they regenerated the deficient part of the old constitution through the parts which were not impaired. They kept these old parts exactly as they were, that the part recovered might be suited to them. They acted by the ancient organised states in the shape of their old organisation, and not by the organic *molecule* of a disbanded people. At no time, perhaps, did the sovereign legislature manifest a more tender regard to that fundamental principle of British constitutional policy than at the time of the Revolution, when it deviated from the direct line of hereditary succession. The crown was carried somewhat out of the line in which it had before moved; but the new line was derived from the same stock. It was still a line of hereditary descent; still an hereditary descent in the same blood, though an hereditary descent qualified with protestantism. When the legislature altered the direction, but kept the principle, they shewed that they held it inviolable.'

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‘The gentlemen of the Society for Revolutions see nothing in that of 1688 but the deviation from the constitution; and they take the deviation from the principle for the principle. They have little regard to the obvious consequences of their doctrine, though they must see that it leaves positive authority in very few of the positive institutions of this country. When such an unwarrantable maxim is once established, that no throne is lawful but the elective, no one act of the princes who preceded their era of fictitious election can be valid. Do these theorists mean to imitate some of their predecessors, who dragged the bodies of our ancient sovereigns out of the quiet of their tombs? Do they mean to attain and disable backwards all the kings that have reigned before the Revolution, and consequently to stain the throne of England with the blot of a continual usurpation? Do they mean to invalidate, annul, or to call into question, together with the titles of the whole line of our kings, that great body of our statute law which passed under those whom they treat as usurpers? to annul laws of inestimable value to our liberties—of as great value at least as any which have passed at or since the period of the Revolution? If kings, who did not owe their crown to the choice of their people, had no title to make laws, what will become of the statute *de tallagio non concedendo*?—of the *petition of right*?—of the act of *habeas corpus*? Do these new doctors of the rights of men presume to assert that King James the Second, who came to the crown as next of blood, according to the rules of a then unqualified succession, was not to all intents and purposes a lawful king of England, before he had done any of those acts which were justly construed into an abdication of his crown? If he was not, much trouble in parliament might have been saved at the period these gentlemen commemorate. But King James was a bad king with a good title, and not an usurper. The princes who succeeded according to the act of parliament which settled the crown on the Electress Sophia and on her descendants, being protestants, came in as much by a title of inheritance as King James did. He came in according to the law, as it stood at his accession to the crown; and the princes of the house of Brunswick came to the inheritance of the crown, not by election, but by the law, as it stood at their several accessions of protestant descent and inheritance, as I hope I have shewn sufficiently.’

The ‘organic *molecularæ*,’ in this extract, allude to the system of *Generation*, or, more generally, of *Reproduction and Development*, of the late Count de Buffon; and is one of the innumerable instances in which Mr. Burke most happily enriches his style, and interests and amuses his learned readers, by allusions to literature and philosophy. From Magna Charta, he observes, to the Declaration of Rights, it has been the uniform policy of our constitution to claim and assert our liberties, as an *antedated inheritance* derived to us from our forefathers, and to be transmitted to our posterity ‘as an estate specially belonging to the people of this kingdom, without any reference whatever to any other more general or prior right. By this means,’ he observes, ‘our

‘ our constitution preserves an unity in so great a diversity of its parts. We have an inheritable crown, an inheritable peerage, and an House of Commons and a people inheriting privileges, franchises, and liberties, from a long line of ancestors.’

‘ This policy appears to me to be the result of profound reflection, or rather the happy effect of following nature, which is wisdom without reflection, and above it. A spirit of innovation is generally the result of a selfish temper and confined views. People will not look forward to posterity, who never look backward to their ancestors. Besides, the people of England well know that the idea of inheritance furnishes a sure principle of conservation, and a sure principle of transmission; without at all excluding a principle of improvement. It leaves acquisition free; but it secures what it acquires. Whatever advantages are obtained by a state proceeding on these maxims, are locked fast as in a sort of family settlement; grasped as in a kind of mortmain for ever. By a constitutional policy, working after the pattern of nature, we receive, we hold, we transmit our government and our privileges in the same manner in which we enjoy and transmit our property and our lives. The institutions of policy, the goods of fortune, the gifts of Providence, are handed down, to us and from us, in the same course and order. Our political system is placed in a just correspondence and symmetry with the order of the world, and with the mode of existence decreed to a permanent body composed of transitory parts; wherein, by the disposition of a stupendous wisdom, moulding together the great mysterious incorporation of the human race, the whole, at one time, is never old, or middle-aged, or young, but in a condition of unchangeable constancy, moves on through the varied tenour of perpetual decay, fall, renovation, and progression. Thus, by preserving the method of nature in the conduct of the state, in what we improve we are never wholly new; in what we retain we are never wholly obsolete. By adhering in this manner, and on those principles, to our forefathers, we are guided not by the superstition of antiquarians, but by the spirit of philosophic analogy, in this choice of inheritance we have given to our frame of polity the image of a relation in blood; binding up the constitution of our country with our dearest domestic ties; adopting our fundamental laws into the bosom of our family affections; keeping inseparable, and cherishing with the warmth of all their combined and mutually reflected charities, our state, our hearths, our sepulchres, and our altars.

‘ Through the same plan of a conformity to nature in our artificial institutions, and by calling in the aid of her unerring and powerful instincts to fortify the fallible and feeble contrivances of our reason, we have derived several other, and those no small benefits, from considering our liberties in the light of an inheritance. Always acting as if in the presence of canonised forefathers, the spirit of freedom, leading in itself to misrule and excess, is tempered with an awful gravity. This idea of a liberal descent inspires us with a sense of habitual native dignity, which prevents that upstart insolence almost inevitably

inevitably adhering to and disgracing those who are the first acquirers of any distinction. By this means our liberty becomes a noble freedom. It carries an imposing and majestic aspect; it has a pedigree and illustrating ancestors; it has its bearings and its ensigns armorial; it has its gallery of portraits; its monumental inscriptions; its records, evidences, and titles. We procure reverence to our civil institutions on the principle upon which nature teaches us to reverence individual men; on account of their age, and on account of those from whom they are descended. All your sophisters cannot produce any thing better adapted to preserve a rational and manly freedom than the course that we have pursued, who have chosen our nature rather than our speculations, our breasts rather than our inventions, for the great conservatories and magazines of our rights and privileges.'

Mr. Burke, having thus vindicated the real character and nature of the English constitution from the mistaken views of Dr. Price, and other assertors of the natural rights and equality of men, shews how much it was in the power of the French nation to have profited by our example. But 'France,' he says, 'by following false lights, has bought undisguised calamity, ties at a higher price than any nation has purchased the most unequivocal blessings. France,' he says, 'has not sacrificed her virtue to her interest, but she has abandoned her interest that she might prostitute her virtue. All other nations have begun the fabric of a new government, or the reformation of an old, by establishing originally, or enforcing with greater exactness, some rites or other of religion. All other people have laid the foundations of civil freedom in severer manners, and a system of a more austere and masculine morality. France, when she let loose the reins of regal authority, doubled the licence of a ferocious dissoluteness in manners, and of an insolent irreligion in opinions and practices. The National Assembly have found their punishment in their success. Laws overturned; tribunals subverted; industry without vigour; commerce expiring; the revenue unpaid, yet the people impoverished; a church pillaged, and a state not relieved; civil and military anarchy made the constitution of the kingdom,' &c. &c.—Were all these dreadful things necessary? were they the inevitable results of the desperate struggle of determined patriots, compelled to wade through blood and tumult to the quiet shore of a prosperous and tranquil liberty? No! nothing like it.—The French have rebelled against a mild and lawful monarch with more fury, outrage, and insult, than ever any people has been known to rise against the most illegal usurper, or the most sanguinary tyrant. Their resistance was made to concession; their revolt was from protection; their blow was aimed at an hand holding out graces, favours, and immunities.

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‘ This unforced choice, this fond election of evil, would appear perfectly unaccountable, if we did not consider the composition of the National Assembly—an assembly composed, not of distinguished magistrates, who had given pledges to their country of their sense, prudence, and integrity; not of leading advocates, the glory of the bar; not of renowned professors in universities;—but, for the far greater part, as it must in such a number of the inferior, unlearned, mechanical, merely instrumental members of the profession. There were distinguished exceptions; but the general composition was of obscure provincial advocates, of stewards of petty local jurisdictions, country attornies, notaries, and the whole train of the ministers of municipal litigation, the tormentors and conductors of the petty war of village vexation.—Who could doubt but that, at any expence to the state, of which they understood nothing, they must pursue their private interests, which they understood but too well? They must join (if their capacity did not permit them to lead) in any project which could procure to them a litigious constitution. To the faculty of the law, in the composition of the *Tiers Etat*, was joined a pretty considerable proportion of that of medicine, not so much esteemed in France; and therefore (as men judge very much of themselves, and have a tendency, in reality become what they are judged to be by others), in fact, on the whole, not to estimate as in England; and dealers in stocks and funds, who must be eager, at any expence, to change their ideal paper wealth for the more solid substance of land.’—Having considered the composition of the third estate, and contrasted it with the admirable constitution of the House of Commons of England, he takes a view of the representatives of the clergy, consisting, in a great measure, of country curates; men who had never seen the state so much as in a picture [the author means, we presume, a written account or delineation of it]. Nor could they be well supposed to be the most conscientious of their kind, who, presuming upon their incompetent understanding, could intrigue for a trust which led them from their natural relation to their flocks, and their natural spheres of action, to undertake the regeneration of kingdoms. This preponderating weight, according to our author, ‘ being added to the force of the body chicane in the *Tiers Etat*, completed that momentum of ignorance, rashness, presumption, and lust of plunder, which nothing has been able to resist. They [the National Assembly thus composed] ‘ are by no means adequate representatives of the nation or state of France. They load the edifice of society by setting up in the air what the solidity of the structure requires to be on the ground.’

Having

Having thus shewn, or endeavoured to shew [for on this point we do not now decide], that the composition or constitution of the National Assembly was unnecessary, and is unfair and unjust, he affirms, that 'when the National Assembly has completed its work, it will have accomplished its ruin.' These commonwealths, he thinks, will not long bear a state of subjection to the republic of Paris. They will not bear that this single body should monopolise the captivity of the king, and the dominion over the assembly calling itself National. His reasons for entertaining this opinion he proceeds to give at very considerable length, without, however, producing either tedium or ennui in the reader; for he keeps still on wing, through all the inequalities of the region over which he holds his course, and, by the animation of his eloquence, supports an uniform interest and attention.

[To be continued.]

FOREIGN LITERATURE.

ART. XIII. *Elements de Mythologie, &c.*

ART. XIII. *Elements of Mythology; with an Analysis of the Poems of Ovid, Homer, and Virgil, together with an allegorical Explanation of them; intended for the Use of young People of both Sexes. By Hugou de Bassville, Member of several Academies.* 12mo. Geneva, 1789.

A Knowledge of ancient mythology is so necessary for those who study the Greek and Latin classics, and particularly the poets, that unless young people are previously made acquainted with this part of literature, they will derive very little pleasure or advantage from their reading. A number of works have, indeed, been written on this subject; but there is still room for improvement; and though the one now before us is far from being so complete as we could wish, it may form a very proper introduction for the use of schools, and other seminaries of learning; as it contains a concise account, selected from the best authors, of the principal deities worshipped by the heathens, together with an explanation of the most remarkable fables to be found in the works of Homer, Virgil, and Ovid. The brevity of some of the articles may be considered as a fault; that respecting Juno is confined to the short space of ten lines; but it should be remembered, that books written professedly for the instruction of youth ought to be of such a nature as neither to burden the memory, nor fatigue the attention, by long and tedious

tedious dissertations. When pupils have once caught the out-fishes, the picture may be finished by afterwards putting into their hands treatises more voluminous and scientific. As a specimen of the author's manner and execution, we shall extract his account of the *Pinates*, or *Lares*, and of some other of the heathen deities :

‘ The word *Lares* was one of those which the Latins received from the most remote antiquity, and of which the signification had been lost. The Romans were indebted for it to the Etruscans, who gave this title to their princes ; afterwards it became the proper name of those deities who were considered as the protectors of houses, walls, and cities.

‘ Their festival was celebrated in the month of May ; and their statues were a kind of grotesque figures, generally placed in niches, and clothed with the skin of a dog. Before them, and at the distance of two feet from the ground, stood a small altar, with a hole in the top of the size of one's hand, in which was put a burning coal. On one side was a stone figure representing a dog barking. On the day of their festival, these gods were crowned with leaves, and their votaries covered them with wax, that they might write on it their vows which they addressed to them.

‘ The worship of these deities was undoubtedly brought from the East, at a very early period ; for they were precisely the same as *Gemini*, or *Dioscouroi*, represented in Egypt and Phenicia under grotesque figures, and placed in the entrance of houses and temples, one on each side of the door, and having each a mask like the head of a dog.’

The author's account of some other gods, who were objects of adoration among the Greeks and the Romans, is as follows :

‘ The Romans, who adopted almost all the gods of other nations, in proportion as they were subjected to their empire, reared temples also to a number of allegorical divinities, such as Happiness, Hope, Eternity, Piety, Mercy, Truth, Concord, Peace, Faith, Liberty, Opportunity (known to the Greeks under the name of *Cærus*, the youngest of the sons of Jupiter), Providence, Safety, Persuasion (which the Greeks called *Pytho*, and which had a temple, but without a statue at Sycion), Clemency, Fecundity, and Fame, which had a superb temple at Athens.

‘ Vices, evil beings, storms, fevers, and discord, had also each their peculiar worship.

‘ *Comus* was revered by the Greeks and the Romans as the god of good cheer. He was the companion of *Momus*, the son of Sleep and Night, the god of wit and raillery.

‘ *Esculapius*, the god of physic, the son of Apollo and of the nymph *Coronis*, was educated under the centaur *Chiron*, who made

made him acquainted with the nature of plants. In the year 462 after the foundation of Rome, this city being afflicted with the plague, the books of the Sybils declared that no remedy could be expected unless the god of Epidauria was brought from Greece. On this account ambassadors were dispatched to that country, who carried with them a serpent, honoured by the Epidaurians as Esculapius.

There were several deities of this name, the most famous of which was the one already mentioned. He was often represented under the figure of a serpent, and sometimes under that of a man, holding in his hand a club, with a snake twisted round it.

Hygeia his daughter was honoured by the Greeks as the goddess of health; she is crowned with laurel, and holds, in her right hand, a club, or rather sceptre, which announces that she is the queen of physic. On her bosom is a dragon, which, after twisting itself into several folds, stretches out its head to drink from a cup that she holds in her hand.

Harpocrates, the god of silence, was the son of Iris and Osiris. He is painted with his finger on his mouth, sometimes under the figure of a young man, who in one hand holds a cornucopia, and in the other a flower of the lotus, or lote-tree.

Our readers will see, by these extracts, that this work corresponds with the modest title which the author gives it; and that it contains merely the elements of mythology reduced into as narrow a compass as possible.

ART. XIV. *Memoire on the best Method of dying Cloths and Stuffs with red Sandal Wood.* By M. Vogler. Extracted from Cress's Chemical Annals for 1790.

THE method pursued by dyers, when they use Sandal wood, is far from being advantageous. They generally employ an aqueous menstruum to extract the colouring matter, which never thoroughly produces the desired effect; and, on this account, it is impossible that stuffs, by this process, can acquire the proper colour. Among a great number of experiments which I made on this vegetable substance, called by botanists *Herod-carpus Santalinus*, the following succeeded best, and were repeated at least ten times.

First Experiment.

I took some pieces of silk, linen, cotton, and woollen cloth, and having suffered them to digest for the space of six hours, in a solution of tin by nitrous acid, tempered with three parts of water, washed them three different times in distilled water, afterwards hung them up to dry, and then soaked the half of each,

for an hour, in the cold spirituous liquor described in the sixth experiment. The other half I digested in the tincture of Sandal wood mixed with water, mentioned in the seventh experiment, which I caused to boil for a quarter of an hour. I then wrung these pieces of stuff, and, having dried them in the shade, I found that they had acquired a very lively red colour.

Second Experiment.

I took two grains of alum, which I dissolved in two ounces of water, and, while the solution was still warm, I digested in it, for twelve hours, some pieces of linen, silk, cotton, and woollen cloth; after which I washed them, at three different times, in distilled water, then wrung them, and dried them in the shade as before. I then took a half of each of these pieces of stuff, and suffered them to digest for an hour in the spirituous tincture mentioned in the sixth experiment; and the other half in the aqueous tincture mentioned in the seventh experiment, which I boiled for half an hour. These stuffs being then wrung, and dried in the shade, appeared to be of a most beautiful and brilliant scarlet colour.

Third Experiment.

In a dissolution of three grains of vitriol of copper in twelve ounces of water, I soaked for twelve hours some pieces of these different stuffs, and having wrung and dried them as above, I took the half of each, and suffered them to digest for an hour in the spirituous liquor mentioned in the sixth experiment; and the other half in the aqueous liquor mentioned in the seventh experiment. Having then made them go through the same operations as before, they appeared to be of a most beautiful crimson.

Fourth Experiment.

Having digested the same stuffs, for twelve hours, in a dissolution made with three grains of white vitriol, in twelve ounces of water, and having treated them as above, I found that they had acquired a deep crimson colour.

Fifth Experiment.

I dissolved three grains of martial vitriol in twelve ounces of water, and having repeated the same experiments, on the like kind of stuffs, I found that they acquired a beautiful deep violet colour, and sometimes a dark red. The dyes in which these stuffs were digested are prepared in the following manner:

Sixth Experiment.

Take four grains of red Sandal wood, reduced to an impalpable powder; digest it in twelve ounces of *aqua vita*, and expose it to a gentle heat. In the space of forty-eight hours it will be

be found that the *aqua vita* has extracted all the colouring part of the Sandal wood; but, while it is digesting, care must be taken, from time to time, to shake the vessel which contains it. The dye prepared in this manner, may be employed, when cold, to dye stuffs, even without being filtered; for the stuffs digested in it for an hour or two, will be found to have extracted all the colouring matter. This dye does not lose its quality of dying, though kept for a considerable length of time. If it should happen that it has deposited its colouring part, or that it has been deprived of it by putting cloth in it, a fresh quantity of the powder of Sandal wood may then be added.

Seventh Experiment.

Having tempered the spirituous tincture of Sandal wood with six or ten times the same quantity of water, this addition of water did not prevent the effect of the dye; and by these means I obtained the aqueous liquor, in which I almost boiled all the before-mentioned pieces of stuff, previously soaked. The pieces of linen and cotton cloth, which had been soaked and steeped in glue water, acquired immediately a solid and lasting colour.

Stuffs or cloth must not be digested longer than forty-eight hours in the spirituous liquor above mentioned; and the liquor must be used quite fresh. It appears that *aqua vita* extracts a yellow-colouring matter from red Sandal wood. When these stuffs are boiled in the aqueous tincture it will not be necessary first to separate it from the powder of the Sandal wood; and it will likewise be needless to wash the stuffs, because, when they are dry, the powder may easily be removed by rubbing them. It may not be improper to mention that I observed that as soon as these stuffs were taken from the liquor, and squeezed or wrung, digesting them for some minutes in a cold solution, of twelve ounces of water, four grains of marine salt, and two grains of alum, was of the utmost service to them. Great care must be taken to wash them in cold water after they have undergone the operation of digesting in the manner last mentioned. The colour this way becomes more solid and durable. In short, woollen, cotton, linen, and silk, dyed after this method, wonderfully resist the action of every kind of lye, whether soapy, alkaline, or even acid; but in the open air, and exposed to the sun, linen and cotton are subject to lose a little of their splendor.

According to my observations, water alone and lyes are not sufficient to extract all the colouring-matter of red Sandal wood; and stuffs dyed in such decoctions acquire but a pale colour, which soon fades. Spirit of wine is the only liquid, hitherto found, that is capable of extracting thoroughly the colouring

part of Sandal wood, and of communicating it afterwards to different substances.

The process here described is indeed attended with considerable expence; but those who employ it will be amply compensated by the superb colour which it will give to various objects. Sandal wood reduced to a fine powder is preferable to that which is only bruised or pounded.

In order to be certain that the Sandal wood is not adulterated, it will be best for those who use it to buy it whole, and to reduce it to powder themselves.

MONTHLY CATALOGUE

For NOVEMBER 1790.

MISCELLANEOUS.

ART. 15. *Travels in various Parts of Europe, Asia, and Africa.* By John Macdonald. 8vo. 5s. Forbes. London, 1790.

THESE Travels, or, as they might more properly be called, Memoirs, are the production of a man who acted in no higher a line than a servant, and who had opportunities of attending his masters in the different countries of which he gives an account. The performance has one merit which, if true, seldom belongs to similar works, that of being genuine. The plainness of the style, and the artless and undisguised simplicity of the manner, seem to prove this. Though many of the circumstances in these Travels might appear too trifling for the public eye, yet the author is always interesting because he is natural; nor does he become less amiable by betraying all the little foibles and vanity incident to his situation. Perhaps some information may be gleaned from his account of things, particularly the manner of living in the East Indies. His remarks are free from all affectation: he represents every thing in the light in which he saw it. Upon the whole, the work, as the production of a man moving in an inferior sphere of life, does not want merit, and will be read with pleasure by those who love to contemplate nature divested of all the trappings of education and learning.

ART. 16. *The Denial; or, The Happy Retreat. A Novel.* By the Rev. James Thomson. 12mo. 3 vols. 19s. 6d. Sewel. London, 1790.

In the composition of novels, more perhaps than in any species of human production, the sound observation of good King Solomon is daily verified, *there is nothing new under the sun.* And while all the modes of existence, all the walks of life, and all the contingencies

gencies of fortune, exhibit the same whimsical creatures struggling their hour upon the stage, under the influence of the same feelings, every description of the same scenes must be valuable in proportion as it approximates to nature and truth. This remark, far from depreciating the work before us, enhances its merit. The story is simple and instructive. It combines three circumstances, which every one, who looks into the world with attention, will frequently find realised—paternal authority carried to an unpardonable excess—the liberal sentiments of a young and ardent mind exemplified with fortitude and manliness—and the crafty machinations of low cunning prosecuted with an eagerness and perseverance worthy of a better cause. As the business develops, the vices which mark some of the characters interested, and the virtues by which others are adorned, meet occasionally with strict poetical justice. The tendency of the whole, as might be expected from a clergyman, is throughout perfectly honourable. The reverend author's principal object is to reconcile an humble resistance to paternal authority with filial duty and gratitude; and the incidents by which he illustrates and enforces this doctrine are natural and pertinent. He appears every where anxiously concerned for the proper direction of youth. The maxims he inculcates are all serious and moral, and directed to the culture and formation of the heart rather than the head. He writes from the best intentions; his volumes may amuse innocence without putting it to the blush; his fancy is chaste, and his language perspicuous and correct.

ART. 17. *Sunday; a Poem.* 4to. 18. Dilly. London, 1790.

The intension of this poem, to excite reverence for the sacred day which it celebrates, is good; much cannot be said of the execution. The author seems to be a better man than a poet.

ART. 18. *Poems, by D. Diaton, Jun.* 4to. 4s. Rivington. London, 1790.

These Poems consist of *The Triumph of Liberty*, *Edwin and Clarinda*, *The Vanity of Ambitious Expectation*, *An Effusion*, and *Lines addressed to a Lady*. They contain specimens of the author's abilities both in blank verse and rhyme; none of which rise beyond mediocrity. *The Vanity of Ambitious Expectation* seems to be the best; it is written in imitation of the style of Spenser. The worst is *Edwin and Clarinda*, which is in the true measure of Sternhold and Hopkins. There seems to be in all of them little of the *vis poetice*, or that promises any eminence.

ART. 19. *The New Cosmetic; or, The Triumph of Beauty; a Comedy.* By C. Melmoth, Esq. Inscribed to Mrs. Hodges. 8vo. 1s. Cadell. London, 1790.

We were much at a loss in reading this comedy, which, after many attempts, we accomplished at last, to know for what possible purpose it could be written. A squire could not write for money, and Mrs. Hodges' beauty could not want a recipe for a cosmetic. It seems
B b 2
probable,

probable, however, she may have suffered a few restless nights; and, if that be the case, the college could not prescribe a better recipe for sleep.

ART. 20. *Memoirs of George Barrington.* 8vo. 2s. Smith. London, 1790.

The hero of these Memoirs has attracted much notice, and no doubt forms a singular character in the moral world. Whether these Memoirs are genuine it is impossible for us to determine; nor indeed is it of much consequence. They are published to gratify that curiosity which devours with avidity every circumstance respecting a man who has, by whatever means, rendered himself remarkable, and will, in this point of view, prove acceptable to a number of readers. But the mere detail of the tricks of a sharper can afford little entertainment to a liberal and enlightened mind.

ART. 21. *The Trial of George Barrington.* 8vo. 1s. Simmonds. London, 1790.

This is merely an account of the last trial of Barrington, in which he was convicted, published while curiosity was high respecting the fate of this remarkable character, and intended to serve the same temporary purposes with the preceding article.

ART. 22. *Epistle to James Boswell, Esq. occasioned by his long expected, and now speedily-to-be-published Life of Dr. Johnson.* 4to. 2s. Hookham. London, 1790.

This poem is sprightly, pointed, and satiric, but not enough of either. The author appears to have fire; but either is fearful of being all-purged, or has not acquired that readiness at managing satire which such delicate tools require. We think with a little practice he may make a shining figure in this species of writing.

ART. 23. *The poetical Flights of Christopher Whirligig, Esq. Cornet of Horse.* 4to. 1s. 6d. Wilkie. London, 1790.

Had these Flights been printed on cartouch-paper they would have stood some chance of mounting as high as the author wishes, and have been useful in their way.

ART. 24. *Try again; a Farce, in Two Acts, as performed at the Theatre-Royal in the Haymarket.* 8vo, 1s. Robinsons. London, 1790.

It was observed by an ingenious wag that the chief business of all comedies is, for a young couple to cheat their parents and to get married; and on the characteristic follies and foibles peculiar to each age the humour and incident of the piece depend. In the present instance the author has chosen to go a step out of the way, and to make his heroine only anxious to evade the caution of her brother, who wishes to marry her to old Doctor Decrepito. This is extremely in character for a young man who is himself desperately in love. It were well if this were the only absurdity, or even if the piece itself were absurd enough to make us, in our good-natured moments, laugh heartily;

heartily; but dulness is the predominant feature, and nothing the only resource.

ART. 25. *Some Memoirs of the Life and Death of Mrs. Eleanor Dornford; designed chiefly for the Use of those who see the Need of reformation and experimental Christianity.* 8vo. 1s. Printed for Andrews, and sold also by the Author, No. 1, Philpot-Lane. The Profits are applied to the Relief of the Poor, particularly Debtors. London, 1790.

Mrs. Dornford, we doubt not, was a very good woman; and, for that reason, we much regret her little failings should be so publicly exposed to the world, and particularly by one whom we should expect to pay more regard to her memory.

Mr. Dornford thinks it necessary to trace the progress of that attachment which most delicate men wish to conceal. In the early stage of it, 'by the unsearchable wisdom and goodness of God our Saviour, I began (says she, in a little book in which she mentions the dealings of God with her soul) to entertain doubts of the propriety of first cousins intermarrying.' When in great suspense on this subject, and entreating God to take the affair into his own hands—'O amazing goodness!' continues she, 'for though I saw no manner of way by which it could be broke off, yet so it was, occasioned by our correspondence being made known to his mother, who highly disapproved of our coming together; and from a variety of things which happened, I thought myself much slighted, and not treated with that respect which *my person* and fortune demanded.' Here is an instance of Christian humility! In a few pages afterwards we read, 'My being occasionally at the house of this relation of my father's gave Mr. Dornford an opportunity of seeing me often, and we were again reconciled together.' Where were all the scruples about first cousins, and to how little purpose was the providential interposition that, on a former occasion, prevented the supposed illicit connexion? In a few more pages the union for life takes place in the presence of Messrs. Wesley, Romaine, &c. &c.

Mrs. Dornford is said to be a poet by nature. We have many specimens of her verses. Among the rest, one she wrote to a Jew family, in order to convert them, in which we meet with the following elegant couplet:

'Compare Isaiah, fifty-three,
With the apostles *they* agree.'

But, lest we should fall into the editor's error, we shall close our review of this article with an account of what appears to us the most amiable and important traits in this lady's character, though the compiler has thought them of so little consequence as to refer them to a note. In this note we are told of the compassionate manner in which she assisted a soldier's wife who asked alms of her. Her whole behaviour in this instance was that of the good Samaritan. On another occasion she persuaded Mr. Dornford to relieve a distressed American clergyman, confined for debt in Newgate, and gave him that

assistance and patronage which afterwards made him comfortable for life. We have only to regret that these anecdotes are introduced as notes to the account of that society for reformation which was anxious to serve the cause of religion by abridging the poor in their innocent recreations on the Christian festival, and even preventing them the little luxury of a hot dinner. By them, however, we may see the traits of an amiable disposition, and cannot but regret it should be unhappily warped by the influence of mistaken zeal.

POLITICAL.

ART. 26. *Letters on the Dispute with Spain. By Verus.* 8vo. 1s. Kearsley. London, 1790.

This is one of the many newspaper discussions to which the late dispute with Spain has given rise. The letters here collected were originally published in the *Diary*. The subject has already been fully discussed, and has ceased to be interesting.

ART. 27. *A Letter to the People called Quakers on the probable Consequences to them of a Repeal of the Corporation and Test Acts.* 8vo. 6d. Stockdale. London, 1790.

Of the spirit and tendency of this short but sensible tract, the following passage will give a very satisfactory account. Speaking to those who are the objects of his address, he says, 'Holding, from conscientious motives, those objects as impious which the rest of the world look up to with eager expectation, and forbidden to use force in defence of yourselves, how necessary is it for you to employ those peaceful methods which your religion does authorise to impose a measure which must disturb that quiet you now enjoy, and by the peaceful but firm exercise of those rights which the law of England gives you, and which are sanctioned even by your own strict construction of the gospel of Christ, to endeavour to oppose the ambitious purposes of those sects who, not content with toleration themselves in the most unlimited degree, are trying to establish their own power on principles that must subject you to oppression and persecution.'

DIVINITY.

ART. 28. *A short and plain Exposition of the Old Testament, with devotional and practical Reflections for the Use of Families. By the late John Orton, S.T.P. Published from the Author's Manuscript by Robert Gentleman.* 8vo. 3 vols. 18s. Longman. London, 1790.

A most respectable list of subscribers names give their sanction to this work. And were the public not already glutted with commentaries, we should not scruple to pronounce the present one of the most useful and convenient we have seen. It is a sort of paraphrase, not indeed in the manner of any former one, but shorter and more level to common understandings. The second of these volumes is enriched with a valuable dissertation of the late pious and learned author on the utility of scripture history. But the reader will find, in the

the preface to the first, a very satisfactory account of the work, in the prosecution and accomplishment of which we sincerely wish the editor all desirable success.

ART. 29. *Letters to Mr. Archdeacon Travis, in Answer to his Defence of the heavenly Witnesses, 1 John v. 7. By R. Porson.* 8vo. 6s. boards. Egertons. London, 1790.

This book exhibits many heavy charges against the work, and the author of the work that occasions it, and to whom it is an answer. We understand, however, a rejoinder is in great forwardness. It would therefore be improper to interfere where doctors of such polemical consequence disagree. We may be suffered just to hint in the ear of the present writer, *Let not him that bucketh on his harness boast as he that putteth it off.* We should have a better opinion of Mr. Porson's argument but for his manner. He often speaks of his adversary in terms which it ill becomes one gentleman to use in speaking of another. This leads us to suspect that Mr. Porson may not altogether be ignorant of the frequent attempts that are made to insult Mr. Travis, even in the newspapers. When controversially stoop to this low species of abuse, no man of liberality, or whose mind is not lost to every sense of decency, will be hardy enough to argue or state his doubts or belief on either side of the question; for in that case a degree of infamy would attach itself even to opinion, and many good men suffer more, even for their best thoughts, than bad men for their worst actions.

ART. 30. *Suicide; a Sermon, preached March 13th, 1790, in the Parish Church of Hurstmonceux, in Sussex, at the Funeral of John Mitten. By the Rev. Lewis Turnor, late of Jesus College, Oxford.* 8vo. 1s. Williams. London, 1790.

Wherever the awful disease alluded to in this sermon takes place, the clergyman cannot make a better use of his situation and talents than by arming his hearers, by every argument in his power, against its encroachments. And we cannot help thinking Mr. Turnor well entitled to the acknowledgments of his parishioners and all good men for setting an example of acting thus conformably to his duty.

ART. 31. *On the Abuse of Reason, as applied to the mysterious Doctrines of Revelation; a Sermon preached at the primary Visitation of the Right Reverend the Lord Bishop of London, held at Goldchapel, May 17, 1790. By Thomas Twining, M. A. Rector of St Mary's, Goldchapel.* 4to. 1s. Cadell. London, 1790.

This able discourse assigns to reason and revelation their distinct and independent prerogatives. It asserts the mysteries of religion, and defends them against the calumnies of her enemies; and it meets a variety of opinions, detailed both by sectaries and infidels, that wear an hostile aspect to the peace of our establishment. The sermon is written with taste, and on principles of moderation; and an obvious preference for the order and harmony of society recommends that sort of practice in the preachers and hearers of religion which constitutes its best defence.

ART. 32. *The Prediction of the Apostles concerning the End of the World; a Sermon preached before the University of Cambridge, on Sunday, May 23, 1790. By Thomas Edwards, LL.D. 8vo. 1s. Brackham, Bury St. Edmunds. 1790.*

In this sermon an objection, urged by Mr. Gibbon the historian against religion from some apparent obscurities in the apostolical writings, is with great candour, and we think some plausibility, admitted. We are sorry, however, the author has not accompanied this concession with an exposure of the invidious application which infidels will readily make of such a doctrine. To justify the utility of such a comment from an advocate for revelation, it certainly became him to reconcile the great object of divine inspiration with the obscurity he would fasten on the passages he quotes. As this would seem to be no inconsiderable part of his hypothesis, it would be improper to decide on the specimen here produced until the whole appears in its finished state.

ART. 33. *The Revelation translated and explained throughout; with Keys, Illustrations, Notes, and Comments, a copious Introduction, Argument, and Conclusion. By W. Cooke, Greek Professor in the University of Cambridge, and Rector of Hempsted, Norfolk. 8vo. 6s. Robinsons, London, 1790.*

In this elaborate version of the Revelation Mr. Cooke differs, in various opinions, from preceding expositors. In his introduction he particularly combats the hypothesis of the celebrated Mede; but, in our opinion, he does not render the mysticism of that curious portion of sacred writ more intelligible than it was. He does not succeed in resolving the principal doubts that have been entertained concerning the meaning of many passages, nor in lessening the very great obscurity which still hangs upon the whole drift of that wonderful book. And we cannot help thinking that he promises too much, and speaks rather too confidently, in attempting a task which has often enough baffled men of the greatest abilities and learning.

ART. 34. *A distinct and impartial Account of the Process for Socinianism, Hereby against William M^r Gill, D. D. one of the Ministers of Air; with Observations on his Explanations and Apology, and on the Proceedings, and final Decisions of the Reverend Synod of Glasgow and Air on that Cause. By James Mair. 8vo. 1s. Mathews. London, 1790.*

Here is a morsel for the orthodox. Dr. M^r Gill, a respectable clergyman in the established kirk of Scotland, lately published his opinions concerning the peculiar doctrines of the gospel. These, according to the construction of some among the neighbouring clergymen, favoured the Socinian system. On this apprehension a prosecution commenced against him in the synod, or provincial ecclesiastical judicatory, which had the liberality to accept of the Doctor's explanation of his own meaning, and dismiss the accusation. Against this decision the pamphlet before us is written in great indignation. It discovers abilities or powers which might have been exerted in a much better cause. We are as little friends to turbulent sectaries as

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our author, but we are far from thinking persecution the proper means of suppressing their nonsense. The article will, however, be read by a large party of Christians whose tenets it vindicates. It is written with such asperity and sarcasm as must render it acceptable to the petulant and morose. And, indeed, we little expected to find, amidst the polemics of a schoolman, the wit of a man of the world.

ART. 35. *A short Commentary on the Lord's Prayer, in which an Allusion to the principal Circumstances of our Lord's Temptation is attempted to be shewn.* By Michael Lort, D. D. F. R. and A. S. 8vo. 1s. White and Sons. London, 1790.

We are no admirers of theological hypotheses founded on quaint allusions of scripture, as they deviate from that simplicity which is the greatest beauty in the commentary as well as the text. Nor do we perceive the utility of giving our author's construction, or rather gloss, to a passage of scripture that all the world must admire, even in a translation, for its elegant plainness and perspicuity. These observations detract nothing from the ingenuity of this little tract. It shews the author's talent for biblical criticism to advantage; and, in executing his conceptions, he throws out many striking hints, which may be of great use to those who hereafter shall direct their attention to illustrate the same divine prayer.

ART. 36. *The Dissenters' Plea; or, The Appeal of the Dissenters to the Justice, the Honour, and the Religion, of the Kingdom against the Test Laws.* By George Walker. 8vo. 1s. Johnson. London, 1790.

We perceive, from this zealous advocate for the abrogation of the test act, that the ministry, the House of Commons, and the majority of the kingdom, are all in the wrong, and that the Dissenters have transferred their interest and their fermentation to the party who are in opposition to government. But however we may dissent from the author's conclusions, we must admit that he reasons plausibly, and that his eloquence is rapid and forcible. We should be happy to meet him on a subject more susceptible of novelty, and less unworthy of such talents as distinguish the writer. He might then discover qualities which criticism would be proud to cherish.

ART. 37. *Sermons on several Occasions.* By Henry Wedderburne, M. A. late Rector of Liverpool. 8vo. 2 vols. 19s. Evans. London, 1790.

'Three-fourths at least of the following discourses,' says the author, 'are of his own composition; and we are not so testy as to like them the worse for so frank a confession. We often find greater plagiarists not so honest. Little as his share is in their production, he yet desires them to be published after his death. There is something so very serious and well-intended, even in this whimsical request to his survivors, that the levity it would otherwise suggest, is suppressed by the reverence it inspires. It is not the wishes of a vain man after posthumous fame, but of a pious mind anxious that the world should be

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be reformed, but careless by whom. Many are the miscellanies, much more elegantly composed, which we have censured; but for the principles to which these owe their present form, and the benevolent sentiment which fronts them like a cherub at the gates of paradise, far be it from us to regard them with even a feeling of disrespect. Indeed, they come in such a sanctified shape, and solicit attention with such a winning modesty, as nothing worthless ever could assume, or none but the worthless blame. We therefore most cordially recommend them as the more likely to do good that they obviously originate in goodness of heart. And who does not know what multitudes of fashionable sermons move in the politest circles, glitter in all the meretricious embellishments of a frothy eloquence, command a profusion of adulation, and are raised by the taste of the times into a sort of standard for pulpit composition, which can boast of no such extraction, but, like the gaudiest of all gaudy things, have no distinction, and no existence, but what they derive from the dunghill source of pride or avarice.

ART. 38. *A Sermon, by Edward Parry, Rector of Llangar, in Merionethshire.* 8vo. 1s. Lowndes. London, 1790.

This is a charity sermon. The parable of the good Samaritan furnishes the preacher with a fund of observation palpably applicable to the object of the discourse. No text could be better chosen; and, in our opinion, few preachers could have done it more justice. His language is simple and serious throughout. He addresses himself to the hearts of his hearers; and the sentiments he presses upon their attention are warm, fervid, and interesting.

ART. 39. *Expositions on some of the most highly picturesque and interesting Passages of Scripture; wherein several of the strongest Emotions and finer feelings of human Nature are attempted to be delineated. By Daniel Turner, Woolwich.* 8vo. 6s. boards. Cadell. London, 1790.

Of the indefatigable industry which distinguishes the labours of this pious author we have repeated proof; and, among the numerous book manufacturers of the times, he merits no inconsiderable share of praise, as the exigencies of a numerous family impose that upon him as a duty which, otherwise circumstanced, he might have had spirit to decline. We allude to his freedoms with the writings of others, whose works he garbles without ceremony or acknowledgment. This we deem the more culpable, as his publications would certainly neither suffer in their reputation, nor be diminished in the sale, by frankly owning to whom he is obliged, and by whom assisted. This would both free him from the charge of plagiarism, and demonstrate the variety of his reading. We have no other fault to find with these expositions; but can assure the reader they are calculated to improve his taste, to enlighten his mind, and to better his heart. And whoever has any relish for the sublime and beautiful of holy writ, will here find some of its richest passages illustrated in the happiest and best manner.

ART.

ART. 40. *The History of the Effects of Religion on Mankind, in Countries ancient and modern, barbarous and civilised. By the Rev. Edward Ryan, B. D.* 8vo. 5s. Rivingtons. London, 1790.

The author, in his preface, gives this plain account of his work : ' The subject of this work originated from a question proposed in the university of Dublin, by the provost and fellows, in the year 1775, entitled, *A Dissertation on the Influence of Religion on civil Society*. The author's dissertation on that question was honoured with a premium by that learned society; and in the year 1780 he was encouraged and prevailed upon by the late Dr. Forlayth, who was eminent for erudition, to enlarge on the subject.' He laments that some of the most learned and ingenious fellows of that university did not undertake the task. But we know not who could have performed it with better or equal success. This is only one third of the author's plan, and is divided into four sections. These treat of the expediency of true religion in civilised states, with the origin and effects of pagan superstition, of the effects of Judaism on the Hebrews themselves, and on the sentiments of pagans; of the tendency and the real effects of the Christian code, and of the origin, progress, and effects of Mahometanism. Were it not for the references to the unpublished part of the performance, which are rather frequent, this volume might be considered as an entire work. We are happy to understand that the remaining parts are in great forwardness; that the work meets, as it well deserves, with the approbation of the rulers of the church; and that it has already procured the author some preferment. This pretty forcibly authenticates the reputation of the work, and is an application of church patronage at once honourable and exemplary.

ART. 41. *An Inquiry into the moral and political Tendency of the Religion called Roman Catholic.* 8vo. 3s. Robinson. London, 1790.

This is a masterly apology for popery, or, however, that species of it which still remains in Great-Britain. There is hardly an accusation which has been brought against this persecuted sect of Christians for these two centuries, which is not here fairly met, and manfully contested. On the fundamental argument, the verdict of the public is passed, and general practice has long strengthened the decision. But our brethren of that communion have been much and grossly calumniated. And we are sincerely happy to meet with so much genius, liberality, and good sense, exerted in repelling injuries to which they have hitherto submitted with exemplary patience. We hail it as an auspicious omen that bigotry on both sides declines, and that the time hastens when no degree of odium shall attach to any man from his creed or religious connexions,

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ART. 42. *An Explanation of the Two First Chapters of Genesis.* By J. W. Wright, A.M. Clerk. 8vo, 3s. 6d. sewed. Blamire: London, 1790.

The intention of this work, as the preface informs us, is to convince the reader that there is nothing incoherent, unintelligible, or absurd, in this short history of the creation. We do not well comprehend who the author means to convince by this elaborate explanation. It is at least not the English reader, to whom his classical and biblical criticisms renders the subject tenfold more perplexed and obscure than ever. Many of his remarks, however, are apposite and well-grounded. He discovers a thorough knowledge of the Septuagint; and those accustomed to similar studies best know how to appreciate his labours.

ART. 43. *The Duty of a Member of Parliament clearly explained. In a Letter from a Nobleman to his Son.* 8vo. 1s. Ridgeway. London, 1790.

There is some arch railery, and much dry humour, in this letter. It is written in a grave, didactic style. Even Poole never blurted his sarcasms with a more inflexible face. We know, however, there is but one forge in the kingdom from which such wicked stories against the minister, one of his majesty's secretaries of state, the late speaker of the House of Commons, and Sir Joseph Maubey, could come. But we can tell this way that the imbecillities of humanity, which he delineates with such a malicious pleasure, are not confined to one side of the house more than another; and that he need not have gone so far from home for examples, as no group of individuals could be more convenient for his purpose than his own friends,

ART. 44. *Traits, philological, critical, and miscellaneous.* By the late Rev. John Fortin, D.D. Archdeacon of London, Rector of St. Dunstons in the East, and Vicar of Kensington. Consisting of Pieces, many before published separately, several annexed to the Works of learned Friends, and others now first printed from the Author's Manuscripts. 8vo. 2 vols. 12s. boards. White. London, 1790.

Most of the articles in this publication have already received the verdict, and for years enjoyed the approbation, of the public. The *addenda* are not numerous, nor in themselves of much importance; but are valuable as coming from the pen of Dr. Fortin, whose praises are high, both in the churches and the learned world. The various *scholia* exhibited in these volumes are well calculated to evince the extent of the author's reading, his philological acuteness, his classical taste, and his knowledge of liberal criticism. But in all these respects his merits were previously and unalterably established, both at home and abroad. The editor, however, with a laudable veneration for a parent so truly illustrious for genius, literature, and virtue, hath collected into one view the eulogium of friends and strangers, both native and foreign cotemporaries, and dedicates them to the memory of a father of whom he may justly be proud. We therefore consider the whole as a monument consecrated by filial gratitude to perpetuate paternal worth;

For

For the ENGLISH REVIEW.

NATIONAL AFFAIRS

For NOVEMBER, 1790.

THE RESULT of our long NEGOCIATION with SPAIN, which is among the most prominent features of this month, though perhaps as fortunate as was to be expected at a crisis of a strong and growing confederacy against England, has not, however, fully gratified those sanguine expectations that were excited by the firmness of the minister in holding a high tone to the Spaniards at the beginning of the contest, and the vigorous preparations which, with the unanimous concurrence of parliament, he has been enabled to make between that period and the termination of the dispute. Concerning this termination different sentiments are entertained; and as it is easy, in affairs so complicated, to find plausible arguments on either side of the question, Englishmen are in general guided in their opinions of the Spanish Convention by their particular passions, prejudices, and interests.

On one side it is urged, that the convention with Spain is vague and indefinite, and leaves room, nay even invites new quarrels. British navigators are prohibited from approaching within ten leagues of the Spanish coasts in America; nor are British adventurers permitted to settle on any part of the western shores of America that has been claimed, or considered as belonging to Spain. But our seamen may be driven on the Hispan-American coast by distress of weather; and the vast and undefined pretensions of the Spaniards open a door for crushing any of our infant colonies, as they did that of Nootka, whenever they may think they can do it with impunity. Who is the umpire to determine between a Spanish man of war and an English merchantship, whether the spot where they chance to meet in the Pacific Ocean is less than ten leagues from land, or more than twenty? The right which our navigators may conceive they have gained of freedom in the South Seas on the one part; and the awakened jealousy of the Spaniards on the other, by a collision almost constantly to be expected, will strike out some sparks to provoke a war—if it is not prevented by sheathing the sword, after we are ready to strike, by some vague declaration of all that is honourable and just in the plans of the court of Spain, and all that is pacific in their intentions. Is the court of London then, upon repeated outrages, so easily satisfied? their

their resentment so easily appeased? Let us continue to give them soft words, but hard blows; let us check all their attempts to obtain a footing on the western coast of America, since we may do it with impunity. Such is the disposition of the Spaniards, and such the train of thinking that may encourage them to carry their disposition into action. They are acquainted that Mr. Pitt places the glory and the stability of his administration on his sinking-fund. Peace, it may be inferred from the last speech from the throne, is peculiarly desirable and necessary under our system of gradually reducing the national debt. The Spaniards, therefore, are aware that, on these principles, we will bear much before we undertake a war in any circumstances, however favourable. If our enemies are allowed to put us to the expence of million after million with impunity, they may reduce us to the last extremity by mere wantonness, without suffering themselves any of the disadvantages which they occasion to us; and we may share the fate of the civet-cat, which is irritated until it perishes from excessive perspiration. The Spaniards, indeed, cannot make a shew of naval and warlike preparation without expence any more than England; but they are not burthened with an enormous load of national debt; they start with this overstrained kingdom, in a race of expence, with great advantage. For even if Spain equals England in expence, still, if we add equal things to unequal, their wholes will be unequal. Farther: if by this hostile trifling, this ineffectual provocation, our credit should last as long as that of our opponents, and that the credit or solvency of both nations should fail together; there would remain to Spain her rich mines, her wine and oil, and other resources; the failure of credit, and public as well as private confidence, to Britain, would produce her ruin. Public bankruptcy and private distrust must terminate in a general convulsion. On this account we ought to have received an indemnification of our expences, in some shape or other, from Spain, as an act of justice with regard to what is past, and as security against the repetition of insolence and injustice in future.

Those, on the other hand, who defend the treaty with Spain, observe, that it is as definite and express as the nature of the subjects to which it refers admits. Every maritime nation insists on a superiority or power paramount on its own shores; and Great-Britain, in particular, has exercised this right in its full latitude. Some line was to be drawn for regulating British navigation in the South Seas, and the specific distance of ten leagues was just as good, at least, as any other. The dignity of Great-Britain has been honourably supported indeed! Since the Spaniards have yielded up both Nootka and all that we chose

chose to appropriate to ourselves on the unoccupied coast of America, to the terror of our arms. Thus to unite the blessings of peace with the dignity and power that seldom result but from the most successful war, is the very height and consummation of human policy. It is in this accession of dignity and power that we find an ample as well as noble indemnification for the expence of our naval and military preparations. In a flourishing and extended trade we shall soon receive full compensation for our expences; and no matter what the intentions of our enemies may be, so long as we are permitted, by a free range over the globe, to draw home the wealth of the whole world to ourselves by our manufactures; we thereby invigorate ourselves for fresh armaments, whenever new insolence may provoke a contest.

The truth is, that if, on the one hand, it can seldom happen that there is not reason to be satisfied with peace, so, on the other, that peace is seldom lasting which is produced without either gratifying or humbling pride and revenge, and settled without the interference of powerful guarantees. Spain has conceded, but with a frowning countenance, and still grasping the handle of the sword; and she will undoubtedly embrace a more favourable opportunity for courting a fresh quarrel with Great-Britain, whenever she thinks that she may rely on the aid of France.

FRANCE,

in which public affairs are still in extreme confusion, and which appears to be verging to a civil war, is not in a condition to give effectual support to a war against Britain at the present moment. The steady moderation of

THE EMPEROR LEOPOLD,

and the political circumstances of all the neighbouring nations, seem to conspire for the end of restoring peace and good order to the Austrian Netherlands. There is reason to hope that the good sense of the principal inhabitants of towns, and their regard to property, protected by the just offers of Leopold, and the mediation of the triple league, will soon prevail over the simple peasants, though actuated by the bigotted partisans of Van-Eupen.

THE EMPRESS OF RUSSIA

is willing to make peace with the Porte, on condition that she is permitted to resume and to prosecute her pretensions whenever she pleases. Give her the Crimea, Oczakow, Akierman, &c. and the King of Prussia, with his allies, entirely neutral.

What

What is this but mockery? a pacification to serve an immediate purpose; to be broken when her resources are full, and her squadrons are recruited.

ADMINISTRATION.

The differences that are said recently to have taken place between Mr. Pitt and the Chancellor have, as usual, evaporated in a few frowns and high words on the one part, and a total indifference on the other. It was an easy matter, if one peer would not defend administration, to create another that would. It may be doubted, however, whether Lord Gr—ville will have the same weight and authority in the upper house as the Lord Chancellor.

PEERAGES.

Although we observe that no injury is done to any individual by a multiplication of peers, yet the difference on this point, between France and England, strikes us very forcibly. In the former kingdom, peers are levelled to the rank of commoners; but from the profusion of creations in the last, one is led to apprehend that it is the design of the minister to act in a different manner, and to sink the name of commoner by exalting all men to *peerages*.

ERRATA in our REVIEW for OCTOBER.

Page 296, lines 15 and 17 from the bottom, for *apes* read *asses*.

297, line 3, dele the full stop after the word *little*, and insert a full stop after the word *interrupted* in the line following.

Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

THE
ENGLISH REVIEW,

For DECEMBER 1790.

ART. I. *Journal of a Voyage to New South Wales; with Sixty-Five Plates of non-descript Animals, Birds, Lizards, Serpents, curious Cones of Trees and other natural Productions.* By John White, Esq. Surgeon-General to the Settlement. 4to. Fine Paper, 1l. 5s. Debrett. London, 1790.

THOUGH the country of which the work before us gives a description is not unexplored, and that nothing very new can be related of inhabitants almost in a savage state, yet the formation of a new settlement must ever be interesting to the mother country. This account, however, has other recommendations. The Journal being regularly taken by Mr. White, as the events occurred, his descriptions are proportionably lively, correct, and interspersed with agreeable anecdotes. Many of these may perhaps be thought of little consequence to the reader; but as we become a party in whatever concerns the interest of one who entertains us by his narrative, so we have not found ourselves weary of pretty numerous digressions.

Mr. White commences his Journal from his arrival at Portsmouth. We shall pass over some little incidents he thought it necessary to relate, during his stay there, as well as his description of the whole voyage, having already given a sufficient account of this in our review of a former publication.

The following we insert rather as a matter of duty than entertainment:

ENG. REV. VOL. XVI. DEC. 1790.

C c

I went

‘ I went on board the Fishburne to see the boatswain, who, on the first night of the new year, having probably drank more grog than he ought, and the ship labouring much, had fallen from the top-sail yard, by which he bruised himself in a dreadful manner. The man being highly scorbutic, the parts soon mortified, and he died about half an hour after I got on board. The master of the ship shewed evident marks of great concern for this *invaluable* man, as he termed him. He declared to me that sooner than venture again on so long a voyage without a surgeon, he would put to sea with less than half his complement of men; for he was strongly of opinion that if the poor fellow had received immediate assistance he would have recovered. I should have seen him sooner, but was prevented by my own indifferent state of health. How owners of ships can think of sending them through such a variety of climates, and a voyage of so great a length, without a surgeon, is to me a matter of surprise. The Lady Penrhyn, owned by Alderman Curtis, was the only merchant ship in our fleet that had a surgeon. What the others will do on their return, Heaven only knows; but this I well know, that they would never have reached thus far but for the succour given them by myself and my assistants.’

The account of the first arrival at Botany Bay has the merit of being told in a manner pleasing even to a landsman; and the description of the natives in this, and every other passage, is more philosophical, and marked with closer observations, as we might expect from a professional character :

‘ At four o’clock in the morning the Sirius and convoy made sail, and at eight anchored in eight fathom water, Cape Banks E. S. E. Point Solander S. S. E. and the entrance of the bay, between these two lands, W. S. W. We found here the Supply tender, which had arrived the 18th, and the Alexander, Scarborough, and Friendship transports, who had only arrived the day before. To see all the ships safe in their destined port, without ever having, by any accident, been one hour separated, and all the people in as good health as could be expected or hoped for, after so long a voyage, was a sight truly pleasing, and at which every heart must rejoice. As we sailed into the bay, some of the natives were on the shore, looking with seeming attention at such large moving bodies coming amongst them. In the evening the boats were permitted to land on the north side, in order to get water and grass for the little stock we had remaining. An officer’s guard was placed there to prevent the seamen from straggling, or having any improper intercourse with the natives. Captain Hunter, after anchoring, waited on the governor, on board the Supply, who, with several other officers, landed. As they rowed along the shore, some of the natives followed the boat; but on her putting in for the shore, they ran into the woods. Some of the gentlemen, however, before they returned on board, obtained an interview with them; during which they shewed some distrust, but upon the whole were civilly inclined. The boats sent to haul the
seine

Seine returned, having had tolerable success. The fish they caught were bream, mullet, large rays, besides many other smaller species.

21st. The governor, Captain Hunter, and the two masters of the men of war, with a party of marines, set off this morning, in two rigged long boats, to examine Port Jackson, a harbour lying a little to the northward, which was discovered by Captain Cook.

23d. The party returned this evening, full of praises on the extent and excellence of the harbour, as well as the superiority of the ground, water, and situation, to that of Botany Bay, which, I own, does not, in my opinion, by any means merit the commendations bestowed on it by the much-lamented Cook and others, whose names and judgments are no less admired and esteemed. During his excellency's absence the lieutenant-governor had issued his orders to land all the artificers that could be found among the convicts, and a party of others, to clear the ground for the intended town, to dig saw-pits, and to perform every thing that was essential towards the works purposed to be carried on. Although the spot fixed on for the town was the most eligible that could be chosen, yet I think it would never have answered; the ground around it being sandy, poor, and swampy, and but very indifferently supplied with water. The fine meadows talked of in Captain Cook's Voyage, I could never see, though I took some pains to find them out; nor have I ever heard of a person that has seen any parts resembling them. While the people were employed on shore, the natives came several times among them, and behaved with a kind of cautious friendship. One evening, while the seine was hauling, some of them were present, and expressed great surprise at what they saw; giving a shout expressive of astonishment and joy, when they perceived the quantity that was caught. No sooner were the fish out of the water, than they began to lay hold of them, as if they had a right to them, or that they were their own; upon which the officer of the boat, I think very properly, restrained them: giving, however, to each of them a part. They did not at first seem very well pleased with this mode of procedure; but on observing with what justice the fish was distributed, they appeared content.

While we remained at Botany Bay, as I was one morning on board the Supply, we saw twenty-nine of the natives on the beach, looking towards the shipping; upon which Lieutenants Ball and King, Mr. Dawes, and myself, went on shore, landing at the place where they were. They were friendly and pacific, though each of them was armed with a spear or long dart, and had a stick, with a shell at the end, used by them in throwing their weapons. Besides these, some few had shields made of the bark of the cork-tree, of a plain appearance, but sufficient to ward off or turn their own weapons, some of which were pointed and barbed with the bones of fish, fastened on with some kind of adhesive gum. One of the most friendly, and who appeared to be the most confident, on signs being made to him, stuck the end of his shield in the sand, but could not be prevailed upon to throw his spear at it. Finding he declined it, I fired a pistol ball through it. The explosion frightened him, as

well as his companions, a little; but they soon got over it, and on my putting the pistol into my pocket, he took up the shield, and appeared to be much surprised at finding it perforated. He then, by signs and gestures, seemed to ask if the pistol would make a hole through him; and, on being made sensible that it would, he shewed not the smallest signs of fear; on the contrary, he endeavoured, as we construed his motions, to impress us with an idea of the superiority of his own arms, which he applied to his breast, and by staggering, and a shew of falling, seemed to wish us to understand that the force and effect of them was mortal, and not to be resisted. However, I am well convinced that they know and dread the superiority of our arms, notwithstanding this shew of indifference; as they, on all occasions, have discovered a dislike to a musquet: and so very soon did they make themselves acquainted with the nature of our military dress, that from the first they carefully avoided a soldier, or any person wearing a red coat, which they seem to have marked as a fighting vesture. Many of their warriors, or distinguished men, we observed to be painted in stripes, across the breast and back, which, at some little distance, appears not unlike our soldiers cross belts.

Mr. White seems more particular in describing the difficulties attending the new settlement than the editor of the former publication:

• The principal business now going forward is the erecting huts for the marines and convicts, with the cabbage-tree. We have been here nearly six months, and four officers only have as yet got huts; when the rest will be provided with them seems uncertain; but this I well know, that living in tents, as the rainy season has commenced, is truly uncomfortable, and likely to give a severe trial to the strongest and most robust constitution.

• The trees of this country are immensely large, and clear of branches to an amazing height. While standing, many of them look fair and good to the eye, and appear sufficient to make a mast for the largest ship; but, when cut down, they are scarcely convertible to any use whatever. At the heart they are full of veins, through which an amazing quantity of an astringent red gum issues. This gum I have found very serviceable in an obstinate dysentery that raged at our first landing, and still continues to do so, though with less obstinacy and violence. When these trees are sawed, and any way exposed to the sun, the gum melts, or gets so very brittle, that the wood falls to pieces, and appears as if the pieces had been joined together with this substance. How any kind of houses, except those built of the cabbage-tree, can be raised up, the timber being so exceedingly bad, it is impossible to determine.

• I have already said that the stone of this country is well calculated for building, could any kind of cement be found to keep them together. As for lime-stone, we have not yet discovered any in the country; and the shells collected for that purpose have been but inconsiderable. From Captain Cook's account, one would be led to suppose that oyster and cockle shells might be procured in such quantities

quantities as to make a sufficiency of lime for the purpose of constructing at least a few public buildings; but this is by no means the case. That great navigator, notwithstanding his usual accuracy and candour, was certainly too lavish of his praises on Botany Bay.

The peculiarity I have mentioned relative to the wood of this place is strange. There are only three kinds of it, and neither of them will float on the water. We have found another resin here, not unlike the balsam Tolu in smell and effect, but differing widely in colour, being of a clear yellow, which exudes from the trees. This, however, is not to be met with in such quantities as the red gum before mentioned; nor do I think that its medicinal virtues are by any means so powerful. A kind of earth has been discovered which makes good bricks; but we still are in want of a cement for them as well as for the stone.

The following little incident marks the character of the natives in a more lively manner than any we have been able to collect:

25th. We sat off early in the morning to look at the branch of Broken Bay, which we had seen the evening before, and were led to it by a path not very much frequented. At the head of this branch we found a fresh water river, which took its rise a little above, out of a swamp. Such is the origin and source of every river we have yet discovered in this country; though few, when compared to those in any other part of the world. It is very extraordinary that in all this extensive tract, a living spring has not yet been explored. On this river we saw many ducks and teal. Mr. Cresswell shot one of the latter, and I shot one of the former. They were both well tasted, and good of their kind. At the head of this branch we found the country rough and impassable. Having followed the course of the river to its origin we that day returned to Manly Cove, where we surprised two old men, an old woman, a grown-up girl, and thirteen children, in a hut. When the children saw us approach, they all gathered themselves closely together around the girl; they cried, and seemed much terrified. The old men shewed such dislike to our looking at them, that the governor and the rest of the party withdrew to some little distance to dine. Some of the children, on seeing all the party gone but myself and another gentleman, began to laugh, and thus proved that their fears had vanished. When we joined the rest of the party, the old man followed us in a very friendly manner, and took part of every kind of provision we had; but he ate none of it in our sight. The women and children stood at some distance, and beckoned to us when the men, of whom they seemed to stand in very great dread, had turned their backs.

As soon as we had dined and refreshed ourselves, the governor, by himself, went down to them, and distributed some presents among them, which soon gained their friendship and confidence. By this time sixteen canoes, that were out fishing, came close to the spot where we were, and there lay on their paddles, which they managed with wonderful dexterity and address; mimicking us, and indulging

in their own merriment. After many signs and entreaties, one of the women ventured to the governor, who was by himself, and, with seemingly great timidity, took from him some small fishing-lines and hocks; articles which they hold in great estimation. This made her less fearful; and in a little time she became perfectly free and unrestrained. Her conduct influenced many others, who came on shore for what they could procure. Many of them were painted about the head, breast, and shoulders, with some white substance. None of those who were thus ornamented came on shore, till by signs we made them understand that we intended to offer them some presents; and even then only one of them ventured. To this person Lieutenant Cresswell gave a white pocket handkerchief, with which she seemed much pleased. Every gentleman now singled out a female, and presented her with some trinkets, not forgetting, at the same time, to bestow gifts upon some of her family, whom she took considerable pains to make known, lest they should fall into the hands of such as did not belong to her. It was remarked that all the women and children (an old woman excepted) had the little finger of the left hand taken off at the second joint; the stump of which was as well covered as if the operation had been performed by a surgeon.

While we were thus employed among the women, a body of men came out of the woods with a new canoe, made of cork. It was one of the best we had observed in this country; though it fell very short of those which I have seen among the American or Musquito-shore Indians, who, in improvements of every kind, the Indians of this country are many centuries behind. The men had also with them some new paddles, spears, and fish-gigs, which they had just been making. They readily shewed us the use of every thing they had with them. Indeed they always behave with an apparent civility when they fall in with men that are armed; but when they meet persons unarmed, they seldom fail to take every advantage of them.

Those females who were arrived at the age of puberty did not wear a covering; but all the female children, and likewise the girls, wore a slight kind of covering before them, made of the fur of the kangaroo, twisted into threads. While we went towards the party of men that came out of the woods with the new canoe, all the women landed, and began to broil their fish, of which they had a large quantity. There seemed to be no harmony or hospitality among them. However, the female to whom I paid the most attention gave me, but not until I asked her for it, some of the fish which she was eating. She had thrown it on the fire, but it was scarcely warm.

Many of the women were fraight, well formed, and lively. My companion continued to exhibit a number of coquettish airs while I was decorating her head, neck, and arms, with my pocket and neck handkerchiefs, which I tore into ribbons, as if desirous of multiplying two presents into several. Having nothing left, except the buttons of my coat, on her admiring them, I cut them away, and with a piece of string tied them round her waist. Thus ornamented, and thus delighted with her new acquirements, she turned from me with a look of inexpressible archness.

• Before

* Before the arrival of the boats, which was late, the natives pointed to a hawk, and made signs to us to shoot it. It had alighted upon an adjoining tree, and the governor desired that I would bring it down. The report of the gun frightened them very much. Some ran away; but on perceiving that no harm was intended against them, they returned, and were highly pleased to see the hawk presented by the governor to a young girl, who appeared to be the daughter of the most distinguished amongst them.

Having given most of the particulars in a former number, and added only such as were either represented with slight differences, or with more particularity in this, we shall conclude with a few general remarks on the future prospect of the settlement.

It must be obvious to all, that, while the immense distance from the mother country adds greatly to the expence of the colony, it at the same time precludes every possibility of return to the convicts. While the difficulty attending any intercourse with the natives may be thought to prevent the acquisition of many conveniencies which, by their assistance, might be procured with ease, it has its advantages in securing the convicts from any migration among them; as there cannot, for a considerable time, be any species of manufacture produced by the settlers, and as there appears the natives have no commodity to barter, a mutual communication is of less consequence. The other difficulties are certainly numerous, and likely to be lasting. The great scarcity of building materials; the bad success with the cattle, the grain, and the small supply of water; are likely to increase the number of sick, and consequently to protract all the necessary business of an infant settlement. It is much to be regretted also that the habits of some of the convicts are so inveterate and fixed as to have obliged the governor to make a sacrifice of some where every life is of such consequence. The want of any species of wood that is buoyant prevents the building of those small craft which might be so useful in procuring fish; a species of sustenance on which the colonists must often depend to preserve them from the dreadful effects of scurvy. And it cannot but be a melancholy consideration, that while the new settlers are fishing along the coast, they are depriving the natives of the only means of support with which Nature has supplied them. The inland country affords none of those esculent fruit trees which, in tropical climates, supply a grateful nourishment, and almost without the aid of cultivation: the animals are small, and few in number, the country too much incumbered with underwood to admit of hunting; nor have the natives any means of bringing down the larger birds. Fern leaves appear to be the only vegetable in use among them; and it requires no argument to shew how little nourishment can be

derived from substances so fibrous. Under these circumstances, the governor seems to have adopted the most judicious and humane plans the nature of his situation could admit; but it is much to be feared many difficulties remain that must be altogether insurmountable for a time. If, however, we look to a more remote period, when the industry of the colonists shall have made the earth subservient to the wants of Nature, every advantage seems in prospect that can be desired. A climate well suited to European constitutions; a country too large ever to be completely peopled, and so thinly inhabited as to preclude any apprehension from the incursions of the ill-armed *aborigines*; a permanent settlement in those tranquil seas, which may probably become the annual resort of a vast number of English traders, and a convenient harbour for a traffic likely to be established between the north-west coast of America and Asia. These are certainly advantages well worth attention, and of such magnitude as may induce a politician, who views things on a great scale, to overlook those temporary difficulties that must ever attend a new and great undertaking.

ART. II. *Sermons, by Hugh Blair, D. D. F. R. S. Edinb. one of the Ministers of the High Church, and Professor of Rhetoric and Belles Lettres in the University of Edinburgh. Vol. III. 8vo. 6s. boards. Cadell, London; Creech, Edinburgh. 1790.*

[*Concluded.*]

THE two succeeding sermons, on Idleness and a Sense of the Divine Presence, are complete compositions of the kind; but the next, on Patience, is, in many respects, more striking and characteristic of the author. The following passage, being the least connected, we have selected it:

• I. Patience under provocations. The wide circle of human society is diversified by an endless variety of characters, dispositions, and passions. Uniformity is, in no respect, the genius of the world. Every man is marked by some peculiarity which distinguishes him from another; and no where can two individuals be found who are exactly, and in all respects, alike. Where so much diversity obtains, it cannot but happen that, in the intercourse which men are obliged to maintain, their tempers shall often be ill adjusted to that intercourse; shall jar and interfere with each other. Hence, in every station, the highest as well as the lowest, and in every condition of life, public, private, and domestic, occasions of irritation frequently arise. We are provoked sometimes by the folly and levity of those with whom we are connected; sometimes by their indifference or neglect; by

by the incivility of a friend, the haughtiness of a superior, or the insolent behaviour of one in lower station. Hardly a day passes without somewhat or other occurring which serves to ruffle the man of impatient spirit. Of course, such a man lives in a continual storm. He knows not what it is to enjoy a train of good humour. Servants, neighbours, friends, spouse, and children, all, through the unrestrained violence of his temper, become sources of disturbance and vexation to him. In vain is affluence, in vain are health and prosperity. The least trifle is sufficient to discompose his mind and poison his pleasures. His very amusements are mixed with turbulence and passion.

‘ I would beseech this man to consider of what small moment the provocations which he receives, or at least imagines himself to receive, are really in themselves; but of what great moment he makes them, by suffering them to deprive him of the possession of himself. I would beseech him to consider how many hours of happiness he throws away, which a little more patience would allow him to enjoy; and how much he puts it in the power of the most insignificant persons to render him miserable. ‘ But who can expect,’ we hear him exclaim, ‘ that he is to possess the insensibility of a stone? How is it possible for human nature to endure so many repeated provocations? or to bear calmly with such unreasonable behaviour?’—My brother! if you can bear with no instances of unreasonable behaviour, withdraw yourself from the world. You are no longer fit to live in it. Leave the intercourse of men. Retreat to the mountain and the desert; or shut yourself up in a cell; for here, in the midst of society, *offences must come*. You might as well expect, when you beheld a calm atmosphere and a clear sky, that no clouds were ever to rise, and no winds to blow, as that your life was long to proceed without receiving provocations from human frailty. The careless and the imprudent, the giddy and the fickle, the ungrateful and the interested, every where meet us. They are the briars and the thorns with which the paths of human life are beset. He only who can hold his course among them with patience and equanimity, he who is prepared to bear what he must expect to happen, is worthy of the name of a man.

‘ Did you only preserve yourself composed for a moment, you would perceive the insignificance of most of those provocations which you magnify so highly. When a few suns more have rolled over your head the storm will have, of itself, subsided; the cause of your present impatience and disturbance will be utterly forgotten. Can you not, then, anticipate this hour of calmness to yourself, and begin to enjoy the peace which it will certainly bring? If others have behaved improperly, leave them to their own folly, without becoming the victim of their caprice, and punishing yourself on their account.—Patience, in this exercise of it, cannot be too much studied by all who wish their life to flow in a smooth stream. It is the reason of a man in opposition to the passion of a child; it is the enjoyment of peace, in opposition to uproar and confusion. ‘ He that hath no rule over his own spirit, is like a city that is broken down, and without walls.’

As

As the object of this sermon is to teach us a proper composure under supposed or real misfortunes, so the succeeding one is to impress us with a decent *moderation* in the possession or prospect of affluence. The following passage marks the Doctor's talent at handling subjects altogether practical :

' Moderation in our pleasures is an important exercise of the virtue which we are now considering. It is an invariable law of our present condition, that every pleasure which is pursued to excess converts itself into poison. What was intended for the cordial and refreshment of human life, through want of moderation, we turn to its bane. In all the pleasures of sense it is apparent that only when indulged within certain limits they confer satisfaction. No sooner do we pass the line which temperance has drawn than pernicious effects come forward and shew themselves. Could I lay open to your view the monuments of death, they would read a lecture in favour of moderation much more powerful than any that the most eloquent preacher can give. You would behold the graves peopled with the victims of intemperance. You would behold those chambers of darkness hung round on every side with the trophies of luxury, drunkenness, and sensuality. So numerous would you find those martyrs of iniquity, that it may safely be asserted, where war or pestilence have slain their thousands, intemperate pleasure has slain its ten thousands.

' While the want of moderation in pleasure brings men to an untimely grave, at the same time, until they arrive there, it pursues and afflicts them with evils innumerable. To what cause, so much as to this, are owing faded youth and premature old age ; an enervated body, and an enfeebled mind ; together with all that long train of diseases which the indulgence of appetite and sense have introduced into the world ? Health, cheerfulness, and vigour, are known to be the offspring of temperance. The man of moderation brings to all the natural and innocent pleasures of life that sound, uncorrupted relish, which gives him a much fuller enjoyment of them than the palled and vitiated appetite of the voluptuary allows him to know. He culls the flower of every allowable gratification, without dwelling upon it until the flavour be lost. He tastes the sweet of every pleasure, without pursuing it till the bitter dregs rise ; whereas the man of opposite character dips so deep that he never fails to stir an impure and noxious sediment, which lies at the bottom of the cup. In the pleasures, besides, which are regulated by moderation, there is always that dignity which goes along with innocence. No man needs to be ashamed of them. They are consistent with honour, with the favour of God and of man. But the sensualist, who disdains all restraint in his pleasures, is odious in the public eye. His vices become gross, his character contemptible, and he ends in being a burden both to himself and to society.'

Sermon the thirteenth, on the Joy and Bitterness of the Heart, is chiefly directed to teach us how little acquainted we are with the

the interior state of those whom we are apt to look on as peculiarly happy, and how little we know of ourselves when we conceive the acquisition of wealth or any favourite object would prove sufficient to secure us that felicity which, if we would take a just view of our situation, and lay aside the restlessness that blinds us in the eagerness of our pursuits, we should probably find already in our power. Here our author again discovers his talent at describing the domestic scenes of private life with an exactness that must be striking, yet with a dignity that the familiar nature of the subject does not at all lessen.

The next sermon, on Characters of imperfect Goodness, is taken from the circumstances and character of the young ruler, as described by St. Mark. This is a subject peculiarly suited to the pen of Dr. Blair; and though it is not necessary to give any proof of it, yet the following passage is so striking that we cannot but lay it before our readers:

‘ Good-nature, for instance, is in danger of running into that unlimited complaisance which assimilates men to the loose manners of those whom they find around them. Pliant and yielding in their temper, they have not force to stand by the decisions of their own minds, with regard to right and wrong. Like the animal which is said to assume the colour of every object to which it is applied, they lose all proper character of their own, and are formed by the characters of those with whom they chance to associate. The mild are apt to sink into habits of indolence and sloth. The cheerful and gay, when warmed by pleasure and mirth, lose that sobriety and self-denial which is essential to the support of virtue. Even modesty and submission, qualities so valuable in themselves, and so highly ornamental to youth, sometimes degenerate into a vicious timidity; a timidity which restrains men from doing their duty with firmness; which cannot stand the frown of the great, the reproach of the multitude, or even the ridicule and sneer of the scorner.

‘ Nothing can be more amiable than a constant desire to please, and an unwillingness to offend or hurt. Yet in characters where this is a predominant feature, defects are often found. Fond always to oblige, and afraid to utter any disagreeable truth, such persons are sometimes led to dissemble. Their love of truth is sacrificed to their love of pleasing. Their speech and their manners assume a studied courtesy. You cannot always depend on their smile; nor, when they promise, be sure of the performance. They mean and intend well; but the good intention is temporary. Like wax, they yield easily to every impression; and the transient friendship contracted with one person, is effaced by the next. Undistinguishing desire to oblige often proves, in the present state of human things, a dangerous habit. They who cannot, on many occasions, give a firm and steady denial, or who cannot break off a connexion which has been hastily and improperly formed, stand on the brink of many mischiefs. They will be seduced by the corrupting, ensnared by the artful, betrayed by

by those in whom they had placed their trust. Unfuspicious themselves, they were flattered with the belief of having many friends around them. Elated with sanguine hopes and cheerful spirits, they reckoned that 'to-morrow would be as this day, and more abundant.' Injudicious liberality and thoughtless profusion are the consequence; until, in the end, the streights to which they are reduced bring them into mean or dishonourable courses. Through innocent, but unguarded weakness, and from want of the severer virtues, they are, in process of time, betrayed into downright crimes. Such may be the conclusion of those, who, like the young ruler before us, with many amiable and promising dispositions, had begun their career in life.

'III. Such persons are not prepared for sustaining, with propriety and dignity, the distresses to which our state is liable. They were equipped for the season of sunshine and serenity; but when the sky is overcast, and the days of darkness come, their feeble minds are destitute of shelter, and ill provided for defence. Then is the time when more hardy qualities are required; when courage must face danger, constancy support pain, patience possess itself in the midst of discouragements, magnanimity display its contempt of threatenings: If those high virtues be altogether strangers to the mind, the mild and gentle will certainly sink under the torrent of disasters.—The ruler in the text could plead that his behaviour to others, in the course of social life, had been unexceptionable. So far the reflection on his conduct would afford him comfort amidst adversity. But no man is without failings. In the dejecting season of trouble it will occur to every one that he has been guilty of frequent transgression; that much of what ought to have been done was neglected; and that much of what has been done had better have been omitted. In such situations, when a thousand apprehensions arise to alarm conscience, nothing is able to quiet its uneasiness, except a well-grounded trust in the mercy and acceptance of Heaven. It is firm religious principle, acting upon a manly and enlightened mind, that gives dignity to the character, and composure to the heart, under all the troubles of the world. This enables the brave and virtuous man with success to buffet the storm; while he, who had once sparkled in society with all the charms of gay vivacity, and had been the delight of every circle in which he was engaged, remains dispirited, overwhelmed, and annihilated, in the evil day.'

We have next an admirable sermon on the Lord's Supper as a Preparation for Death, in which we are taught, not that its administration should be deferred to a period when the mind is unfitted for a general retrospect of past life, and a determination in future to avoid offences, and, above all, for that lively participation of a genial Christian festival; but, by a frequent communion during health, to frame our mind and general conduct in such a manner as to be always prepared for our latter end.

The sermon on the Use and Abuse of the World exhibits that cheerful view of Christianity which we are happy to find is making its way into the northern part of our island:

'It

'It is natural to begin with observing that the Christian is here supposed to 'use the world;' by which we must certainly understand the apostle to mean, maintaining intercourse and connexion with the world; living in it as one of the members of human society; assuming that rank which belongs to his station. No one can be said to 'use the world' who lives not thus. Hence it follows that sequestration from the world is no part of Christian duty; and it appears strange that even among those who approve not of monastic confinement, seclusion from the pleasures of society should have been sometimes considered as belonging to the character of a religious man. They have been supposed to be the best servants of God, who, consecrating their time to the exercises of devotion, mingle least in the ordinary commerce of the world; and especially who abstain most rigidly from all that has the appearance of amusement. But how pious and sincere soever the intentions of such persons may be, they certainly take not the properest method, either for improving themselves, or for advancing religion among others; for this is not using the world, but relinquishing it. Instead of making the light of a good example shine with useful splendour throughout the circle of society, they confine it within a narrow compass. According to the metaphor employed by our Saviour, after the 'candle is lighted, they put it under a bushel.' Instead of recommending religion to the world, they exhibit it under the forbidding aspect of unnecessary austerity. Instead of employing their influence to regulate and temper the pleasures of the world by a moderate participation of those that are innocent, they deliver up all the entertainments of society into the hands of the loose and giddy.'

In describing the conduct of the abusers of the world, how beautifully does the Doctor avail himself of that apostrophe of Cicero, when, *seeming* only to *hint* at Catiline's private vices: 'I shall not insist on the loss of reputation, the waste of fortune, the broken health and debilitated frame,' &c. *

The remaining sermons are on Extremes of religious and moral Conduct—on scoffing at Religion—on the Creation of the World—on the Dissolution of the World. There are many striking passages in each of these, which, if we had made less free with others, we would willingly lay before our readers. The two last are on subjects somewhat different from what Dr. Blair has distinguished himself in, and discover the variety of his talents in composition.

As a new edition of this valuable volume will probably be soon wanted, we would take the liberty of suggesting a few alterations in it. We should have passed over a provincial peculiarity or two from any writer but Dr. Blair; but we are apt

* *Pretermitto ruinas fortunarum tuarum.*

CICERO in *Catilinam*, *Oratio* I.

to expect every thing perfect from his hand. In page 96 we read, 'There we *would* see a disconsolate family.' Page 54, 'The recollection of the past is only *as* far of moment as it acts.'

The sermon on Sensibility partakes, in general, too much of the modern taste for esteeming nothing so highly as what is usually called *goodness of heart*. We are not pleased with a *phraseology* which is seldom understood, and too often misapplied. Where we have reason to believe the disposition is good, where this shews itself by a softness of temper, gentleness of manner, an eager anxiety to relieve the wants of others, and a tenderness to their failings; it becomes us to overlook a number of errors in conduct which may spring from these very sources, or at least may be the necessary attendants on that warmth of passion which discovers itself in the exercise of these amiable duties. But we should not have expected Dr. Blair to teach us that any source of good actions could be more pure than that of religion:

'By others these offices are discharged solely from a principle of duty. They are men of cold affections, and perhaps of an interested character. But, overawed by a sense of religion, and convinced that they are bound to be beneficent, they fulfil the course of relative duties with regular tenor. Such men act from conscience and principle; so far they do well, and are worthy of praise. They assist their friends, they give to the poor, they do justice to all. But what a different complexion is given to the same actions, how much higher flavour do they acquire, when they flow from the sensibility of a feeling heart? If one be not moved by affection, even supposing him influenced by principle, he will go no farther than strict principle appears to require; he will advance slowly and reluctantly. As it is justice, not generosity, which impels him, he will often feel as a task what he is required by conscience to perform.'

We cannot help thinking this paragraph in many respects unguarded; it would seem to intimate there were motives of virtue depending on the peculiarity of a constitution, and yet more praiseworthy than those of religion: while the last sentence too much resembles the objectionable passage in a popular comedy. It is true the latter part of the sermon contains many judicious observations against making the affectation of sensibility an excuse for many failings, and even vices; but, in our opinion, these are not sufficient to do away the bad construction that some may put on the passage we have quoted.

Upon the whole, when we consider how much valuable matter is contained in these sermons, we are only surprised nothing else objectionable should occur in them; and we recommend the volume with great sincerity to readers of every description.

ART.

ART. III. *The Grove of Fancy; a Poem.* 4to. 2s. Cadell.
London, 1790.

THOUGH this poem is evidently the production of a votary of the muses, it shews much more reading than genius, and more judgment than fancy. As a critic, the author has much merit, but is extremely deficient in filling up his piece; his attempts at imagery often fail, and his allusions are frequently obscure. In the course of the piece the principal English poets are pourtrayed in a chronological order, and their succession traced from the first introduction of rhyme. The druid and minstrel are well enough described. After these the old bards are hinted at. Chaucer's name gives an opportunity of introducing a tournament, in which our author succeeds happily enough. Spenser follows; and after him Milton, who is described with much force and judgment. Shakespeare next appears, the account of whom being short, we shall present it to our readers:

‘ But view, descending on the plain,
In thunder, lightning, and in rain;
On winds that scowl the blasted heath,
Like Nature's universal death!
The death-voic'd owl flits by day
Before the witches' murky way:
Around the cauldron-see them toil,
Intent the virtuous deed to foil!
Charming the air with witching sound,
Thrice they dance their mystic round!
‘ From where the honied bee delights,
See Ariel lead his loaded sprites.
From cowslip bell, a fairy dome;
From dewy blossom, fragrant home!
In hills, in standing lakes, in groves,
The elves confess their tender loves.
In moony radiance as they meet,
O'er sands they trip with printless feet;
Or pluck the wings from butterflies,
To fan moon-beams from sleeping eyes.
The elf, the hag, own Shakespeare's hand,
But scorn the pow'r of other wand!’

We shall pass over many others described with equal, or perhaps greater force, to make room for the following as a specimen of the modern bands:

‘ Lo! more than tenfold night around!
Hark! the death-bell's iron sound!

What

What mental spectres gleam along,
 As rolls th' impetuous midnight song!
 A taper shades the fable gloom,
 The living poet's groaning tomb.
 The bell strikes one! An awful knell,
 In Sorrow's cave who lonely dwell.
 Behold, who dare! the gates unfold,
 The future fate, and death, that hold!
 Along whose gall'ries Terror's hands
 Lift on high the flaming brands;
 While sick'ning Hope turns pale with fear,
 As Hell's loud shrieks invade her ear!
 She falls! she sinks! the trembling air
 Closes—and hides the dreadful WHERE!
 ' But, when Young paints Heav'n's blissful courts,
 And to the virtuous deed exhorts;
 The symphonies of choral skies,
 From Raphael's golden lyre that rise,
 And twice ten thousand gates thrown wide,
 Bursting glories in a tide;
 Enrapt I hear! the heav'n descry;
 I hear—and, how I long to die!"

Hammond, Collins, Otway, Gray, and Chatterton, succeed; among whom Collins and Gray shine pre-eminent. The poem closes a little abruptly, for which the author apologizes in his preface. By this we conceive he modestly waits the issue of the present performance before he ventures a second flight to Parnassus. We can only say we have not a doubt of his success in a new undertaking, or if he should think proper to give a finishing stroke to the present.

ART. IV. *Sermons, by the late Rev. John Logan, F.R.S. Edin. one of the Ministers of Leith.* 8vo. 6s. Bell and Bradgate, Edinburgh; Robinsons, London. 1790.

THE posthumous volume before us has rare and striking merits; but, from its being posthumous, these merits are accompanied with considerable defects.

It is evident the discourses were never intended for publication by the author. It is also evident that he was indolent at times, and did not write up to his powers, contenting himself with producing what was at hand, rather than seeking what was best, and what he *could* have given. His indolence induced him occasionally to insert amongst his own composition matter borrowed from others. How far his editors were to blame in allowing this borrowed matter to remain, we shall not determine; but

but we will say that plagiarism is not to be reckoned amongst the beauties of composition, and must therefore be detrimental to every work. When we discover it in the volume before us, room is left to conclude that it is more frequent than will be found upon a careful perusal. Prejudiced in the beginning, many readers will judge that the writer must have been poor who submitted to borrow; and will hardly take time to discover that what belongs to the author is superior to what is foreign, and that he has improved what he has adopted. But, notwithstanding all unpromising appearances, if we are to judge from our own impressions, we must pronounce that the volume will be generally read and approved.

The composition of the author is every where excellent; its leading characteristics are strength, elegance, and simplicity. The formation of his sentences appears the most inartificial, though at the same time it will be found to be strictly correct. But the manner, amidst all its beauties, is, on the first perusal, totally forgot in the enjoyment the reader feels from the sentiment.

The two first sermons, 'On the Influence of religious Institutions,' and 'On the Duty of serving the Lord with Fervour,' though good, are in the volume comparatively inferior. But the third, 'On early Piety,' is a composition highly excellent; every sentence of it gives pleasure, all is sweet, beautiful, pathetic, and chaste. What can seldom be said of similar compositions, no reader of taste can read it without regretting its shortness. Take the first head as an example:

'Let me exhort you now, in the days of youth, to remember your Creator, from your being as yet uncorrupted by the world.'

Although both scripture and experience testify that man is fallen, and that our nature is corrupted, yet it is equally certain that our earliest passions are on the side of virtue, and that the good seed springs before the tares. Malice and envy are yet strangers to your bosom. Covetousness, that root of evil, hath not yet sprung up in your heart; the selfish, the wrathful, and the licentious passions, have not yet obtained dominion over you. The modesty of nature, the great guardian of virtue, is not seduced from its post. You would blush, even in secret, to do a deed of dishonesty and shame. High sentiments of honour and of probity expand the soul. The colour comes into the cheek at the smallest apprehension of blame; the ready lightning kindles in the eye at the least appearance of treachery and falsehood. Hence, says our Lord to his followers, unless you become as a child, unless you assume the candour, the innocence, and the purity, of children, you cannot enter into the kingdom of God. Therefore, whilst you are yet an offering fit for heaven, present yourselves at his altar, devote yourselves to his service. How beautiful and becoming does it appear for young persons,

newly arrived in this city of God, to remember the end for which they were sent into it, and to devote to their Maker's service the first and the best of their days? When they are in the prime of youth and of health, when the mind is untainted with actual guilt, and alive to every generous impression, to consecrate to religion the vernal flower of life? The virgin innocence of the mind is a sacrifice more acceptable to the Almighty than if we should come before him with the cattle upon a thousand hills, and with ten thousand rivers of oil. If there be joy in heaven over a great and aged sinner that repenteth, how pleasing a spectacle will it be to God, to angels, and to the spirits of just men made perfect, to behold a person in the critical season of life acquit himself gloriously, and, despising the allurements, the deceitful and transitory pleasures of sin, choose for himself that better part which shall never be taken away?

Dare then, O young man, to remember thy Creator in the days of thy youth; have the courage to be good betimes. Beware of falling into the usual snare of the inexperienced; beware of thinking that you have time enough to be religious, and for that reason may defer the work of your salvation to maturer age, when, as you foolishly imagine, seriousness and sanctity will come of their own accord. In answer to this, let me ask you, my friends, How often have you observed time reform any one? Did time reform Saul? Did time reform Ahab? Did time reform Jezebel? On the contrary, did they not grow bolder in wickedness? You generally, indeed, observe a greater decency in maturer age. The ebullition of youth is then spent, its turbulence is over; but too often, I am afraid, the wild passions have only given place to an external sobriety, whilst the heart is as far from God, and as carnal as ever. If you suspect this to be a hasty decision, examine what passes in the world. Do you not observe great part of men in the decline of life as earthly-minded as before? The passion for pleasure has indeed abated, but the love of lucre, the most sordid of all passions, hath come into its place. If such persons have any regret for their past life, it is only because it is *past*. Even then, they look with envy upon the gay and the flourishing state of the young. With what joy and triumph do they talk over the excesses of their early days, and seem to renew their age in the contemplation of their youthful follies? Alas! my friends, is not God the Lord of all your time? Is there one of your days which doth not pertain to him? Why would you then take the flower of life, and make it an offering to the enemy of souls? Is your time too long to be all employed in the service of God? Is the prime of your days too precious to be devoted to heaven? And will you only reserve to your Maker the refuse of life; the leavings of the world and the flesh? If you would speak it out, the language of your heart is this: That, whilst you are good for any thing, you will mind the world and its pleasures; that you will crown yourselves with rose-buds, before they are withered, and let no flower of the spring pass away; but if at any time the world shall forsake you, if your passion for pleasure shall have left you, you will then seek the comforts of religion; any part of your time, you think, is good enough

enough for God; you will apply yourselves to the work of your salvation when you are fit for nothing else; and when you cannot make a better use of it, you will seek the kingdom of heaven.

'Is it thus that ye requite the Lord, O people, foolish and unjust? Is this your gratitude to your Benefactor? Is this your love to your Father? Is this your kindness to your Friend? Whilst he now calls upon you in the sweetest language of heaven, 'My son give me thy heart,' ought it not to be the natural movement of your heart to answer with the good men of old, 'With my soul have I desired thee in the night; with my spirit within me will I seek thee early.'—'Whom have I in heaven but thee, and there is none in all the earth whom I desire besides thee.'

The fourth sermon, upon 'Redeeming Time,' we have perused with the same satisfaction as the foregoing one, although, perhaps, an equal degree of praise is not due to its author. In this elevated and splendid discourse we have an eminent instance of the high inconvenience attending posthumous publications. The first head of this discourse is, with the addition of four or five sentences, a literal transcript from the introduction to Dr. Seed's sermon upon 'The Path of the Just,' &c.—in the following passages we find our author pursuing the train of thought, and, in some instances, even transcribing the sentences and figures of one of Dr. Ferguson's Chapters on Civil Society.

The three next sermons are on 'Stand in Awe'—'On Death'—and 'On the Victory over Death.' These subjects peculiarly accorded with the feelings and genius of Mr. Logan. In exhibiting deep and solemn views of human life his mind expands, his sentiments are bold and varied, and his imagination teems with the most soothing and elevated figures. Topics such as these, which we have seen illustrated before a thousand times, are here made to pass before the mind in the most impressive and affecting manner; and for a moment we deceive ourselves into a belief that the subjects themselves must be new to us. But it appears to have been no part of our author's study to seek out for new subjects of preaching, or to excite his ingenuity in exhibiting new views of moral and religious topics. We think with him that the most common subjects are the most proper and useful. To embellish these with new ornament; to persuade by a more forcible and more captivating illustration; to unite the beauties of elegant diction, and the splendor of fine imagery, with the charms of simplicity and pathos; in this lay our author's chief exertions, and here rests his chief praise. We do not, however, remember to have seen the interesting subject of the sixth sermon (Death) exhibited before, by any sermon-writer, in the views that are here presented, although they appear to us highly just and striking.

Dr. Young, indeed, in his grave poetic work presents the subject pretty much in these views; and possibly our author may have got the hint from this work. His knowledge of poetry in general, and his relish for its highest beauties, are every where conspicuous. The third head of this sermon is beautiful:

‘ Consider the change which death introduces. Man was made after the image of God; and the human form divine, the seat of so many heavenly faculties, graces, and virtues, exhibits a temple not unworthy of its Maker. Men, in their collective capacity, and united as nations, have displayed a wide field of exertion and of glory. The globe hath been covered with monuments of their power, and the voice of history transmits their renown from one generation to another. But when we pass from the living world to the dead, what a sad picture do we behold! The fall and desolation of human nature; the ruins of man; the dust and ashes of many generations scattered over the earth. The high and the low, the mighty and the mean, the king and the cottager, lie blended together without any order. The worm is the companion, is the sister of him who thought himself of a different species from the rest of mankind. A few feet of earth contain the ashes of him who conquered the globe; the shadows of the long night stretch over all alike; the monarch of disorder, the great leveller of mankind, lays all on the bed of clay in equal meanness. In the course of time, the land of desolation becomes still more desolate; the things that were become as if they had never been; Babylon is a ruin; her heroes are dust; not a trace remains of the glory that shone over the earth, and not a stone to tell where the master of the world is laid. Such, in general, is the humiliating aspect of the tomb: but let us take a nearer view of the house appointed for all living. Man sets out in the morning of his day, high in hope, and elated with joy. The most important objects to him are the companions of his journey. They set out together in the career of life, and, after many mutual endearments, walk hand in hand through the paths of childhood and of youth. It is with a giddy recollection we look back on the past, when we consider the number and the value of those whom unforeseen disaster and the hand of destiny hath swept from our side. Alas! when the awful mandate comes from on high concerning men, to change the countenance, and to send them away, what sad spectacles do they become! The friends whom we knew, and valued, and loved; our companions in the path of life; the partners of our tender hours, with whom we took sweet counsel, and walked in company to the house of God, have passed to the land of forgetfulness, and have no more connexion with the living world. Low lies the head that was once crowned with honour. Silent is the tongue to whose accents we surrendered the soul, and to whose language of friendship and affection we wished to listen for ever. Beamless is the eye, and closed in night, which looked serenity, and sweetness, and love. The face that was to us as the face of an angel is mangled and deformed;

the heart that glowed with the purest fire, and beat with the best affections, is now become a clod of the valley.

'But shall it always continue so? If a man die, shall he live again? There is hope of a tree if it be cut down; but man giveth up the ghost, and where is he? Has the breath of the Almighty, which animated his frame, vanished into the air? Is he who triumphed in the hope of immortality inferior to the worm, his companion in the tomb? Will light never rise on the long night of the grave? Does the mighty flood that has swept away the nations and the ages, ebb to flow no more? Have the wise and the worthy, the pious and the pure, the generous and the just, the great and the good, the excellent ones of the earth, who from age to age have shone brighter than all the stars of heaven, withdrawn into the shade of annihilation, and set in darkness to rise no more? No. While 'the dust returns to the earth as it was, the spirit shall return unto God who gave it.' Life and immortality are brought to light by the gospel of Christ. 'We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.'

Mr. Logan is not the first who has endeavoured to shew the superior clearness of the light of the gospel respecting immortality, by stating a contrast (as in Sermon VII.) betwixt the tomb of nature and the tomb of Christ; the eloquent Saurin has adopted this idea; and we think our author rises by a comparison of the passages.

The eighth sermon, 'On a particular Providence,' although a good one, is not pre-eminently so. Philosophical research seems not to have been the author's fort. It is in the illustrations of practical and devotional subjects that his peculiar talents find their chief display.

The ninth sermon, 'On the Path of the Just,' &c. again reminds us that the sermons are posthumous, and, many of them at least, not intended for publication. In this sermon we meet with three short passages that are mere transcripts from Dr. Seed on the same text. The plan of the sermon is different from that of Seed's, and the discourse itself is, in our opinion, superior to the composition of that eloquent preacher.

The following passage marks well our author's manner. He is speaking of the pleasures arising from progressive virtue:

'How pleasant will it be to mark the soul thus moving forward in the brightness of its course? In the spring, who does not love to mark the progress of nature; the flower unfolding into beauty, the fruit coming forward to maturity, the fields advancing to the pride of harvest, and the months revolving into the perfect year? Who does not love, in the human species, to observe the progress to maturity; the infant by degrees growing up to man; the young idea beginning to shoot, and the embryo character beginning to unfold. But

if these things affect us with delight; if the prospect of external nature in its progress, if the flower unfolding into beauty, if the fruit coming forward to maturity, if the infant by degrees growing up to man, and the embryo character beginning to unfold, affect us with pleasurable sensations, how much greater delight will it afford to observe the progress of this new creation, the growth of the soul in the graces of the divine life, good resolutions ripening into good actions, good actions leading to confirmed habits of virtue, and the new nature advancing from the first lineaments of virtue to the full beauty of holiness! These are pleasures that time will not take away. While the animal spirits fail, and the joys which depend upon the liveliness of the passions decline with years, the solid comforts of a holy life, the delights of virtue and a good conscience, will be a new source of happiness in old age, and have a charm for the end of life. As the stream flows pleasantest when it approaches the ocean; as the flowers send up their sweetest odours at the close of the day; as the sun appears with greatest beauty in his going down; so at the end of his career, the virtues and graces of a good man's life come before him with the most blessed remembrance, and impart a joy which he never felt before. Over all the moments of life religion scatters her favours, but reserves her best, her choicest, her divinest blessings, for the last hour.'

The tenth sermon, 'On Meekness,' as far as he enters into the subject, is well executed; but the discussion is too short.

The eleventh sermon, 'On Charity,' ought by no means to have been inserted. It no doubt has considerable merit; but when we subtract what (to save himself the trouble of thinking) the author has inserted from Dr. Seed's sermon on the same subject, we shall find not above an half remaining.

It is common with our author to unite piety and morality in the same discourse. The twelfth sermon, 'On little Sins,' stands distinguished, as being purely moral; and, from the nature of the subject, the moral is more particular than in other sermons. The execution is of course rendered more difficult; but yet we think it not less happy.

The thirteenth sermon, 'On the Nature of Remorse, and the Deliverance from it in the Gospel by the Blood of sprinkling,' is rather a fragment, than a full discussion of the plan, as the second part is but very slightly touched. We were surprised to find no affinity betwixt the first head of this discourse and its subsequent illustration. It is proposed, '1st, To describe the nature of that remorse which is the companion of a guilty mind.' From this state we expected to have seen depicted, by the masterly pen of this author, the feelings of a wounded conscience, and the symptoms of conscious guilt. But, instead of this, the illustration begins with proving the certainty of remorse as accompanying wicked deeds, which is done by appealing to our experience, and to the examples upon record. We have

have then mention made of the *seasons* when remorse is most likely to overtake us, as in adversity; and in conclusion we have shewn to us that the *authority* of conscience is every way great, and derived from God. It is but justice to add, that this is the only place where we have observed a material want of accuracy or precision; all is, in general, luminous and close to the point stated.

The fourteenth sermon, 'On the Worth of the Soul,' is finely executed. The writer evidently enters into the subject with great pleasure, and his sentiment produces the same emotion upon the reader.

The three last sermons of the volume were delivered at the dispensing of the sacrament of the Lord's supper, and have a considerable share of merit.

The reader has frequent occasion to remark the author's allusions to scripture passages and events, and the very happy use he makes of those allusions in the course of his illustrations.

The prayers subjoined, and the addresses (according to the manner of the presbyterians) to the persons partaking of the sacrament, are distinguished compositions, and highly devotional.

ART. V. *Dr. Geddes's general Answer to the Queries, Counsels, and Criticisms, that have been communicated to him since the Publication of his Proposals for printing a new Translation of the Bible.* 4to. 1s. 6d. Johnson. London, 1790.

DR. Geddes having received several letters since his proposals for publication have appeared, has chosen this public manner of giving a *general answer* to them all. After enumerating the many difficulties to which a translator of the scriptures is exposed, particularly in this country, he divides his correspondents into querists, counsellors, and critics.

To the querists he first addresses himself, beginning with the inquiry, Why he preferred a new translation to correcting the old one, according to the method recommended by Bishop Louth, and pursued by Dr. Blaney and Bishop Newcomb? To this a short answer is sufficient. No one ever engaged in writing, but must know how much more difficult it often is to correct than make a thing new. On this subject Dr. Geddes seems a little to undervalue the unsupported assertions of some who think it sufficient to say our own translation is the *best of all possible translations*.

We shall not follow him through his various arguments on this subject, the whole being expressed with such brevity, that any attempt to compress it must be ineffectual. In

general, we shall say, that we much approve his plan, and have ever been surpris'd at the almost superstitious veneration we are apt to pay to a translation undertaken at a time when copies of the original could not have been collated, and a period since which the power of many of our words and phrases is considerably altered.

The next inquiry is as to the number of subscribers; and we are sorry to find it answered by a confession that they do not amount to five hundred; a very inconsiderable number to repay such expence and labour.

We pass over many trifling inquiries to remark the Doctor's liberality, as a Catholic, in consigning the disputed passage in the epistle of St. John to its proper destination. He conceives it an interpolation, though a very old one, and adds, 'it is of very little importance but as truth is concerned, whether genuine or not.'—It is, indeed, high time that those who wish to maintain the important doctrine of the Trinity should be ashamed of supporting it by such questionable authority. The other queries are of little consequence.

Of the criticisms, that appears the most weighty which respects the Doctor's observations on Tindall's manner of translating *overseer*, *elder*, *congregation*; instead of *bishop*, *priest*, and *church*. Between these words Dr. Geddes asserted, in the Gentleman's Magazine, there was no more difference than between fourpence and a groat. If this were really the case, which is all his critic can require, why should a term be used that conveys a different idea to a protestant ear. Would the Bishop of Paris be pleas'd to be called an overseer; or what analogy can there possibly be between an elder and a priest? Above all, was the *church* ever considered as the congregation at large, which is certainly its true meaning? It is further remarked, that 'the terms *overseer* and *elder*, though the literal translations of *ἐπίσκοπος* and *πρεσβύτερος* do not express that superintendence and seniority implied by *bishop* and *priest*, which are the identical Greek words vernaculised and appropriated by inveterate usage to signify not every species of *overseers* or *elders*, but the two chief offices of the Christian ministry.' Now this is the very reason why we object to them; and why, without any force of logic, we assert they are not a true translation. The words in the original signify an *overseer* of any kind; of the highway, of a public building, or any thing else—a *bishop* means only the highest office in an established church—an *elder*, either of the Trinity House, or any grave person fit to give advice or consolation under trials—a *priest* is confined to one ordained by a bishop for the purpose of performing a particular religious function. It is much to be regretted that *vernaculisation* should have been
been

been so often adopted by our translators, especially where we had words corresponding with the original ones, as in the present instance. How often are we obliged to remind our hearers of the true import of the word *charity*; which, notwithstanding its close resemblance in sound to the original, is entirely changed from its true import. Dr. Geddes seems unlucky too in his wit; for, in our opinion, the ear might very easily accommodate itself to Dr. Porteus, *overseer* of London, or of the diocese of London; but, if the contrary be the case, as it certainly is in some other illustrations produced, it shews more than ever the impropriety of imposing words which time, superstition, or craft, have diverted from their original meaning.

The Doctor, however, admits the impropriety of the word *church*, and proposes an explanatory note on the subject. For our own parts, we would wish the word to be expunged, and a note to explain the reason.

On the words *mystery*, *ordonnance*, and *idol*, the remarks are very just, particularly on the two former. As to what is said of style, diction, and version, the specimens have been so long before the public, that we shall only observe, they are here treated more at large. Respecting the many difficulties started against the *liver rejoicing*, there surely can be no more impropriety than in the *bowels yearning*, or the *reins* of David being searched by the Lord.

The other remarks are almost too trifling to have excited an answer, had not the Doctor wished to make the present as full as possible. It must give great pleasure to every sincere mind to find a Catholic minister disclaiming all the school jargon that still infects many respectable universities, and wishing to reduce Christianity to that divine simplicity which should be its characteristic feature.

Though the number of subscribers is less than the industry and merits of the author entitle him to, we are glad to see so many respectable names, particularly among the regular clergy.

ART. VI. *A Letter to William Wilberforce, Esq.* By Philo-Africanus. 8vo. 1s. 6d. Debrett. London, 1790.

THE only objection we have to this pamphlet is an attempt at wit in its introduction. The author seems willing to impose on his readers by leading them to fancy he is an advocate for the abolition; a few pages, however, discover what he might as well have told us in the beginning. As our fondness for wit does not carry us so far as to wish to meet with it on grave

grave subjects, we shall attend only to the arguments; and these we shall state in as few words as possible.

The Africans, it is asserted, are not rendered more wretched by our intercourse, but many executions and massacres are spared by the high price we pay for slaves; and as these are every where a marketable commodity, and universal property, there is not only no occasion to go to war for them, but war by the destruction of the species lessens the property of each king. As to the severity of the laws by which subjects are condemned to slavery, it is urged we are by no means judges of the opinions of savages. Witchcraft was formerly punishable here; and an African would be sooner convinced of the propriety of punishing it, than either coining or forgery. If we conceive the treatment of slaves in the West-Indies severe, we are reminded of that of our soldiery, who are condemned to hunger, severe discipline, and cruel torments, throughout life, and this frequently after having experienced the blessings of social life. If all the instances of brutal punishment exercised on this valuable body were enumerated with the same industry as the ill-attested facts relative to the treatment of slaves, the character of a British officer would be made infinitely more odious than some have attempted to paint that of a planter.

As to the evidences produced, the first thing worth attention is, that the abolition is brought forward at a time when a regulating act has passed for the mode of transporting negroes from the West-Indies; and that the condition of the slaves in the islands is proved to be meliorated. Among the facts produced, one witness asserts it is a custom for the Moors to cross the Niger, and seize the women and children while the men are at work in the fields. To this it is answered, 'there is no such river on the western coast of Africa; and the women, not the men, are employed in Agriculture.' It is further said to be the custom for captains employed in the trade to set sail by night, lest the prisoners should be sensible of their departure: but, says Philo-Africanus, 'in tropical climates the wind blows off the shore only during a short time before and after sun-rise; and a constant practice of sailing against the wind is such a wicked instance of perversity as cannot easily be credited even on the assertion of Mr. Wilberforce.'—Here our readers will see there is some apology for our author's wit, as it seems in a manner engrafted in his composition.

So far, adds he, are the English agents from encouraging wars, that they are frequently the mediators for peace; because during war there is an end to all commercial intercourse. Mr. Wilberforce asserts that the mortality from the time of purchase to that of sale is in the proportion of 50 per cent. Philo, on the contrary,

contrary, endeavours to shew that, by the facts with which Mr. Wilberforce was made acquainted, the loss is only 15 per cent.

As we have avoided all reasoning, and confined ourselves to the statement of facts on either side, we shall pass over the inferences drawn by each, and produce only the following calculation :

‘ Mr. Wilberforce states, in the tenth resolution, that

In the year 1768 the number of negroes living in the island of Jamaica was about	- - - - -	167,000
In the year 1774 about	- - - - -	193,000
And in the year 1787 about	- - - - -	256,000

‘ Now, Mr. Wilberforce *knew* (because it was stated in the paper from which he copied these numbers) that they were *all* incorrect. The last is a mere *guess*, and declared to be such; the two former are too small, because they are taken from the tax-rolls, in which *all* the negroes are not rated. These tax-rolls, however, though they do not give exactly the positive number of negroes at any one period, are the only authentic record by which we can judge of the relative numbers at different periods: but Mr. Wilberforce contented himself with following them where they suited his purpose, and rejected them in the last instance, because they did not furnish a number large enough for his hypothesis. By their statement the number of negroes in 1787 was only 210,894.

‘ If Mr. Wilberforce chooses to take the two first numbers from the tax-rolls, it is evident that we must take the third from the same authority; or if he chooses to add 45,000 to the last number, we must make a proportional addition to the other two; and, in both cases, it is evident that his assertions are false, and that the islands cannot keep up their stock of negroes without the continuance of the trade.’

These are the leading facts produced by this ingenious writer, which we choose to offer without comment. There are a few more, and several arguments brought in answer to Mr. Wilberforce, after stating which the author closes in the same strain of irony as he began.

ART. VII. *De l'Etat de la France présent et à venir. Considerations on the present and future State of France. By M. de Calonne.* 8vo. 6s. boards. Spillbury. London, 1790.

THE present century, which has given birth to many new discoveries and improvements in several branches of science, has been distinguished also by some important political revolutions that seem likely, in their consequences, to produce a great change in the state of society in Europe. Of these revolutions, that

that which took place lately in a neighbouring kingdom is the most remarkable. The celerity with which it was effected; the little bloodshed, comparatively speaking, which it occasioned; and various other circumstances attending it; all conspire to render it one of the most singular and wonderful events to be found in the records of history. Since, mankind, however, disagree as much in their political as their religious sentiments, this grand concussion, which has annihilated arbitrary power in France, has been beheld with quite different sensations; and if the National Assembly have found strenuous advocates, they have also had to encounter formidable opponents. By some they have been considered as an august body of philosophers and statesmen, zealous in the cause of justice, and holding up the torch of liberty to disperse that melancholy cloud of darkness which has long hovered over the greater part of Europe; while others, viewing them in a contrary light, load them with the bitterest invective, brand them with the most opprobrious and degrading epithets. Interest undoubtedly is one of the powerful springs of human actions; and however noble it may be to encourage and support nations struggling for the recovery of that freedom which is their inheritance, and of those rights which nature, the common parent of all, points out to them as their inalienable privilege, there will not be wanting those who will endeavour to check their efforts, and damp their exertions, if they seem hostile to their private views, or contrary to those plans of personal advantage which they have concerted. How far this may be the case with M. de Calonne, we will not venture to determine; we wish not to judge uncharitably; we choose rather to believe that he speaks from conviction when he says, in his preface to the performance before us, that ‘zeal for his bleeding country, and a dread of the great evils which the operations of the National Assembly must infallibly produce, made him at length break that silence, which he had observed since he wrote his celebrated letter to the King of the French.’ He here appears, unsolicited, and as it were a volunteer, in order to combat, as he tells us, the fatal decrees, the visionary projects, and the chimerical dreams, of the French senate, who, according to M. de Calonne, are entirely unacquainted with that knowledge which is absolutely necessary for conducting the affairs of a great nation. He calls them *une farouche et sacrilège demagogie* *. It would, indeed, from this appear, that our author had been educated in the school of Mr. Burke, whom he perfectly imitates in the decency of his style, and perhaps in the

* A band of savage and sacrilegious demagogues.

depth of his reasoning. But before we proceed farther we can't not help expressing our astonishment that M. de Calonne should assume the title of *Ministre d'Etat*. Paulus Emilius took it ill that Perseus, after his defeat, and the loss of Macedonia, retained the title of *king*, in the letter which he wrote to him after he had surrendered. Lord Camden, were he to communicate his thoughts to the public on the French revolution, would not surely style himself Chancellor of Great-Britain.

In the commencement of his work, M. de Calonne advances a maxim which seems to be peculiar to himself. 'Can any one be so ignorant of politics,' says he, 'as not to know that governments are formed by time, and not created at once?' Might we not here reply, how can M. de Calonne be so ignorant of history, as to advance such an axiom, which is almost destitute of common-sense? Did not Solon *make* the government of Athens, and Lycurgus that of Lacedemon? They were not *formed by time*, but modelled all at once. If our author means that, in the general administration, there may arise cases which the legislator cannot foresee, and for which particular regulations must be established as they occur; that there are some abuses which must be corrected; and that the political machine is always subject to derangements, from the ambition of individuals, the arbitrary disposition of those who govern, and the independent spirit of those who are ruled; we perfectly agree with him. Notwithstanding M. de Calonne's assertion, we will not hesitate to affirm that governments are made; for innovations and laws, whether good or bad, added to the primitive, clearly shew that the original existed. This ex-minister might as well have said that man is formed with time, and not made at the moment of conception.

The first object discussed by the author is that of finances, which, among modern nations, are as it were the soul of a state; for at present every thing is done by money, as every thing formerly was performed by virtue and courage. M. de Calonne assures us that the state of the French finances has become so much worse, in consequence of the system and measures of the National Assembly, that it cannot be retrieved, either by it or any other that may succeed it, if the same measures and the same ideas are persevered in. To prove this, our author first considers the nature of the National Assembly. It is composed of curates, lawyers, military officers, physicians, and men of letters. 'But what can be expected,' says he, 'from the measures of this heterogeneous body, in a department to which it is absolutely a stranger?' It contains about nine hundred members, and eight or nine, though possessed of considerable abilities, direct all the rest, without understanding the important affairs

affairs concerning which they deliberate. In the opinion, therefore, of M. de Calonne, the art of finance is a profound abyss, which cannot be sounded but by men like him, who have been employed in that department, and who have made it the study of their whole life. It appears to us, however, that the mystery of finance consists merely in finding the simplest and most equitable mode of raising money, and that which may be least burthen some to the people; and in proportioning the expenditure to the income. The great Sully, who was a military man, and worthy of serving the best of kings, understood this science at least as well as M. de Calonne. Professed financiers are like those ancient philosophers who had a public doctrine, and a secret doctrine. Their public doctrine consisted in affecting great zeal for the state, perfect disinterestedness, and a love of the public good; but, according to their secret doctrine, they did every thing to enrich themselves and their friends, and to oppress the people, sometimes even by the basest means. A financier who is an honest man can even calculate that two and two make four; which, in this department, was all that Sully affected to know.

M. de Calonne enters into very long and minute calculations respecting the *deficit*. In 1787 it amounted to about fifty-five millions of livres only; but by diminishing the *gabelles* (excise upon salt), other reductions, and an increase of expences, it amounts now, according to our author, to 155,770,000 livres. The minister's sole view in assembling the Notables in 1787 was, to put an end to loans; a system which is indeed ruinous, though it affords a temporary relief. For this purpose he wished to retrench many parts of the expenditure, and to abolish unjust privileges. But he says, with a sigh, 'What has happened? I have been sacrificed, and loans have been multiplied, on the faith alone of calumnies propagated by an adversary (M. Necker), who, after having supplanted me, found it his interest to ruin me. I was considered as guilty of the most shameful extravagance in wasting the public money; and I was attacked with fury from every quarter.'

With regard to the assignats, M. de Calonne describes the fatal consequences which he thinks must ensue from them, and quotes, as an example, the fate of the *paper money* created by the United States of America, which ended in a bankruptcy. The paper currency of Russia occasions at present a loss of thirty-five per cent.; and that of Sweden has been attended with little better success. 'Can it be hoped, therefore,' says our author, 'that the assignats, issued at the most disastrous crisis, will produce a better effect?' It is well known that there are assignats in circulation to the amount of four hundred millions; and

and to these it is proposed to add eight hundred more; because it is expected that, by these means, the sale of the *biens nationaux** will be accelerated; and that this measure will retrieve the state of the finances.

M. de Calonne considers this to be a vain illusion; and he endeavours to prove his assertion by long calculations, for which we must refer our readers to the work itself. He thinks the confiscation of the ecclesiastical revenues an impious and unjust measure, which must tend only to increase the burden of the nation. He, however, does not despair of France, and proposes a plan of finance, which cannot be adopted but by restoring all its former authority to the executive power. He wishes the National Assembly to undo all they have done; to annul their fatal and foolish decrees; and to confine themselves to their primitive *sabiers*; that is to say, to the instructions which they received from their constituents. They have published five decrees respecting objects not mentioned in their instructions. First, concerning the duration of the National Assembly, which ought to be periodical. Secondly, martial law. Thirdly, the establishment of juries, in criminal matters, which ought not to be extended to the army and navy, because its inconveniencies will soon be felt. Fourthly, the new division of the kingdom into eighty-three districts, by which the boundaries, and even the names, of the provinces have been confounded, under the pretence of preserving a perfect equality in the imposition of taxes; a bold but an impolitic step. Lastly, reducing the number of dioceses equal to that of the districts, or departments; added to the election of bishops and curates by the people. The instructions, says the author, voted only for the suppression of useless benefices; but the assembly have far exceeded them, by abolishing chapters and cathedrals. M. de Calonne gives us to understand here, that 'this overturning of the hierarchy is contrary to the canons, the councils, the rights, of the holy see, and the contracts entered into with the court of Rome; and that no alteration could be legally made in this matter, but with the approbation of the bishops in a national council, the free consent of the king, and that of the pope.'

On this subject the author makes a display of his knowledge in ecclesiastical history. He speaks of the council of Laodicea, the two councils of Carthage, and of the bull of Innocent XIII. He quotes also the pleading of Talen, the advocate-general in

* This is the name given to the revenues of the clergy and the royal domains, which the National Assembly have taken into their possession.

1667, in which it is clearly established that the power conferred on the apostles, and the bishops 'their successors, being of divine institution, no person can alter the immutable subordination of the hierarchy.' There is a certain nation in which this expression, *of divine institution*, would excite only contempt and detestation. It would render the bishops sacred tyrants, who would form *imperium in imperio*; it would subject the throne to the priesthood, and make the latter independent. It was this unfortunate principle which deluged Europe with blood for many centuries; for if bishops are of divine institution, the Deity always speaks through them; they must, therefore, be obeyed, as they have been; and if the bishops condescend to be obedient to temporal princes, and to demean themselves as subjects, this is only a piece of deference which does not deprive them of the right of overturning the universe whenever they may think proper. On this occasion we cannot help remarking the caprice of the human mind. In France, and in some other countries, the bishops have been acknowledged of divine institution, in order to check the attempts of the Roman pontiff, who, therefore, is only their equal; but at Rome the pope, who calls himself the sovereign of the universe, and the master of kings, pretends that the bishops are only of *papal institution*; and that he alone has a right to decide respecting their doctrine and their discipline, and to judge between them and princes.

The next object that engages our author's attention are the decrees of the French National Assembly, which, in his opinion, are directly contrary to the instructions of the nobility, the clergy, and the third estate. These instructions unanimously declare, that the government of France is, and ought to be, purely monarchical; that the representatives of the nation ought, in the first place, to form such a constitution as may invariably fix the rights of the prince and his subjects; and that all laws ought to be made in concert with the king, and to be sanctioned by his consent; without which the government would cease to be monarchical, and the prince would be only commander in chief of the army. The National Assembly, however, have reversed these principles; they have, says M. de Calonne, granted to the king but a limited *suspensory veto*; and M. Necker, who has always betrayed the rights of the king, thought proper of himself, without authority, and without being asked, to send his advice to the Assembly on this grand question; and to declare in favour of a limited *suspensory veto*; an illusory *veto*, which deprives the sovereign of all authority, and destroys every spring of the political machine.

M. de

M. de Calonne proceeds next to censure the degradation of the nobility and clergy; the extinction of the ancient orders, which are as old as the origin of the monarchy; and the suppression of the king's right to make peace or war. M. Mirabeau, after representing, in the most forcible manner, the injustice of such a measure, and the fatal consequences that must ensue by depriving the crown of the right of the sword, which is exclusively granted to it in every monarchy, proposed a decree on this subject, afterwards modified it, and at length recurred to the general opinion, which has stripped the king entirely of this important prerogative. In paying a just tribute to the talents of M. Mirabeau, M. de Calonne shews that he has no fixed principles, and that he easily suffers himself to be carried away by the current.

From amidst that infinite variety of details into which our author has entered, respecting every part of public administration, and the measures of the National Assembly, which he canvasses with great freedom, we shall here extract his ideas on the suppression of the nobility, which is the firmest bulwark of a monarchial government. After alluding to the *incredible decree*, as he calls it, of June the 19th, which declared that there should be no more hereditary nobility in France, no more titles, no more armorial bearings, no more liveries, &c. M. de Calonne breaks out into the following exclamation:

‘ No more nobility in France, where there is no longer clergy, no longer magistrates, no longer government!—

‘ No more nobility in France, where the nobility represent the conquerors, founders, and first legislators of the kingdom; those who placed upon the throne the chief of the reigning family!—

‘ No more nobility in France, where the nobility, attached solely to the profession of arms, have at all times devoted themselves to the defence of the state!—

‘ No more nobility in a monarchy!—Ought we to believe it, because twenty or thirty people who govern three or four hundred, and by them the whole nation, would have it so? One day they said, *twenty-five millions of people, who went to bed last night slaves, have this morning awakened free*; on another day they said, *three hundred thousand persons, who were noble this morning, will not be so in the evening*. Would it not appear that they were armed with an all-powerful magic wand? But the effects have nothing of enchantment in them; these twenty millions of people, when they awake find themselves more miserable and more worthy of pity than before; and nobility will always be nobility.’

In the unfortunate war of the succession, France, reduced at last to the greatest extremity, was saved merely by the exertions of Villars, at the famous affair of Denain. The court of

Louis XIV, after so many defeats, were under the utmost apprehensions for the consequences of this campaign, when that prince, though nearly eighty years of age, said, with a magnanimity which J. J. Rousseau is far from admiring, 'In case any new misfortune shall happen, I will put myself at the head of my nobility, and perish, if it must be so, under the ruins of my throne.'—'Were the kingdom,' adds M. de Calonne, 'in the like critical situation at present, what could that good prince Louis XVI. say? Would he say, I will put myself at the head of my faithful citizens, lately armed, and with them attack those regularly trained troops who have penetrated into the centre of my territories.' Such is the reasoning and pleasantry of our author! He is astonished that, amidst the confusion and anarchy which prevail in France, a great politician of the National Assembly, M. Dupont, should have dared to advise that body to quarrel with England: and in this we entirely agree with him. This gentleman, in a paper which he published, gave it as his opinion, that the court of France should request that of London to disarm immediately; and to declare that, if it refused to secure to France and its allies a solid and lasting peace, the nation had sworn, upon its honour, to go and seek it at London, where it was certain of finding it. This, added M. Dupont, must produce a speedy answer; for England must begin to disarm in a week, or hostilities will commence in a month. From such a bravado we suspect that M. Dupont's head, like those of many others, had need of a few grains of hellebore.

Our author makes M. Necker the *scape-goat*, similar to that of the Israelites; for he lays to his charge all the sins of the people, all their misfortunes, and the dismal prospect that arises before him. Necker, he says, '*est un traître, un malhonnette homme*.' True; he supplanted the virtuous M. de Calonne. 'That great man (Montesquieu),' continues our author, 'would have begun to foresee what we experience, the moment he beheld a republican minister* give the third estate a decided preponderance in the assembly of the three orders, both from the effect of double representation, and the faults in the regulations respecting the convocation.' He then takes a view of all the proceedings and decrees of the National Assembly, in which he sees nothing but absurdity, injustice, and folly: a system of government impracticable; a vain phantom raised by artifice, faction, and political fanaticism. Supposing afterwards that his syllogisms are unanswerable, and that they must carry conviction

* Necker is a native of Geneva.

home to every reader, he declares in favour of a counter-revolution:

‘ If by this expression,’ says he, ‘ is meant the united efforts of all virtuous citizens to bring back good order in France; to banish anarchy, to put an end to the tyrannical usurpation of a handful of demagogues, who govern the kingdom, or rather who prevent it from being governed; to restore to the king that authority which belongs to every monarch, and which is necessary in every well-regulated state; and, lastly, to make the nation recover its rights, and to secure to it the free exercise of that power which it could not alienate, of avowing or disavowing what has been done in its name, but without its consent, and before its wishes were known.’

But he declares against a counter-revolution:

‘ If the intent of it be to revive ancient abuses; to strip the nation of its lawful privileges; and to deprive it of that just measure of liberty which it ought to enjoy; of the advantages which his majesty himself had secured to it, and of the valuable blessing of a sound and solid constitution.’

He then gives a detail of those decrees of the National Assembly which ought to be annulled, in order to save the State. These are,

‘ First, that which, reducing the king to the right of having only an illusory function, deprives him of all share in the exercise of the legislative power.

‘ Secondly, that which takes from him the right of making peace and war; consequently the principal prerogative of the executive power.

‘ Thirdly, that which, taking from him all influence in the choice of judges, leaves him no means of watching over the functions of the judiciary power.

‘ Fourthly, those which, abolishing all orders, all bodies, and all intermediate ranks; which, abandoning the internal administration to popular assemblies, arming a million of citizens, and giving up the public strength to forty-eight thousand municipalities, have entirely annihilated the monarchical power.

‘ Lastly, those which violate the property of the clergy, and that of all classes of citizens; which attack the jurisdiction of the church; which reduce the ministers of the altar to the condition of pensioners; and which destroy nobility, suppress parliaments, and overturn every part of civil and constitutional order.’

M. de Calonne concludes with a kind of declaration of war against the National Assembly, in which the ruling party are styled *les ennemis* *.

• But were it not possible to open the eyes of the nation, were every hope of new examination forbidden, and if those who have a right to summon all loyal Frenchmen to unite with them, in order to restore liberty to the king, vigour to public strength, and splendour to the French monarchy, should loudly protest that, instead of wishing to enslave the nation, they mean to serve it, and to secure to it every thing that it seems to desire; I maintain that, in such a case, the law of Solon* would imprint an indelible stigma on those whom false terror or timid apathy might retain inactive, but especially on those who, seeing the nation where it is not, and not seeing it where it is, choose to abandon it to the oppression of a *Barnave*, a *Bouche*, a *Carnot*, a *Lameth*, a *Petion*, a *Mirabeau*, a *Chapelier*, a *Rabaud*, a *Gregoire*, a *Menou*, a *Robespierre*, a *Dupont*, and others of the same kind, rather than to seek, under the banners of the Bourbons, that liberty, safety, security, and tranquillity, which lawful authority, moderated by a just equilibrium of the different powers, can alone procure. As for me, my choice is made; it was so by the law of my birth, by the oath of my honour, the only one which I know; and if to discharge the obligation of it be a crime, I declare that I will persevere to the utmost in my culpability.

This work is, in general, well written; but without dignity, and without animation, except in some places. We must, however, acknowledge that the author discusses several questions with considerable depth of judgment, and that he advances many things to which a man of political talents may assent without blushing. At the end he has added some notes, which relate to various parts of the text; but they contain nothing curious or interesting. The work is concluded with an advertisement respecting the Memoire which M. de Calonne presented to the National Assembly in 1787, and by which it appears that his views were patriotic, favourable to public liberty, and salutary for the people; but we will not go so far as to affirm that they were all founded on a solid basis. We shall dismiss this article, upon which we have enlarged pretty fully, with an extract from a note in the body of the work, which proves the high idea the author entertains of the English nation. ‘I have been three years in England,’ says he, ‘and, during that period, I was never deceived by an Englishman.’ The author here undoubtedly means to pay a compliment to the English nation. We wish we could in return praise him for his discernment and skill in developing the characters of mankind. With deference to M. de Calonne, his remark is not that of a great minister; and, on this point, every Frenchman in England will not subscribe to his opinion.

* This law declared that every citizen who remained neuter in a popular commotion should be accounted a traitor. — R.

ART.

ART. VIII. *Letters on Education; with Observations on religious and metaphysical Subjects.* By Catharine Macauley Graham. 8vo. 6s. boards. Dilly. London, 1790.

EDUCATION undoubtedly is an object of the utmost importance in every well-regulated state. Sensible of this truth, the ancient legislators connected it with government, and formed various plans for initiating young people in the principles of knowledge and virtue, and for training them up in such a manner as might render them both useful and ornamental to society. The moderns also have bestowed considerable attention on this point; and numberless treatises have been written by different authors, and in different languages, on the subject of education. Mankind, however, are far from being unanimous in this respect; and the systems invented by some writers are so visionary and absurd, that it is impossible they can ever be reduced to practice. But as every moral and philosophical dissertation, if executed with ingenuity, tends to promote investigation, which for the most part conducts to truth, some good may arise from this multiplicity of publications, which might otherwise be considered as a literary evil.

The greater part of the present treatise was published, as we are informed, some time ago, under the title of *An Essay on the Immutability of Truth*, which is now again laid before the public, because the system of education here proposed by the authoress is founded on the metaphysical observations contained in that work; and because the candid criticisms on these observations by the reviewers, gave her reason to hope that, if some of the most important faults were corrected, they would be found worthy the notice of those who were deep thinkers enough to receive pleasure from metaphysical disquisition.

Solomon says, in an old book not now read so much perhaps as it ought to be, 'train up a child in the way in which he should go, and when he is old he will not depart from it.' This maxim Mrs. Macauley Graham seems to have adopted in its utmost extent, for she tells us,

'I have often smiled when I have heard persons talk of their natural propensities; for I am convinced that these have undergone so great a change by domestic education, and the converse of the world, that their primitive modes are not, in many beings, even discernible: no; there is not a virtue or vice that belongs to humanity, which we do not make ourselves; and if their qualities should be hostile to our happiness, we may ascribe their malignancy to human agency. There is not a wretch who ends his miserable being on a wheel, as the forerunner of his offences against society, who may not throw

throw the whole blame of his misdemeanors on his education; who may not look up to the very government, by whose severe laws he is made to suffer, as the author of his misfortunes; and who may not with justice utter the hardest imprecations on those to whom the charge of his youth was entrusted, and to those with whom he associated in the early periods of his life. The very maniac, who languishes out his miserable existence in the phrenzy of distraction, and that more unfortunate madman, who retains a sufficient semblance of reason to colour his misfortune with the deformity of turpitude, might have found a cure, or a softening remedy to their maladies, from the sources of philosophy, had its balsam been administered before the passions had taken root in the mind.

After the introductory letter, in which we find some thoughts on the future existence of brutes, an idea, according to the authorels, not at all improbable, she proceeds to consider the question of public and private education; and, having examined the advantages and disadvantages of the former, she concludes in favour of the latter :

‘ A public education,’ says she, ‘ may be formed on the very best plan, may be conducted by the wisest rules; and yet, in many points, it may fall short of what may be effected by domestic instruction. The one cannot, in the nature of things, be so elaborate as the other: beside, what tutorage can equal that which proceeds from the attentive zeal of an enlightened parent? What affection less warm and intense will prescribe and follow such rules of self-denial as is necessary to preserve the pupil from receiving any impression which may be mischievous to his future innocence and peace? When the object is viewed in this light, it would be folly to give up the privilege of forming our offspring according to the brightest model of virtue which our imagination can conceive. Indeed, so forcible and so important appears in my eyes this last urged reason, for the preference of domestic education, that, to those opulent idlers, who have neither the capacity nor the inclination to fulfil in their own persons this most important of the parental duties, and who consign their children over to the care of schoolmasters, I would recommend to them to be very liberal of their treasures to those enlightened persons who are every way qualified for the education of youth; and to insist on the limiting their pupils to a small number; for though the languages may be very well taught in large schools, yet the morals must necessarily be totally neglected.’

With respect to the management of children in the nursery, the authorels strongly recommends it to nurses to avoid exciting in them the passions of terror and resentment. Animal food she condemns, and is of opinion that they ought to receive no other aliment than milk, fruit, eggs, and vegetables. Sugar, sugar-plumbs, and other enticing viands of the same kind, used to engage the affections of children, have been lately generally prohibited;

prohibited; but Mrs. Macauley Graham thinks that sugar should not be entirely left out of their diet:

'It is antiputrescent in a high degree, and will agree with all stomachs, when they are used to it. It has sufficient warmth to correct the coldness of raw fruit, and it has a sufficient stimulating quality to make up for the use of fermented liquors, which never ought to be given to children; besides, every taste that is so general as the love which children have to sweet viands, should be attended to as the dictate of Nature for some useful end.

'Let them be fed then,' continues the authoress, 'once a day with fruit of some kind, dressed with sugar only; let care be taken that they eat a good deal of bread with this meal, and that their mouths are well washed after it with cold water; and thus the taste will be gratified, and every mischief avoided which can reasonably be expected from such an indulgence.'

In this part of the work we think the authoress rather tedious; but mothers and nurses may perhaps think differently. The principal maxims inculcated are, that as hardy habits are best acquired in infancy, too great attention is unfavourable to the tender organs of children; that instruction ought to be communicated rather as an amusement than a task; and that the amusement and instruction of boys and girls ought to be the same. The letter on the books proper for the entertainment of children, concludes with an observation which is so agreeable to our own ideas that we shall extract it:

'The vanity of parents,' says Mrs. Macauley Graham, 'is much soothed by hearing the applauses given their children when they recite speeches out of plays, and practise other arts of declamation; but as Nature does not at this age give the language of the passions, a child, when he thus declaims, must be as merely imitative as a parrot; and as he can only give an affected tone to words he does not understand, and to sentiments he never felt, he can afford no real satisfaction to an auditor of taste. Let it be, therefore, the sole care of the tutor to teach his pupil to speak plainly, clearly, articulately, and without affectation. To know and to practise the grammatical accent; to speak loud enough to be heard, but never to raise his voice higher than the occasion requires.'

There is no vice, perhaps, into which children of a certain age are so apt to fall as that of lying; because they are often tempted to tell an untruth in order to avoid being exposed to shame or punishment; and there is none, in our opinion, from which it is more difficult to guard them. On this subject the authoress says, with great propriety,

'A lie, to a man whose education has partaken of those refinements which distinguish honour from common honesty, is a debasement of conduct to which no exigence of circumstances can compel him

him to sleep. And even among those who entertain the goodliest ideas of honour, deceit is seldom used but for the purpose of carrying some great point of profit or pleasure; whereas among the common people, the vice of lying is prevalent to such a degree, as to destroy, in a great measure, that confidence which is necessary to the purposes of social life. The obvious ill consequences which attend lying, and its correlative powers over the mind, have occasioned it to be the peculiar object of attention in every mode of regular education; but among the variety of rules which have been given for instilling these sentiments into youth, and inducing those habits proper to insure the virtue of integrity, there are many to be found which bid fair to operate directly contrary to the proposed end.

As I have a great opinion of the power of early impressions, I cannot agree with Rousseau in the notion, that it is right to keep children in ignorance on the subject of truth and falsehood. I should, on the contrary, be very particular in explaining to them the nature of this moral difference. I should endeavour to make them feel forcibly the obligation of observing the strict rules of veracity, by such reflections as were best adapted to convince them of the value of this virtue, and the degradation of character which must attend every departure from it.

We do not altogether agree in opinion with our authoress, that the Bible and Testament should not be put into the hands of children, or form a part of the books which they read. We will allow, that there are many things in these sacred volumes unfit for the perusal of those whose judgments have not attained to proper maturity; and many which cannot be understood or relished but by those who are previously acquainted with profane history, and the manners and customs of ancient nations. If the scriptures are excluded from their studies, some abridgment of the historical part, or some selection from them, should at least be substituted in their stead. Mrs. Macauley Graham confesses the power of early impressions; and if these are necessary in any point, they undoubtedly are in religion. When she rebukes severity in the education of children; censures indiscriminate indulgence; cautions tutors and parents against nourishing their vanity; and recommends the inculcating of that noble principle, benevolence; we make no hesitation in coinciding with her. The last object gives her an opportunity of presenting the reader with a few reflections on cruelty to animals; a subject which, if we remember right, the author of the *Guardian* has handled in a very affecting manner:

‘There are very few of the insect or reptile tribes,’ says she, ‘which belong to this country, that can be said to be personally injurious to man; yet we are brought up with such prejudices, that they never escape our violence whenever they come within our reach. You will perhaps call it a laughable weakness; but I do acknowledge to you that

that I take a warm interest in the happiness of brutes, as far as is compatible with the nature of things. The style of my amusements are [is] quite opposite to that of Domitian's. I take a pleasure in restoring life; and though I do not give harbour to all animals, yet I never make them suffer for having taken shelter under my roof; and I am so persuaded of the advantages which attend the indulgence of such sensibilities, when not accompanied with caprice and partiality, that I would have all those who are about the persons of children act the same part, though their tempers should not be of that kind to receive pleasure from it.

We now come to the authorefs' plan for the literary education of young persons. The Latin grammar, geography taught in the easiest and pleasantest manner, such parts of physics as lie open to the attention of children, writing, arithmetic, and the French language, which might be taught by French domestics, are, she thinks, fully sufficient to exercise the time of childhood. Books she would seldom introduce but with the view of amusement; and these she would confine to a very small number, chosen for the simplicity of the subject, and for the purpose of entertainment; but with an exception in favour of such easy Latin authors as are used in the first classes of the public schools, in order to exemplify, by actual reading, those rules of grammar which are every day committed to memory. Should any of her pupils shew more than ordinary vigour of intellect, or great impatience to enlarge his ideas, she would, at the age of ten, enter him on a course of reading, which should commence with the most celebrated fables in the English, French, and Latin languages. At twelve, and not before, his studies may be extended to a selection from Plutarch's Lives, in the English translation, Addison's Spectators, Guthrie's Geographical Grammar, and Mentelles Geographie comparée, in the original. During this period, the English Grammar is to be made a part of the pupil's study, beginning with Ash's Abridgment of Lowth, and then proceeding to Lowth's excellent introduction. At the age of fourteen, themes written in Latin and English, with due attention to Dr. Johnson's precepts by obliging the pupil to compose with celerity, should be exacted; and she recommends commencing a course of history, beginning with Rollin's Ancient History in French, then one of the best English histories in our own language, and Livy's history in the original:

'The reading of the Greek,' continues the authorefs, 'may be postponed till the language is acquired; but the thread of the Roman history should be leisurely pursued through Livy, Dion Cassius, Sallust, Tacitus in Latin, and Ferguson and Gibbon in English. The history of modern Europe should succeed the study of the Greek history; and at the age of fifteen the rudiments of this language should be

be taught, and the study pursued till a competent knowledge of it is acquired. At the age of sixteen, and not before, the pupil may commence a course of moral lectures, beginning with Cicero's Offices, and pursuing the thread of this study through Cicero, Plutarch, Epicurus, and Seneca. At this age, if he is a pupil of taste, he will take great delight in Fenelon's Telemachus, Rollin's Belles Lettres, and the poets may now be introduced as a relief from the drier study of morals and history; but the English poetry I should confine to some selected plays of Shakspeare, to Addison's Cato, to Steele's Conscious Lovers, to Milton, and to Pope. The French poetry I would limit to Boileau, and some plays selected out of Corneille, Racine, Moliere, and Voltaire's works; and the Latin lectures to selected plays of Terence, some select epigrams from Martial, and to Virgil's Eclogues and Georgics. It may be unnecessary to say, that there are many pieces, even of the moral of Pope, very improper for the perusal of youth. His Abelard and Eloisa is only fit for the autumnal season of life; and though it is painful to suppress the productions of genius and of labour, it would have been better if his imitations of Chaucer had been committed to the flames. As the tutor should always accompany his pupil in his lectures in poetry, he may take an opportunity to make observations on the potent powers of numbers; and these he may illustrate by turning into plain prose some of the most striking parts of Pope's Essay on Man. . . . The use of the globes may now be introduced; Ferguson's Astronomy taught; lectures on experimental philosophy attended, and the knowledge of natural history acquired by the perusal of those celebrated naturalists Pliny and Buffon.

The study of natural history is without doubt both pleasing and useful; but who would ever think of putting Pliny into the hands of young people unacquainted with the science? Every one who has read the works of ancient naturalists knows, that, though valuable in some respects, they abound with errors and fables of the most absurd kind, which, thanks to the accurate researches and diligence of the moderns, are now totally exploded, except amongst the ignorant and superstitious.

At eighteen her pupil, if he is a lad of genius, our authors think, will have acquired a sufficient knowledge of the Greek language to read with satisfaction Plato, Demosthenes, Homer, Euripides, and Sophocles. Cesar's Commentaries and Cicero's Orations may then form a part of his Latin study; but proper observations should be made on those passages where Cicero shews himself more the lawyer than the man of strict integrity. At this season Mr. Horne Tooke's *Epeueroenta*, Mr. Harris's *Hermes*, and Lord Monboddo on Language, may be read with advantage, and a course of logic entered on, which she would begin with Harris's *Philosophical Arrangements*; and then proceed to Aristotle. At the age of nineteen the study of politics is to be commenced; and the authors recommended on this

subject

subject are Harrington, Sydney, Locke, and Hobbes. A year after, ancient mythology should be studied in Spence's, Polymetis, Hesiod, Ovid, Blackwell, Baniere, and Bryant. Ancient metaphysics come next in order, and are to be learned in Plato, Cudworth, and Monboddo. When a competent knowledge of this subject is gained, and the student has reached his one-and-twentieth year, it will be the season to peruse the sacred scriptures, with the best commentaries. Lardner's and Mosheim's ecclesiastical histories may next succeed, with a small number of the best controversial writers; and the whole is to be closed with the study of the mathematics, and a serious perusal of the *Light of Nature pursued*.

Such are the general outlines of Mrs. Macauley Graham's plan of literary education; upon which we shall make no farther comment than to observe, that what she says, respecting the mathematics being the last object of attention, appears to us highly ridiculous and absurd; especially as logic is to be made a previous study. In our humble opinion, the mathematics ought to be introduced at as early an age as possible; that is to say, as soon as the capacity is ripe for this pursuit; for no branch of science tends more to enlarge the mind, to exercise it in combining and comparing, and to accustom it to reason closely, and with accuracy; without which reading will be attended with very little advantage.

[*To be continued.*]

ART. IX. *A Treatise on Theatres.* By George Saunders. 4to.
10s. 6d. boards. Taylor. London, 1790.

THIS treatise is offered to the public principally with a view to forward an inquiry into the essentials of a good theatre; and Mr. Saunders, we think, has contributed not a little, by his philosophical observations, towards elucidating this subject. He begins with considering optics and phonics, as they relate to theatres; confining himself, in respect of the former, to that part which relates to direct vision. He observes, it is an universal custom to take the point of sight for the scene painting at the centre of the front boxes; and this not only for the flats or end scene, but for the side scenes also; in which it is necessary, in many instances, to represent one continued line, such as the side of a room, &c.; but the least remove from the centre breaks this line, and weakens the effect of the scene. This, Mr. Saunders observes, demonstrates that our painted scenes can be viewed to a proper advantage in one situation only; and that they will appear

appear defective, in proportion as they are viewed at a distance from this point.

Our author distinguishes phonics, or the doctrine of sounds, from acoustics, or that of hearing. Instead of dividing it into direct, refracted, and reflected, he considers it, for the sake of perspicuity, under three distinct heads; namely, formation of sound, combination of sounds, and progress of sound; but of the two first of these he only treats where their intimate connexion with the last renders some mention of them unavoidable.

Sound, we know, is transmitted and makes its progress through the medium of air. It is supposed to be effected by vibration, and to move in a circular undulating form, somewhat similar to that of water when a stone is thrown into it. But as sound is very much influenced or altered by the bodies it meets with, and the form of its expansion depends much on the manner of its being transmitted, our author proceeds to inquire, how it is affected by the different bodies it may meet with in its progress, and particularly in what manner the human voice is found to expand. For this purpose he instituted some experiments, which are briefly as follow:

Having traced a circle of an hundred feet in diameter, he placed the speaker in the centre. The hearer moving on the circumference of this circle, heard most distinctly when in front of the speaker, not much less so on each side, but scarce at all behind.

In the second experiment the speaker was placed in the same circle, at the distance of twenty-five feet from the centre. He was best heard at the sides, and indifferently in front and behind.

In the third experiment the author changed the situation of the speaker, and found that, by placing him seventeen feet from the centre, the voice reached the circumference most equally. He then, without regarding the circle, traced the extreme distance at which the voice could be distinctly heard every way; and he ascertained it to be ninety-two feet in front, seventy-five feet on each side, and thirty-one feet behind.

We shall lay before our readers the author's second proposition, which contains an unexpected result in one of the experiments:

Of the Ascension, Descension, and cubical Form of Sound.

"I found some difficulty in ascertaining this; for in all the first opportunities which offered for trying it, the descension of the voice always exceeded the ascension so much, as seemed almost improbable. These experiments were tried upon poles, ladders, or high buildings.

Exp. I. In a clean chimney, almost straight, the voice ascended fifty feet, and descended sixty feet; was heard equally well as at the distance

distance of seventy feet on a plane; but as the floor of the room, as well as the earth, in the other instances, might attract the sound downwards, I made another experiment in St. Paul's cathedral.

Exp. II. The well-hole of the staircase, which is free of any redundancy of sound, is about eight feet in diameter, encircled by a stone wall, and covered with a skylight. At some distance from the bottom, and near the top, were alternately placed speaker and hearer; when the voice descending was heard at the distance of eighty feet, ascending seventy feet.

Allowing for the difference of the air's density at the top and bottom, we may reasonably conclude that could an air be found of the same medium throughout, sound would expand equally every way, and form a *perfect sphere*; in confirmation of which I can add the trial made in a very windy, cold day, at a considerable height, the lowest person being at some distance from the ground; when the ascension and descension were scarcely different, and both corresponded with the distance on a plane.

Mr. Saunders strongly opposes the generally-received doctrine of the reflection of sound, to which the echo is commonly ascribed. He observes, that none of the remarkable instances of hearing a whisper can be explained upon this principle; such as the dome of St. Paul's, which is circular; the gallery over the east choir of Gloucester cathedral, and the Claudian aqueduct, which are both straight; with the prison of Dionysius at Syracuse, which is a parabola. In all these, our author observes, the necessary situation is at or near the wall. But were they occasioned by reflection, the contrary would be the case; a spot must be found in which all the reflecting rays would be concentrated. With respect to echoes, he asks, How would reflection occasion a repetition three or four times at the side of an Egyptian pyramid, mentioned by Plutarch? And the same may be observed of the sepulchre of Metella near Rome.

The author appears to have examined with attention the property of different materials to alter and conduct sound. He observes, that to ascertain the progress of sound in air, it would be necessary to place two high and slender poles at a proper distance; from the top of which the experiments should be made, the density of the air ascertained, and the whole compared with the extension of sound on a plane. From the best observations he could make, sound extended in air in a degree nearly equal to its extension on a plane, by which is understood a field of turf, or a meadow. He did not find an opportunity of comparing the progress the voice made on earth upon any open paved surface, free of enclosures; but he always remarked the sound was much depressed on earth, and very different from the sound in other situations. Earth, he observes, may be supposed to have a two-fold property with respect to sound. Being very porous, it absorbs

absorbs sound, which is counteracted by its property of conducting sound, and occasions it to pass on a plane in an equal proportion to its progress in air, unencumbered by any body.

Plaster, our author observes, is proportionably better than loose earth for conducting sound, as being more compact. Clothes of every kind, particularly woollen, are known to prejudice sound extremely.—Paint has generally been thought unfavourable to sound, from its being so to musical instruments, the effects of which it entirely destroys.—Water, though hitherto little noticed, with respect to its conducting sound, appears, from the author's observations, to be of the greatest consequence :

• When I made the following experiment there was a trifling wind ; consequently the *water* was proportionably agitated. I chose a quiet part of the Thames, near Chelsea Hospital, and with two boats tried the distance the voice would reach. On the *water* we could distinctly hear at the distance of an hundred and forty feet, on land at that of seventy-six. It should be observed, that on land no noise intervened ; but on the river some noise was occasioned by the flowing of the *water* against the boats ; so that the difference on land and on water must be much more.

• Watermen observe, that when the *water* is at a stand, and the weather perfectly calm, if no noise intervene, a whisper may be heard across the river ; and that with the current it will be carried to a much greater distance, and vice versa against the current.

• Mariners well know the difference of sound on sea and land.

• When a canal of water was led under the pit floor of the theatre of Argentino, at Rome, a surprising difference was observed ; the voice has since been heard at the end with particular distinctness, where it was before scarce distinguishable.

• The Villa Simonetta, near Milan (see Fig. 8, Pl. 1.), is entirely over arcades of *water*.

• Another villa near Rouen, remarkable for its echo, is built over subterraneous cavities of *water*.

• A reservoir of *water* domed over near Stanmore has a strong echo.

• I do not remember ever being under the arches of a stone bridge that did not echo ; which is not always the case with similar structures on land.

• A house in Lambeth Marsh, inhabited by Mr. Turtle, is very damp during winter, when it produces an echo, which abates as the house gets dry.

• Kircher observes that echoes repeat more by night than during the day : he makes the difference to be double.

• Dr. Plott says the echo in Woodstock Park repeated seventeen times by day, and twenty by night. And Addison's experiment at the Villa Simonetta was in a fog, when it produced fifty-six repetitions.

• After

After all these instances, I think little doubt can remain of the influence *water* has on sound; and I conclude, that it conducts sound more than any other body whatever.

Sound on *water* is particularly agreeable, sonorous, and least altered thereby.

According to our author's observations, water and stone united produce the greatest echoes. After water, stone may be reckoned the greatest conductor of sound. Stone is sonorous, but occasions a harsh, disagreeable tone, unfavourable to music. Brick, in respect of sound, has nearly the same properties as stone. Part of the garden wall of the late W. Pitt, Esq. of Kingston in Dorsetshire, conveys a whisper to the distance of near two hundred feet. Wood is sonorous and vibrative; of all materials, it produces a tone the most agreeable and melodious. Sounding-boards in theatres, it is remarked, are proved by experience to be of no service; for their distance from the speaker is too great to be impressed with a sufficient force. But sounding-boards immediately over a pulpit may have the desired effect, provided the case be made of a just thickness, and according to certain principles.

The author next treats of the form of theatres most advantageous to the voice and sight. 'It has been asked,' says our author,

'Why have we not in our theatres made choice of the same form as the ancients? And the answer has uniformly been, Because our manners differ from the ancients; because, in adopting the semicircle, we should be obliged to leave too great an opening for the stage, &c. &c. Allowing these objections their due weight, we may add, that theatres had their rise in Greece; and from Greece the Romans no doubt took the model for their own country; that their climates required a spacious open area, as the performances were conducted during the heat of the day, before a people unaccustomed to any enclosures that shut out the open air, and where females were not generally introduced into their public spectacles: but what availed all this in their forming the plan? Let us examine the Grecian theatre. The great area was left for the dances and chorusses. But why not have continued the ranges of seats to the line of the stage? The reason appears to me obvious, because they would not detract from the beauty and advantage of the semicircle. To this I will add, that in no one instance is their judgment more conspicuous than in the very judicious distance at which they have chosen to place the actor; a distance so exactly corresponding to the manner of expanding the voice, that to me it is matter of surprise it should ever be deviated from. The advantage of sight is also the greatest that possibly could be gained in conjunction with that of hearing; and we may further suppose that, besides preserving the beauty of form, they did not extend the seats beyond the semicircle, by reason that many of the spectators

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would,

would, in that case, be placed with their backs inclining toward the scene.

Mr. Saunders, after taking a cursory view of the form of theatres to the present time, proceeds to consider what particular model is the most advantageous. From experiments which he had previously recited, he concludes, that at seventeen feet from the front of the speaker, will be the centre to the part of a circle formed by the expansion of the voice; and that in every part of that space the hearers will equally participate the advantages. In order to make it as capacious as possible, and at the same time to reduce the opening of the stage, he allows three-fourths of the diameter of a circle to the body of the theatre, and one-eighth more for the frontispiece. This mode of construction, our author observes, will be found to produce, at all times, an opening proportioned to the size of the theatre; the greater part of the spectators will be in face of the scene; and it is a form that will contain the greatest number, in an equal space; all which properties appear from a comparison of it with other forms. The oval, for instance, has been supposed to give to every spectator an equal advantage of sight; but those seated at the extremity only, see in a direct line; and in proportion as the spectators recede from that point, they advance the back toward the scene. This is a disadvantage attending it with respect to sight; for hearing it is by no means calculated. The author remarks, that all forms adapted to the theories of reflection, or conduction (were these ever so clearly demonstrated), must be deficient. The great object is, to get as many within hearing as possible; therefore the space left for the purpose of reflection can only be in proportion as the number of auditors is reduced. The square he thinks preferable to the oval; it contains more in front: the sides, however, are bad, particularly when much extended, obliging the spectator to turn his face almost over the shoulder. The horse-shoe form, in his opinion, has great merit: the front, however, is too far extended in proportion to the width, being equal to a whole circle from the stage; and the straight lines narrowing towards the scene, have a disagreeable aspect, and some disadvantages attending the sides of the square.

Mr. Saunders farther endeavours to shew, that, in a given distance, we hear worse the higher we are situated; and as such a situation is equally bad for viewing, it will be proper to keep down the ceiling of the theatre as low as may be, consistently with the necessary accommodation and beauty of the building. It does not, however, appear that heightening the ceiling will in any wise sensibly affect the voice; but it will, in all cases, be a conductor of sound to the upper range of seats. Our author thinks that the best proportioned height is three-fourths of the diameter, or the length from the stage to the front of the opposite boxes.

boxes. With regard to the size, it would not be advisable to have a greater distance than from sixty feet from the stage, on a level with the speaker, or seventy feet to the utmost extent, either in theatre or opera-house. They are equally subservient to the same laws of hearing and seeing; both which are defective when that distance is exceeded.

The author then enters into the detail of the construction of theatres and opera-houses, treating of the various parts of each, with the best manner of lighting them, and the materials of which they ought to consist. This useful part of the work is followed by an examination of the principal theatres; in which we meet with the Greek and Roman theatres, the theatre at Parma, the theatre of San Carlo at Naples, of Argentina at Rome, theatre at Bologna, San Benedetto at Venice, theatre at Imola, Milan, Turin, Bourdeaux, theatre Italien at Paris, theatre Francois, now de la Nation, at Paris; with the late Opera-house in London, the theatre in Covent-Garden, and the description of designs for a theatre and an opera-house.

Upon the whole, we have received great pleasure from the perusal of this ingenious treatise, in which the author seems to have been at great pains in ascertaining the determinate principles which ought to regulate the construction of theatres. Though a subject closely connected with national taste, and therefore deserving of attention, it has hitherto never been analysed with any degree of scientific observation: but Mr. Saunders's remarks, we may hope, will henceforth afford to the constructors of theatres more certain, as well as more successful rules of architectural contrivance; and by knowing more accurately the progress of sound, and the most advantageous points of vision, they will be enabled to determine both the form and magnitude of theatres, most suitable not only to magnificence, but the purposes of public exhibition. The work is accompanied with a variety of plates illustrating the forms of different theatres, and the theoretical principles advanced in the course of the inquiry.

ART. X. *Reflections on the Revolution in France, and on the Proceedings in certain Societies in London relative to that Event. In a Letter intended to have been sent to a Gentleman in Paris. By the Right Hon. Edmund Burke.* 8vo. 5s. sewed. Doddsley. London, 1790.

[*Continued.*]

IN our last we took a view of Mr. Burke's general opinion of the hereditary nature of our government, and slightly hinted at what he had advanced in answer to Dr. Price's un-

founded assertions to the contrary; we shall now proceed in our review of this astonishing performance; a performance that will be read as long as the powers of composition are attended to; as long as eloquence is cultivated, or the efforts of the human mind are admired, which, however ill-directed, evince a genius beyond the reach of industry, and common cultivation. We left Mr. Burke with his description of the National Assembly of France. This we conceive, in many respects, overcharged; but as the subject very often occurs in the course of the work, we shall rather attend to the acts of this body than its constituent parts, which are in some measure illustrated by the other. We could wish, however, Mr. Burke had not thought proper to heighten the representation by a comparison with our own House of Commons. If we have wealthy men in our senate, it is to be regretted that the means by which too many procure their seats are subversive of the principles of those constituents whose interests they are to defend; and if we have a mass of inferior property, the expenses of a parliamentary canvass and attendance, are expected to be some way compensated. As to the adequacy of our representation, its consideration will occur hereafter; but whatever defects are observed in this or any other part of our government, they have the sanction of *antiquity* to plead for them; and it is hardly credible with what astonishing ability Mr. Burke makes this single plea almost sufficient to reconcile the enormous abuses that had crept even into the French government. His observations on this part conclude with a declamation against innovations, and some sarcastic allusions to the characters and tempers of the generality of reformers.

After this Mr. Burke seems to begin his work afresh, by distinguishing between man in a state of nature and a state of civil society. The principal novelty we meet with here is the author's wonderful talent at reducing every thing to illustration. Perhaps the reader may object to this word, because the subject is not always made plainer; to an allusion then.—In a state of society, we are told, every man has a right to the produce of his industry, and the share of public good that society produces! It is a partnership in which every man has equal rights; but not to equal things.—He has a right to his proportional dividend: one five shillings, as well as another to his of five hundred pounds; but as to the share of power, authority, and direction, which each individual ought to have in the state, it depends on be among the original rights which men have in civil society! Though Mr. Burke has confused his subject with his illustration, we shall endeavour to keep them clear, in shewing a contrary side of the question. We would then ask, Should A, by superior ability and economy, increase his capital of five shillings equal

equal to B's five hundred pounds, has not A a right, with an equal interest; not only to an equal dividend; but to an equal patronage, authority, and direction? It is urged the first compact was different. True; but the first compact was made before the circumstances that have now occurred could be known; and it has besides appeared, that the character and abilities of the two are altered with the circumstances; nor indeed is there any way by which A can secure his increased dividends, but by an equal share in the direction.

If civil society,' says Mr. Burke, 'be the offspring of convention, that convention must be its law.'—Convention, on the contrary, must have been the offspring of society; and that convention must alter and accommodate itself to the changes the society undergoes. We are next told, and we believe no one will doubt it, that, 'under these conventions, men must give up the power of governing themselves; they must not be judges in their own cause,' &c. This is all very true; but nothing in it prevents the majority of the members making any improvement in their situation which was not included in the original compact or convention. This will appear the more necessary, because, in the progress of events, the interests may be so confounded, that measures, apparently to the advantage of one, may be diametrically the reverse to another; and, as this could not be foreseen in the beginning, the first compact may prove deficient in many important points, which nothing but experience could discover. It may be deficient in the only purpose for which it was instituted, in procuring the happiness of those who surrendered their trust. When this is the case, the alteration must be in proportion to the former errors; and if it be found that the principle of the old compact was fundamentally bad, it will become the interest of those who wish for a substantial amendment, instead of making a patch work of rotten materials, ill put together at first, and worn out by bad management, to begin on a plan as different as possible from the former, and as free as possible from any liability to the former inconveniences.

We have thus far endeavoured to shew Mr. Burke's principles of government; from which, however, he now and then departs. In what follows, for several pages, it is impossible for us to keep pace with him. Such a mixture of metaphysical and practical reasoning, such allusions to every branch of philosophy, poetry, physic, horse breeding, fanaticism, &c. the whole ending in the severest sarcasms on that species of public spirit which is indifferent to party, ashamed of seeking public employment by dishonest means, and anxious only for the universal happiness of mankind. Yet even here we discover strength of genius, habits of close observation, and a facility of expression, that may almost

apologise for its redundancy. We have next an elegant flourish against speculatists of every kind; which is succeeded by a repetition, almost verbatim, of what we before quoted of Dr Price, Hugh Peters, and Earl Stanhope, with the Old Jewry, the London Tavern, &c. There is, however, a slight difference. In our quotation the Doctor is admitted to have the best intentions in the world; and of these Mr. Burke, from a long personal acquaintance, is very well able to judge; but, in the present passage, he is represented as perfectly at his ease with plots, counterplots, treasons, assassinations, massacres, &c. But the Doctor has spoken for himself, and his work will come before us in its turn. Another description too of the National Assembly succeeds; in which an apology is made for them, as acting not under their own guidance, but from the dread of confiscations, bayonets, lamp-posts, &c. This introduces a pathetic description of the king and queen on the 6th of October, 1789. It is impossible for any thing to be more highly charged, or more feelingly described. The accounts we received at the time of the intentions of the body guards, of the supposed intrigues of the queen's party, are passed over, and all parties are described as acquiescing in the new constitution. The protection which the family derived from *la Fayette*, is called an insult, which is said to be repeated hourly by adulatory addresses, to remind the king of his fallen state. All this one might read with patience, were it not for the apostrophe on that most angelic idol of a heated imagination, the Queen of France!—But this has been too much hackneyed any longer to amuse our readers. We shall only remark on Mr. Burke's conclusion, in which he rejoices on the queen's carrying in her bosom the instrument of death, that she may fall by no ignoble hands!—Is this the language of one who laments, in the whole revolution, nothing so much as the downfall of the Christian religion? Is this the temper, should such be the end, of one who has a future hope? Can royalty authorise a crime that never can be repented of? It may be dying like a queen—like a *demigod*! but it surely should not be the latter end of a *Christian*. But Mr. Burke's religion seems that of the darker ages—he laments that the age of chivalry is passed—and that common-sense and fair reasoning seem to be regaining their empire. The age in which ideal notions of honour were the only standard of virtue; to which religion was made to accommodate itself; in which the only policy was that of keeping men in the dark; in which knowledge was confined to the cloister, and power to usurping lords. But if religion is intrinsically a good thing, its perversion surely must be bad, and its purity the most desirable of all things. Is this to be looked for in the dark ages?—Dr. Price again and again occurs; he is brought in as a priest; as a spectator of real misery;

as

an accident at a tragedy; in short, he seems to haunt our author's imagination, and every where to appear in a terrific form. Yet even Mr. Burke conceives there are circumstances under which the punishment of a tyrant is consolatory to the human mind.—But he should suffer with dignity; that is, he should never have a lesson to teach him what the reverse of fortune may be, and that he is composed of the same clay as those whom his insolence has oppressed.—One should think that the respect paid to the king; the preservation of his life under circumstances of danger, and the resolution of giving him the highest rank in the new government, might be some palliation; but these are all insults and absurdities! Again Dr. Price comes forward, as associated with Lord George Gordon; and a sort of allusion is made to thirty pieces of silver, and the old boards of the synagogue.

If we were to attempt following our author through all his amusing digressions, we are afraid that, not possessing the same energy and versatility of style, our readers would be less entertained than we have been. They would hardly have patience to read from us another encomium on antiquity; an assertion that England is no way altered for these last four hundred years; that we are now, to our great misfortune, likely to divest ourselves of prejudices; among the rest, we suppose, that one Englishman is equal to ten Frenchmen; that the French are a dastardly race, living on frogs and soupe-meagre; with other amiable vulgarisms. We confess ourselves among the number of those who know how to respect a gallant and enlightened nation.

But Mr. Burke insists that the people of England have always acted differently; and that the sober part of them are averse to the reformation in France—[is then the Whig Club a drunken mob?] In England we regard religion; and Mr. Burke offers some pleasing views of Christianity, and a long conflict against atheism, as if necessarily connected with the revolution. 'But if,' continues he, 'in the moment of riot, and in a drunken delirium, from the hot spirits drawn from out of the alembic of hell, which in France is now boiling so furiously, we should uncover our nakedness by throwing off the Christian religion.' This will do for the present; we shall soon return to the subject again.

Recovering a little from his wild transport, Mr. Burke conceives himself cool enough to give an account of our constitution, that his friend may be assisted in the formation of that of France. Unluckily, however, beginning with religion, of which he gives a most amiable view, somewhat heightened as to its effects, probably from the fervor of the writer at the supposed indignity offered to the hierarchy in France—beginning with the church, he soon loses sight of the English constitution. We

are brought to view a state of things as arising out of free inquiry, which never has nor can happen in a society that has made the smallest progress towards civilisation and refinement. Again, without knowing how we come back to the compact, the partnership; yet not a partnership in trade which it before resembled, but a something which our readers shall explain for themselves:

‘ Society is indeed a contract. Subordinate contracts for objects of mere occasional interest may be dissolved at pleasure; but the state ought not to be considered as nothing better than a partnership agreement in a trade of pepper and coffee, callico or tobacco, or some other such low concern, to be taken up for a little temporary interest, and to be dissolved by the fancy of the parties. It is to be looked on with other reverence; because it is not a partnership in things subservient only to the gross animal existence of a temporary and perishable nature. It is a partnership in all science, a partnership in all art, a partnership in every virtue, and in all perfection. As the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are living, *those who are dead*, and those who are to be born. Each contract of each particular state is but a clause in the great primæval contract of eternal society, linking the lower with the higher natures, connecting the visible and invisible world, according to a fixed compact sanctioned by the inviolable oath which holds all physical and all moral natures, each in their appointed place. This law is not subject to the will of those who, by an obligation above them, and infinitely superior, are bound to submit their will to that law. The municipal corporations of that universal kingdom are not morally at liberty at their pleasure, and on their speculations of a contingent improvement, wholly to separate and tear asunder the bands of their subordinate community, and to dissolve it into an unsocial, uncivil, unconnected chaos of elementary principles. It is the first and supreme necessity only, a necessity that is not chosen but chooses, a necessity paramount to deliberation, that admits no discussion, and demands no evidence, which alone can justify a resort to anarchy. This necessity is no exception to the rule; because this necessity itself is a part too of that moral and physical disposition of things to which man must be obedient by consent or force; but if that which is only submission to necessity should be made the object of choice, the law is broken, nature is disobeyed, and the rebellious are outlawed, cast forth, and exiled, from this world of reason, and order, and peace, and virtue, and fruitful penitence, into the antagonist world of madness, discord, vice, confusion, and unavailing sorrow.

‘ These, my dear Sir, are, were, and I think long will be the sentiments of not the least learned and reflecting part of this kingdom. They who are included in this description, form their opinions on such grounds as such persons ought to form them. The less inquiring receive them from an authority which those whom Providence dooms

to live on trust need not be ashamed to rely on. These two sorts of men move in the same direction, though in a different pace. They both move with the order of the universe. They all know or feel this great ancient truth: 'Quod illi principi et præpotenti Deo qui omnem hunc mundum regit, nihil eorum quæ quidem sunt in terris acceptius quam concilia et cætus hominum jure sociati quæ civitates appellantur.' They take this tenet of the head and heart; not from the great name which it immediately bears, nor from the greater from whence it is derived; but from that which alone can give true weight and sanction to any learned opinion, the common nature and common relation of men. Persuaded that all things ought to be done with reference, and referring all to the point of reference to which all should be directed, they think themselves bound, not only as individuals in the sanctuary of the heart, or as congregated in that personal capacity, to renew the memory of their high origin and cast; but also in their corporate character to perform their national homage to the institutor, and author and protector of civil society; without which civil society man could not by any possibility arrive at the perfection of which his nature is capable, nor even make a remote and faint approach to it. They conceive that He who gave our nature to be perfected by our virtue, willed also the necessary means of its perfection—He willed therefore the state—He willed its connexion with the source and original archetype of all perfection. They who are convinced of this his will, which is the law of laws and the sovereign of sovereigns, cannot think it reprehensible, that this our corporate fealty and homage, that this our recognition of a signiory paramount, I had almost said this oblation of the state itself, as a worthy offering on the high altar of universal praise, should be performed as all public solemn acts are performed, in buildings, in music, in decoration, in speech, in the dignity of persons, according to the customs of mankind, taught by their nature; that is, with modest splendour, with unassuming state, with mild majesty, and sober pomp. For those purposes they think some part of the wealth of the country is as usefully employed as it can be, in fomenting the luxury of individuals. It is the public ornament; it is the public consolation; it nourishes the public hope. The poorest man finds his own importance and dignity in it, whilst the wealth and pride of individuals at every moment makes the man of humble rank and fortune sensible of his inferiority, and degrades and vilifies his condition. It is for the man in humble life, and to raise his nature, and to put him in mind of a state in which the privileges of opulence will cease, when he will be equal by nature, and may be more than equal by virtue, that this portion of the general wealth of his country is employed and sanctified.

As far as we can make it out, all this relates to the church; a subject our author is never weary of; a subject continued for many pages, with a design to shew that every Englishman loves the church; that he is educated by a churchman; that the gospel is preached to the poor, who have need of consolation, and to

the rich, because they are exposed to temptations 'from the necessity of bowing down the stubborn neck of pride and ambition to the yoke of religion and virtue; and from a consideration of the *fat stupidity* and gross ignorance concerning what it imports men most to know that prevail at courts, and at the heads of armies, and in the *senate*, as much as at the loom and in the field.'—Is this you, Mr. Burke? Are these the young gentlemen educated by churchmen? this the senate you before described?—We shall spare our readers much more on the subject, with many tiresome repetitions; but in every part we see strength of genius, brilliancy of expression, and solidity of argument, proving the necessity of a church establishment, and the peculiar advantage of our own in so striking a manner as must for ever establish the character of the writer, and the justice of this part of his cause. We are ready to consider ourselves among the number of those who respect the church, and would be unwilling to deprive its regular ministers of their functions and emoluments; but we are hurt at the comparison of the mild decency of our ministers with those of France; men accustomed to family society, family interests, and the endearments of wives and children, to those who, being denied all the sweets of conjugal enjoyment, grow profligate from principle, and seeing no prospect of living a second time in their offspring, become regardless of every thing but the gratification of the present moment: but, such as it is, Mr. Burke dwells on it with all the affection of one bewailing the violence offered to the person of his *admirer*. The confiscation of her property he brands with more violent epithets than we could have conceived the English language would have furnished. The whole revolution has been brought about, he conceives, by learned atheists and monied commoners united; the former against the church, the latter against the nobility and every landholder, of which the church makes no inconsiderable portion. The finances of the kingdom, he conceives, did not authorise such violence. The debt was contracted by the king, and the nation was not responsible. At all events, the clergy were not to suffer, who had no share in any of the profligacy that occasioned the deficiency. Mr. Burke surely knows that the inferior clergy were oppressed in France to a degree that should make him blush while he mentions the wealth of the church; that the gown and the ecclesiastical function were no otherwise united in Paris than in the observance of celibacy, at the expence of decency, and the regular receipt of the life-interest of an estate. Whatever intentions these atheists and monied men might be actuated by, a more equal distribution of property among the labourers, who have been hitherto rewarded in an inverse ratio to their services, cannot surely

surely be condemned by such as wish well to the interests of true religion. Is such a conduct as this to be compared with, much less to be called, more rapacious than our Henry's dividing the spoils of suppressed monasteries among his favourites and bastards.

Having given this description of the clergy in France, Mr. Burke considers next the general state of the old government. His principal arguments in its favour are, that it was not so despotic as that of Persia; that fewer people were sent to the Bastille than in former reigns [*i. e.* it was not so bad as it might have been]; and, what is more to the purpose, that the population and quantity of specie were progressively increasing. To the last some respect should be paid. But though population increased, does it follow that, under a more equal government, it would not have increased more? The manner of carrying on war by sea has much lessened the devastations of that destroyer of the species; and the ingenuity and increasing industry of the inhabitants have triumphed over many political difficulties. The intercourse with America has opened new sources of commerce, and produced a demand for some of their manufactures which were before much on the decline. The quantity of circulating specie must be great in a country where the want of confidence in the government obstructs the circulation of paper currency, and where there is a frequent intercourse with Spain, and a great influx of foreigners. He must, however, be a shallow politician indeed, who estimates the wealth of a nation by the quantity of circulating specie. What is money but the representative of real wealth? what is paper but the same? When the latter becomes marketable, the former will gradually lessen in its circulation in proportion to its bulk and inconvenience. The nobility and clergy are next brought to view; and, in order to shew how amiable the general conduct of the latter has been, it is contrasted with that of the Mamelukes in Egypt, the Nages on the coast of Malabar, and the Ofni and Vitelli of Italy, who used to sally from their castles for plunder. This contains a proposition no one will dispute. It is of a piece with saying the present king is not as despotic as some others have been. We are told too that 'they (the nobility) surrendered their privileges relative to contribution.'—Did they do it till they could hold it no longer:—The king too surrendered all right to taxation. Whence did he derive this right but from usurpation, or did he surrender it till he could hold it no longer? But the general conduct of the nobility was amiable, though they retained the frivolities of youth to an unbecoming age.—What is this but to say they were frivolous throughout life? and what can we expect of such characters but voluptuousness in youth, and a refinement in

in sensuality, as the reason improves, and desire of novelty increases?—‘They were good-natured in their deportment to their inferiors, even to a degree that bordered on familiarity; yet they adhered too closely to the distinctions of rank, even among such whose wealth had raised themselves above their own level.’ What is this but that condescending insolence which deigns to amuse itself with the innocent tricks of a spaniel or a monkey?—‘Such of them as were landholders were not oppressed in letting their lands.’ This is perhaps the most unqualified assertion that any man, conversant with the French peasantry, ever ventured to make. Mr. Burke says, indeed, he had much to reprehend, and to wish changed in their old tenures. But on this he does not choose to dwell, any more than on the game laws, the pigeon-houses, &c. The chief objection he makes to the nobles is their foolish imitation of the English.

We should be astonished at the picture of the French nobility did not that of the clergy succeed. We thought we had heard enough of the church; but our readers must prepare themselves again; and it is no small proof of the wonderful powers of eloquence that he finds expressions sufficiently varied not to use precisely the same words for the same ideas so often repeated.—The French clergy are said to be good moral men; and the destruction of their order, as he is pleased to call the more equal distribution of their property, is all the contrivance of atheists. But here we have a third contrast. ‘They are not the persecuting set that once disgraced the order.’—Were they ever represented as such? Did any body but Mr. Burke ever insinuate that they were punished for intolerance or persecution? Their moral character has been suspected; but Mr. Burke, when he was in France, observed ‘the number of vicious prelates was not great.’ Good God! is this the apologist of the Gallican church? Is then the highest function of a religious order to be thus described, and nothing better be said of them than that *the number of vicious bishops was not great!*

‘As with you,’ says Mr. Burke, ‘the inferior clergy are not numerous enough for their duties, and as these duties are beyond measure minute and toilsome.’—Surely sixteen years ago the clergy of France were not distinguished by their dress, or Mr. Burke could not have started the first proposition. The second too must be an oversight. How can any thing in that beautiful order, which heretofore existed in the religious arrangement of France, be toilsome and minute? But in future all men of sobriety will be driven from the ministry—because the laity will be their electors. Does Mr. Burke see this profligacy of manners among our London lecturers, who are all elective? In short, the only purpose of the assembly in this new ecclesiastical

‘*classical establishment*’ is, whenever the minds of the people are prepared for it, entirely to abolish Christianity.’ We should have thought such a round assertion as this might have concluded the subject of the clergy for at least a few pages; but, no! it is carried on without intermission, and without variety, for above twenty more. But it must be allowed many ingenious hints are interspersed, and some arguments against an elective clergy that are not easily answered. After having descanted with as much violence against *pillaging* the church as if every ecclesiastic were turned naked into the street, and without ever stopping to consider that the situation of the majority is meliorated by an equalisation of benefices, we are confounded almost beyond the power of utterance to hear him an advocate for monastic orders. In this, his mode of reasoning is a little complex. He first seems to admit, that so many indolent monks might be injurious to a state; but considering the bond of enthusiasm that held them together, a wise politician might have availed himself of them. This is illustrated (for illustration is our author’s favourite figure) in this manner.—A politician, to do great things, looks for a power, what our workmen call a purchase, and if he finds that power in politics as in mechanics, he cannot be at a loss to apply it.—Perhaps our readers may wonder what all this leads to. We know, indeed, that politicians have attempted to make use of one religious order, which of all others came nearest to Mr. Burke’s representation of the rest—Men who carried literature to a higher pitch than was ever before known, and smoothed the paths of it to all others; men who refined the taste of all who associated with them, and who had not that habitual indolence which must so much retard the progress of the other religious orders in any active undertaking. Yet these it was found necessary to extinguish; and that on account of the very industry of which so many politicians had availed themselves. Though Mr. Burke has not marked out the manner in which men might be made useful, who, without social connexions, can have no interest to pursue but that of their own community, yet we are ready to allow that there are purposes to which they might be applied. They might teach the oppressed part of the state that abject submission which some kinds of government require. They might teach them, that the power of kings, not being derived from the people, they are not responsible to any but God for their actions, because from God only could they derive their inheritance, there being no intermediate class, with which we are acquainted, between God and the people. But Mr. Burke should remember that it is only where we wish to reconcile the people to measures in which their happiness is no way consulted, that we need these or any other instruments. As he himself observes,

observes, the age of chivalry, the age when despotism was systematically graduated through all the ranks of society, is past. An age of reasoners has succeeded; an age that dares to talk of the rights of men, of religion, as a duty between every individual and his Maker; and no way connected with the state but by the general influence it produces on manners, on characters, and on our future expectations.

At length the author finds his letter has run into a great length (we have thought so a long while), and that he must give up the idea of describing the different members of our own government. He proceeds, however, to shew the state of the new *French* government. This is introduced by a preface, containing those kinds of axioms which no one will dispute, any further than their applicability to the present case. 'That it is easy to pull down a political fabric, but difficult to build a new one,' 'That, in producing a revolution, regard should be paid to the long-existing prejudices of the people.'—'That every thing in government must be the work of time, of experience, or experiment.'—'That few men are fit for such great undertakings,' &c. Justice, however, obliges us to observe that the National Assembly have had no time for these gradual changes; that in every little relaxation of authority, they saw a power hanging over them that was frightened at any innovation, and was anxious to destroy an arrangement necessity had obliged it to make. That, bold and sudden as the innovations are, they are so far from being painful to the prejudices of the people, that themselves have been the principal instigators to them. That every thing done by the Assembly must be considered as experiment, except the removal of fundamental abuses, without which it was impossible to secure their own existence an hour.

[*To be continued.*]

FOREIGN

FOREIGN LITERATURE.

ART. XI. *Dictionnaire Tartare-Mantchou Francois, &c.*

ART. XI. *A Dictionary of the Language of the Mantchew-Tartars, with an Explanation of the Words in French, compiled from a Dictionary Mantchew and Chinese, by M. Amiot, Missionary at Pekin, and now arranged and published, with the addition of a Mantchew-Tartar Alphabet, by Le Langles. 4to. 2 vols. Printed by Didot, Paris: and sold by J. de Boffe, Gerrard-street, London, 1789.*

ASIA, on many accounts, seems highly worthy the attention of the philosopher. This quarter of the globe was the scene of man's creation; the seat of the earliest monarchies; and the parent of the arts. Besides, some of the greatest conquerors, that ever disturbed the repose of society, have made it the theatre of their exploits; and it has successively been subjected to the scourge of an Alexander; a Genjis-Kan, and a Tamerlane. Unfortunately, however, for science, few Europeans are sufficiently acquainted with the eastern languages to be able to consult the records and monuments of the oriental kingdoms with any advantage; or to make such researches into their history, literature, and antiquities, as might throw light upon many objects respecting which we are still in the dark. This deficiency is very apparent in regard to China, a country which, when we consider the long duration, and singular structure of its constitution, may be justly styled a political phenomenon. The Chinese language is so difficult to be attained, that few even of the missionaries, the only strangers admitted into the interior parts of the empire, have been so far masters of it, as to read and translate it with care. A work, therefore, which promises to facilitate a knowledge of the Chinese authors, undoubtedly deserves the notice of the learned, and of those in particular who are fond of oriental literature. Mr. Langles tells us, in the introduction to his Mantchew-Tartar Alphabet prefixed to this publication, and addressed to the Royal Academy of Inscriptions and Belles Lettres, that if, on the first view, the study of this language (the Tartar Mantchew) seems to promise few important discoveries, it may be sufficient to observe, that it will pave an easy way for acquiring a knowledge of the Chinese authors; and that it may, in some measure, supersede the necessity of learning the hieroglyphical language of these people, which presents so many difficulties as are capable of discouraging even the natives of the country.

try. "To give more weight," continues Mr. Langles, "to what I here advance, I shall call in the testimony of M. Amiot*, a missionary who has acquired great reputation by his literary labours." "A knowledge of the Mantchew Tartar language," says he, "would open free access to the Chinese literature of all ages; for there is no good Chinese book which has not been translated into Mantchew. These translations were made by learned academies, by the orders, and under the auspices, of different sovereigns from Chua-tché to Kien-Long now on the throne, and have been revised and corrected by other academies, equally enlightened, the members of which were perfectly acquainted with the Chinese and the Mantchew languages. As for me, I confess, that had I known the Chinese only, I should never have been able to execute the task I undertook. The Mantchew is something in the taste of our languages in Europe. It is methodical, and subjected to rules, and one does not wander in the dark in studying it. I could transmit from hence a grammar, and dictionaries, which would render it attainable, and facilitate the labour of those who might be desirous of becoming acquainted with it. In short, five or six years, to a man of application, would be sufficient to enable him to read with advantage every book written in the Mantchew language†."

At the end of his Tartar grammar, printed in the thirteenth volume of *Memoirs concerning China*, the same learned man says, 'the Mantchew-Tartar language would open an easy way for penetrating, without any assistance, into the labyrinth of the Chinese language, which contains the most ancient literary monuments to be found in the world.'

Mr. Langles, the editor of this work, after laying before his readers these quotations, goes on to state other advantages likely to result from a knowledge of the Mantchew-Tartar language. 'All Europe,' says he, 'is acquainted with that *Grand History of China*, translated lately at Pekin, by the French missionaries, from a Tartar version, and published at Paris in twelve volumes quarto, under the inspection of M. Leroux des Hauterives. This

* Mr. Amiot was born at Toulon, and is now a missionary at Pekin. He translated *The Praise of the City of Moukden*, a Poem written by Kien Long, the present emperor of China. He wrote also a memoir on the Chinese music, and furnished many pieces inserted in different volumes of *Memoirs concerning China*.—R.

† See the translator's preface to *The Praise of the City of Moukden*, published by Mr. Guignes, pages 5 and 6.

valuable work gives us reason to hope for many others not less instructive; and the Chinese, whose history is still problematical, are about to be known from their own annals. The great difficulty of their language has hitherto discouraged almost every man of letters; and whatever advantage might have been derived from being acquainted with so extraordinary a people, many have abandoned their researches respecting them, on account of the impossibility of consulting authentic records. Assisted, however, by the Tartar, we shall be able to surmount these obstacles, and to draw aside the veil, which concealed objects undoubtedly worthy of attention, if we may be allowed to judge from the faint traces which we perceive of them.

Should we obtain only by this language a better knowledge of the Chinese literature, even this would prove a very important acquisition; but it may procure us other advantages. Ought we to consider as nothing books translated from the Sanscrit, the Tibetan, and the Mogul languages, and those originals written in the Mantchew*? The latter are entirely unknown to us.

No language, therefore, seems likely to be attended with so many advantages as this; since it may supply the want of three or four others, which contain monuments of the remotest antiquity. There are a great many Mantchew-Tartar books in the king's library, the contents of which may now easily be known. I shall here observe, that such of them as I had an opportunity of inspecting related to history.

But what insurmountable obstacle hath hitherto prevented the literati of Europe from searching into a treasure so valuable? The want of instruments undoubtedly. We have hitherto had only a Tartar grammar by Father Gerbillon, printed in Roman characters at Paris, in the collection of voyages by Melchisedec Thevenot, and a few dissertations by Mr. Bayer, dispersed throughout the *Acta Eruditorum*, and the twelve first volumes of the *Commentaria Academiae Petropolitanae*. In the *Thesaurus Epistolarius* of Mr. Crose, we find some trifling details respecting the Tartar letters. Mr. Des Hauterays has inserted

* Between these three languages and the Mantchew there is a much greater affinity than one would imagine. The different nations who speak them have all the same books: Mr. Bayer pretends, that the worship of the Grand Lama, which is common to them all, has produced this similarity; and, to support his assertion, he produces a vocabulary of the Sanscrit, Tangut, and Mogul, taken from a manuscript in which these three languages are thus united. See *Commentaria Academiae Petropolitanae*, Vol. III. p. 389, and the note to p. 19.

in

in the *Encyclopédie Elementaire* of the Abbé Petiti a curious dissertation on this language, which displays profound erudition and sound criticism: he has also added a plate of the letters. The *Syntagma Dissertationum* of Hyde, published at Oxford by Sharpe, in 1767, contains two plates of the Tartar characters, but very badly copied. Those found in the treatise *De Veteri Religione Persarum*, and in the Lord's prayer in two hundred languages, are not more correct; nor is either of them to be depended on. The Tartar translation of the Lord's prayer appeared to me, however, to be very correct. As it was composed by Father Bonnet, a learned Jesuit missionary, it is not astonishing that it should be much more exact than writing engraved by an ignorant artist badly directed.

These materials Mr. Langles consulted with the greatest care, but, notwithstanding the vast erudition displayed in them, he found them all insufficient. In short, had it not been for the assistance transmitted to him from China, by Father Amiot, and the patronage of a minister zealous for the improvement of literature, who defrayed the expences of this curious work, it would, in all probability, never have made its appearance.

Those who wish to be acquainted with the nature of the Chinese language, may consult *Bayer's Museum Sinicum*, and *Grosier's Description of China*, lately published, where they will find ample satisfaction on this head. It is well known that the Chinese have no alphabet: that their characters, or rather hieroglyphics, each of which represents some word, amount to upwards of eighty thousand; and that few even of the Mandarins, who are the Chinese literati, are ever masters of more than forty thousand of them. We may hence judge, how useful the present work may prove, since it will supersede the necessity of learning so difficult a language as the Chinese, and introduce us to a knowledge of the literature and history of these people, which appear, by the specimens we have seen, to be worthy of being more studied. We therefore wish the learned editor all the success and encouragement that his laborious and arduous undertaking seems to deserve.

MONTHLY

MONTHLY CATALOGUE

For DECEMBER 1790.

MISCELLANEOUS.

ART. 12. *Mary; a Fiction.* 12mo. 3s. sewed. Johnson.
London, 1790.

MARY, the heroine of this fiction, neglected from her infancy in every respect, and left to the operations of her own mind, considered every thing that came under her inspection, and learned to think. She had heard of a separate state, and that angels sometimes visited this earth. She would sit in a thick wood, in the park, and talk to them; make little songs addressed to them; and her native wood notes wild were sweet and touching.

‘It was the will of Providence that Mary should experience almost every species of sorrow.’ Accordingly the author has conducted, through a series of the most poignant distress, a character of vehement passions, and of exquisite sensibility. Mary, at an early age, is deprived of her parents, laments the death of her dearest friend, and finally is bereft of her love. The sad tale is told with no common portion of pathos, and the sentiments display an original turn of thought, much superior to the vulgar combinations of similar productions. We by no means, however, approve of that dismal philosophy, or rather gloomy superstition, which pervades this volume, and which tends to render man unhappy, by teaching him to believe that he was made to be miserable in this world, and that the earth is a vale of tears, where all our business is to weep, and to merit by our sufferings a state of bliss in a future order of existence. Nature has assigned to man, as well as to every other class of animals, a certain portion of happiness, which it becomes us to cherish and improve by cheerfulness, rather than to empoison by repinings and discontent. If we examine rightly, we shall find that our misery is the work of our own hands, and that human ills are not so much the inevitable consequences of natural imperfection, as that they flow from the impure source of false opinion, and wrong systems of education, government, and of laws.

ART. 13. *Fragments of original Letters of Madam Charlotte Elizabeth of Bavaria, Duchess of Orleans. Written from the Years 1715 to 1720, to his Serene Highness Anthony Ulric, Duke of Bavaria, and to her Royal Highness Carolina, Princess of Wales. Translated from the French.* 12mo. 2 vols. 5s. sewed. Hookham. London, 1790.

These Fragments have every mark of authenticity, and are replete with vivacity, wit, and the most risible anecdotes. They make the reader intimate with a court remarkable for gallantry, intrigue, and a kind of management which long kept every other court in Europe

in subjection. They likewise throw considerable light on the political transactions of princes about the times in which they were written. So that they are not only amusing from the variety of high characters they introduce to the reader's acquaintance, but may be singularly useful in many important facts in the general history of Europe.

ART. 14. *The Statue Room; an Historical Tale.* 2 vols. Small 8vo. 5s. sewed. Symonds. London, 1790.

To paint the passions, and to delineate the various scenes that sit across the theatre of human life, are tasks to which few pencils are equal. Hence we find that the present race of novel-writers very rarely venture to exhibit on their canvas the picture of real action. On their stage, men and women are never seen to mingle in the animated scenes of life, or to glow with the genuine beauty of human character; but in their stead we have groupes of lords, ladies, dukes, counts, kings, queens, and sultanas, a set of manageable puppets that pass in pompous pantomime before our eyes, and dazzle with the tinsel of pageantry and dress the ignorant spectator. In the work before us we observe a group of crowns and coronets that fluctuate in glittering confusion on our sight; but to ask for what purpose they appear, or in what business the gorgeous phantoms are engaged, would be a question which the most attentive perusal of the book would never enable you to resolve. We have read through this miserable compilation, or, to borrow an expression of our author, this *compilation of miseries*, without being able to guess at the intention of the writer, except it might be to excruciate his readers. There is, indeed, something about the jealousy of Queen Elizabeth, and the beauty of a certain Adelfrida, whom the author has conjured up from the regions of non-existence, for the cruel purpose of plunging into dungeons, and of finishing by poison. Of the style, which is far beyond the fear of criticism, the following specimen may suffice:

'She is dead! my Adelfrida is no more!—Du Lac could scarce believe him. It is too true! replied the duke; I saw her expire with my own eyes. O that my grief! &c.

'Misfortune has wasted her sanguine wings over our habitation.' And, to conclude with a wonderful example of the passion. The duchess hearkened to all that the queen had said to her, without making her any answer, *because she had no power to do it*; but, observing the queen on a sudden grow faint, she sunk under the violence of her grief, and fell into so profound a lethargy, that it was difficult to judge which of the two was dying.' That is to say, the agony of her feelings was so acute, that she fell into a deep sleep.

ART. 15. *The Philanthropic Rambler.* 12mo. 3s. sewed. Printed and sold by the Author, Petty France, Westminster. 1790.

The plan of this novel may be expressed in the words of the book itself. 'I think, said Benevolus closing the book he had just finished perusing, which was the adventures of the renowned knight of La Mancha, I think that knight errantry (exploded as it is) might, under

under proper restrictions, be of infinite use to society. How many injuries and insults are committed in this metropolis that do not come within the reach of the law; and what can give greater pleasure to a feeling mind than to act as the champion of injured innocence, to relieve the oppressed, and to redress the wrongs of those who are incapable of defending themselves? Is it not a duty incumbent on us to alleviate the sorrows and distresses of our fellow-creatures, by imitating, as far as lays in our power, the Saviour of mankind, who went about doing good?

Pleased with this idea, Benevolus retired to his repose, determined to sally out the next day in pursuit of such adventures as might give him an opportunity of displaying that humanity which had given rise to the above soliloquy.

The design of this novel is highly laudable; the style is neat and perspicuous; the incidents are affecting; but to those who have read Tom Jones and Joseph Andrews, they offer nothing new.

ART. 16. *Sydney and Eugenia*. 12mo. 2 vols. 5s. Wilkins, No. 32, Aldermanbury. 1790.

The morality of this novel is, in general, excellent. Some of the characters are well drawn, and the sentiments and style preserve, in general, an happy tenor of mediocrity, to which few modern novels attain. Eugenia, the heroine of the piece, is a young lady beautiful, accomplished, prudent, chaste, and religious. Married to a man far advanced in years, and having rivetted her affections on the amiable Sydney, she conducts herself nevertheless with the greatest propriety to her husband, and pays him, to the last moment of his life, all the attentions which a man could expect from the most affectionate of wives.

ART. 17. *Two Actions for Criminal Conversation, with the whole Evidence, tried before the Right Hon. Lord Kenyon, in the Court of King's-Bench, Westminster-Hall, Wednesday, June 26, 1790. The first between Henry Cecil, Esq. M. P. and presumptive Heir to the Earl of Exeter, Plaintiff, and the Rev. William Sneyd, Defendant, for cohabiting with Mrs. Cecil; in which the Jury gave One Thousand Pounds Damages. The second between Hooker Barttelot, Esq. Plaintiff, and Samuel Hawker, Esq. Defendant, for cohabiting with Mrs. Barttelot; in which the Jury gave Seven Hundred Pounds Damages. Both taken in Short-Hand by a Student of the Inner Temple. 4to. 2s. Smith. London, 1790.*

This appears to be a faithful account of these two trials; and, from the verbosity of the title-page, probably the performance of a lawyer. The language is, in general, decent enough for so foul a subject as adultery.

ART. 18. *The Fair Cambrians; a Novel.* 12mo. 3 vols. 9s. Lane. London, 1790.

This story discovers a barren invention, and very indifferent powers of expression. The incidents are stale, and may be found in much greater perfection in various other performances. Some of the characters are more interesting than others; but, like those in a masquerade, they generally derive all their distinction by strutting in a borrowed dress. And, for our own parts, we do not know the use of such elaborate nothings, which have neither elegance nor originality, nor, what is of greater importance than either, some moral to reward the reader, and save the author from the imputation of impertinence.

ART. 19. *A short Criticism on the Performance of Hamlet by Mr. Kemble.* 8vo. 6d. Hookham. London, 1790.

We do not say a manager can stoop to be his own panegyrist, but it may be very convenient, in a situation so elevated and invidious, to form connexions with men of wit and genius. In an age and country where almost every thing is carried on by artifice and affectation, it is no wonder to see the heroes of pantomime buoyed up by bladders on which kings and ministers of state have so frequently rode triumphant. But whether our would-be Roscius owes this torrent of vulgar adulation to some needy play-wright, to some enthusiastic relation, whose friendship oversteps his prudence, or to some box-lobby lounge, to extort a gratis admission, or an introduction to the green-room, we know not; but the criticism is a piece of gross flattery, as disgraceful to the merits of the actor as it is degrading and humiliating to the writer as a man or a scholar.

ART. 20. *Miscellaneous Poems.* By Anne Francis. 12mo. 3s. 6d. Becket. London, 1790.

The poetical translation of the Song of Solomon, a former production of this lady, seemed to promise something much superior to the mere mediocrity of this collection of verses. Except the ballad of William and Emma (which has some share of feeling), it would be extremely difficult to point out in this miscellany a single stanza that discovers invention, or speaks the language of nature. In her pious ballads there may be some beauties of convention; which charm perhaps the devout circle of her friends, but to the profane eye of a critic they appear, for the greater part, a servile imitation of the most vulgar and unmeaning of our modern sing songs. Take the author's elegy on the loss of her mother:

'Virgins, I have lost my friend,' &c.

What is this throughout but

'Virgins, I have lost my love?

She affects too a certain latinity of diction, which often renders her meaning obscure to a mere English reader. For example,

* Pelts the mountain's *mitid* side,
My garden late in *niueous* vest
Adown the *argent* tide,
Cool, *pellucid*, fresh, and fair, &c. &c.

Naiads, sylphs, &c. often make their appearance in this miscellany; but whether the writer has made a dignified use of these poetic machinery, let the reader judge by the following example:

* The lake's mossy margin you prest,
The rod was suspended on high;
A naiad she stood all confest,
Directing the fish to the fly!

We shall conclude with the following specimen:

* S O N N E T.

* Gentle muse! whose flowing lay
Winds the reedy bank along,
Where the crystal waters stray,
Murm'ring to thy melting song;

Syren of the silver stream
That laves Arunda's sloping side,
Sweet as tuneful swan of Thame,
Whilom warbling down the tide.

Wake for me thy breathing lyre,
Pour the raptur'd descant round,
All my longing soul inspire
With the rich harmonious sound;
Lead my willing muse along,
Thro' thy melting maze of song.

ART. 21. *Arnold Zulig; a Swiss Story.* By the Author of *Constance, Pharos, and Argus.* 12mo. 3s. sewed. Hookham. London, 1790.

This story is interesting, and in general well written. Those who love to involve themselves in the inextricable labyrinth of Spanish Romance, will read with much pleasure the eventful story of Arnold Zulig. We are presented in every page with the most astonishing acts of prowess; deeds of valour, and fortitude of suffering, that seem to exceed the measure of human tolerance or achievement; surprising incidents that not unfrequently leave probability behind; funerals converted into marriage feasts; tenants of the tomb restored to life; the supremely happy precipitated suddenly to the deep abyss of misery and despair; and the wretched rising as suddenly to the pinnacle of bliss; ladies ravished by barbarian lords, and rescued by valorous knights; strong castles besieged, and forced by a handful of heroes; battles, combats, and hair-breadth escapes succeed each other with a rapidity that dazzles the reader, but still entices him to proceed in this perplexity of incidents, of which it is impossible to divine with any certainty.

tainty the event. The incidents, however, are not always new. In the following we are presented with the hackneyed sagacity of the Greek physician on a similar occasion :

‘ The best advice that could be had I procured for her, and left nothing untried that could possibly restore her ; but all to no purpose ; medicine but to accelerate her decay. She still, though too weak to support herself, rose every day, was dressed, and then always sent for me. One of her physicians happening to be with her when I came to her in consequence of a message, he observed a sensible variation in her pulse, and a contrary change when, being obliged to leave her for the remainder of the day, I bid her farewell. On discovering this, which he considered as the clue to her disorder, he followed me, and having desired to speak with me in private, gave it me as his opinion, that the countess’s death or recovery depended, under Heaven, on me.’

ART. 22. *Louisa ; or, The Reward of an affectionate Daughter. A Novel.* 12mo. 2 vols. 5s. sewed. Hookham. London, 1790.

Louisa, a very beautiful young lady, and the GRAND-DAUGHTER OF AN EARL ! (a very important circumstance in the fabrication of a modern novel), is induced, by filial affection, to attend her father, a weeping widower, on a tour to the continent. The young reverend lover of the charming Louisa writes to her on the intelligence of her intended departure the following passionate epistle :

‘ The Rev. Mr. MORDAUNT to Miss DIGBY.

‘ Dearest LOUISA,

‘ I am thunderstruck with my sister’s account of your hasty determination to leave England with your father ! Surely, my amiable Louisa, you cannot have forgotten the promise you made me when we were last together at Bath ! and yet, if you persist in this resolution, *it is impossible for you to fulfil it*—If you have any regard for my happiness, you will oblige me in this point, as it will be impossible for me to survive your absence.—For my sake, for Lady Manning’s sake, let me conjure you to lay aside all thoughts, for the present at least, of this journey ; for if you persist you will drive me to despair.’

From the very warm and passionate strain of this love-lorn epistle the reader may easily form an idea of the merit of this string of letters, or rather insipidities, which are spun out into two volumes, that have neither interest enough to prevent one from falling asleep, nor absurdity sufficient to excite a single smile. Willing, however, at all times to render justice to candidates for public applause, we subjoin, as a specimen of this performance, that part of it at which we were very happy to arrive, that is, the conclusion :

On Thursday, the Dec. 1777, the Rev. Mr. Mordaunt and Miss Digby were married by Dr. Blewett, in St. James’s Church, by a special licence, in the presence of Lady Manning, Mrs. Mordaunt, Lord Lt. General Somers, Mr. Digby, and Colonel Nugent ; and at the same time Miss Mordaunt gave her hand to Captain Manly ; their mourning

mourning was laid aside for that day, and their appearance as elegant as morning dresses would admit of. After the double ceremony was performed, they returned to Lady Manning's, who gave a sumptuous entertainment on the occasion; but there was no ball or other company invited, from respect to Lady Turner, who returned to her own house the evening before. Mr. Digby had given previous directions for the reception of his friends at the Priory. The worthy Dr. Blewett died soon after, universally regretted. Mr. Mordaunt accepted the living of the Priory at his lady's request; and they have fitted up the parsonage house in an elegant manner. The gardens are contiguous to the Priory Park, with a delightful walk through a shrubbery about a quarter of a mile long."

Obe! jam satis est.

ART. 23. *The Turtle Dove, a Tale from the French of M. De Florian.* London, 1790.

We have read this tale with some care, and we think it contains much to do about nothing. The measure, the imagery, and the moral, are altogether no compensation for the perusal of so many dull lines. What a dreadful account have dunces to make at last, for wasting thus unprofitably, not only their own time, but ours.

ART. 24. *Preface and Additions to the Discourse on the Love of our Country, by Dr. Price.* 8vo. 6d. Cadell. London, 1790.

Dr. Price has hitherto taken no notice of the various remarks on his discourse that have been at different times published. But the observations of Mr. Burke being more personal than he is accustomed to, have produced to the last edition of the discourse, a preface and notes, which, for the convenience of the former purchasers, are sold separate.

The Doctor first shews, that by the pleasure he expresses in seeing an arbitrary Monarch led in triumph, and surrendering himself to his subjects, he had in view not the unfortunate 6th of October which Mr. Burke so pathetically describes, but the 14th of July, and the subsequent days, "when, after the conquest of the Bastille, the King sought the protection of the National Assembly; and, by his own desire, was conducted amidst acclamations never before heard in France, to Paris, there to shew himself to his people as the restorer of their Liberty." 'Tis further remarked, that Mr. Burke could not well be mistaken on this point; because, says the Doctor, "the letters quoted by him, (Mr. B.) in page 99 and 128, were dated in July 1789, and might have shewn him that he was injuring both me and the writer of those letters."

In answer to Mr. Burke's assertion, that our kings do not derive their right to the crown from the choice of the people, and that they are not responsible to them, it is observed, Mr. Burke allows, with wonderful inconsistency, "that a wicked king may be punished, provided it be with dignity; and feels himself under a necessity of admitting that James was justly deprived of his crown for misconduct; that the act passed for changing the succession evidently implies a power

power in the people to do the same, instead of for ever incapacitating them from it; but, should there remain any doubts on the subject, the act of the 6th of Queen Anne declares, that, if any person shall, by writing or printing, maintain and affirm, that the kings and queens of this realm, with and by the authority of parliament, are not able to make laws of sufficient validity to limit the crown, and the descent, inheritance, and government thereof, every such person shall be guilty of high treason, &c."

In the postscript some further observations are added on the population of France, and a more exact account is given of the proceedings of the Revolution Society at their last festival.

ART. 25. *An Address to the Army, in reply to Strictures, by Roderick McKenzie, late Lieutenant in the 71st Regiment, on Tarleton's History of the Campaigns of 1780 and 1781, by the Hon. George Hanger, Major to the Cavalry of the British Legion, commanded by Colonel Tarleton.* 8vo. 4s. Ridgway. London, 1789.

It is impossible to understand the raillery, the arguments, or the facts stated in this address, without a circumstantial knowledge of the army in the campaigns which have produced this paper war; various localities implicated both in their movement and that of the enemy; the degree of judgment and industry exercised by the commanding officer on that service in the use and application of the strength delegated to his management, and certain branches of the military science of which we are not competent judges. But, as the disputants are soldiers, the public had a right to expect from them the language of gentlemen. Our author makes a merit that he has not availed himself of the advantages derived from a liberal education; he swears by heaven he never read one fiftieth part of what he supposes his antagonist to have done, and he seems to hold his want of literary talents very cheap. We shall probably be deemed what he calls, *serpent-headed monsters*, for making such a remark; but we would have the cobbler stick to his last, and the foldier to his sword, unless he could also wield a pen like a Wolfe, Burgoyne, or Conway. And, to borrow the witticism of Johnson on a similar occasion, though the major may vapour as a wag, or a witty author among officers, we find he is no more than a common man among authors.

ART. 26. *The Speculator.* 8vo. 5s. 6d. Boards. Evans. London, 1790.

We are not informed whether this work be finished or in continuation. It is divided into numbers in the form of a periodical paper. It is not equal. We are sometimes amused by a style highly figurative, abounding in beautiful imagery, and not without occasional gleams of genius. This, however, is succeeded by tedious descriptions in inflated prose or poetry, without either prettiness or poignancy. There is, however, an agreeable variety, and not a little novelty in these papers. The critical remarks, especially on German literature, are ingenious, and promise the literary reader a rich fund, both of entertainment and instruction. The verses discover little excellence, and the fictions are for the most part romantic, improbable,

probable, and obscure. We except from this the tale of *Wolkmar and his dog*, which, though hardly credible in the principal incident, is yet well told. The hideous adventures of *Sir Gawen* are too much wrought, and too long to produce the sensation intended. They are also without use or moral, or indeed any thing to repay the perusal of such an unmeaning group of shapeless images. With all these imperfections, the author ought not to be discouraged. He discovers talents capable of no mean exertion, and the resources of genius and fancy are infinite.

ART. 27. *A Collection of Poems, mostly Original, by several Hands.* 8vo. Dublin, 1790.

This collection is printed in Dublin, and without any London bookseller's name. Many of the poems have merit; and, though not equally beautiful, there are none beneath mediocrity. The originals ought to have been distinguished from such as are not. Few of the names inserted are much known on this side of the water: among these, however, some are already consecrated to fame; for here are *Lyttleton*, *Goldsmith*, *Barbauld*, and *Sheridan*, from each of whom a few trifles have a place. Upon the whole, we have seen few collections of modern poetry that contains so many good verses; and to the lovers of the muses it will exhibit no common variety of excellence.

ART. 28. *Belgia; a Poem, in four Books.* 4to. 3s. sewed. Wilkie. London, 1790.

It would be a hard task to produce a performance of equal bulk, in any language, more perfectly insipid than the present; and we cannot but pity the situation of that person, whether male or female, who can spare time to write nearly two thousand bad verses. The author indeed might have been worse, but it is impossible, in our opinion, to have been more idly or unprofitably employed.

ART. 29. *A new and literal Translation of Juvenal and Persius, with copious Explanatory Notes, by which these difficult Satirists are rendered easy and familiar to the Reader, by the Rev. M. Madan.* 8vo. 2 vols. 12s. boards. Lewis, London, 1790.

This is a very complete and intelligible version of *Juvenal* and *Persius*. Every thing is here sacrificed to perspicuity. Much care is taken to render the moral features in this masterly picture of ancient manners the most prominent and striking, while those of a looser, or less delicate cast, are wisely thrown into shade. The spirit of the whole, however, in all its vigour and severity, though perhaps not in all its vivacity and beauty, is here very decently supported. The genuine sense of the author is given as explicitly, and with as little circumlocution as possible; but we value the publication most for the copious body of notes which accompany it. These contain very valuable information, especially to the English reader. They bring forward the most curious and least known customs and singularities of the ancient world; and many anecdotes of the first fami-

lies

lies and celebrated characters, who flourished in ancient Rome, are here recorded. The book may therefore be of the greatest use, not only to schools, and tyros in the rudiments of the history and the Latin language, but to those also who may have neglected the literature of their juvenile days.

DIVINITY.

ART. 30. *An Essay on the Truth and Inspiration of the Holy Scriptures*, by D. Taylor. 8vo. 2s. 6d. sewed. Marfom. London, 1790.

We were agreeably disappointed by our perusal of these Essays. There is nothing peculiarly new or striking in the observations offered in behalf of Christianity. The argument has been too often repeated to be susceptible, at this late period, of much novelty; but, while the enemies of religion persist in bringing forward the oldest objections that have been urged against it, why should not Christians be also allowed to recall the public attention to the answers by which these have always been refuted? This is a sufficient apology for the present publication. It merits likewise indulgence on another account. The whole body of internal evidence, so often stated for the gospel, is here collected into one focus, and directed to one object. The author brings the strength of his argument to bear on that point where a breach in the strong holds of infidelity is most likely to be effected. We sincerely thank him for the satisfaction we have derived from his labours. He writes with simplicity and clearness. His thoughts are unembarrassed, and his convictions decided; and he betrays no doubts of what he asserts.

ART. 31. *Sermons on Practical Subjects*, by David Gilson, M. A. Curate of St. Saviour's, Southwark. 8vo. 6s. Rivington. London, 1790.

These Sermons are the production of an author who possesses a considerable share both of taste and genius. His subjects are all practical and well selected. His thoughts, particularly on *sacrisim*, and the female character, are both pertinent and instructive. He is no friend to the extravagance of fashionable life, and his knowledge of the world enables him to expose it. Of sensibility also he discovers a very liberal share, and he knows how to apply it. Indeed, occasions often occur to him, upon every subject, of bringing forward objects of humanity; and his tenderness is never withheld, or dealt out like the miser's mite, with studied parsimony; but as the heart swells, the tear falls.

ART. 32. *The End of Time; a Sermon preached at the Countess of Huntingdon's Chapel, Spa Fields, Clerkenwell, London, on Sunday Evening, August 22, 1790, by George Waring, one of her Ladyship's Ministers.* 8vo. 6d. London, 1790.

This Sermon, though strongly marked by the peculiarities of the society to whom the preacher belongs, discovers very considerable abilities. We here meet with a rich elocution, simplicity of conception, correctness of language, and an arrangement that does credit to the genius and taste of the author. Were all tabernacles and meetings

ings supplied with such preachers as Mr. Waring, new converts would not surprize us.

ART. 33. *Three Sermons, preached at the Norfolk Assizes, in the Spring and Summer 1788, and in the Spring 1789, on the Necessity of Government, and the Usefulness of Magistrates, and on Civil and Religious Liberty; illustrated with Notes. Containing Remarks upon Inspiration, the Variety of Opinions subsisting among Christian Establishments, and other Points of Importance relative to the present State of Christianity. By the Rev. William Manning, Rector of Diss and Brome, Norfolk.* 8vo. 3s. Robinsons. London, 1790.

These discourses discover a strong predilection for those modern refinements in theology to which we owe most of our present religious controversies. The author, as a man of learning, his style and arrangement as a writer, and his address as a preacher, are otherwise respectable. But the chilling tenets of which he would be thought an advocate, the cold and heartless philosophy which represses or perverts his best sentiments, and the discontent with that order of things in which he must have formerly acquiesced, which rankles in his breast, and alienates his affections from the society of which he is a member, is like the dead fly in the apothecary's ointment, and renders the whole, to us at least, unsavory and unacceptable.

ART. 34. *A Farewell Sermon, preached in the Parish Church of St. Martin, Birmingham, on Sunday, December 13, 1789. By John Clutton, M. A. late Lecturer.* 8vo. 1s. Baldwin. London, 1790.

In this affectionate address the preacher gratefully acknowledges the kindness with which his services were regarded by the parish of whom he takes farewell. He apprises them, at the same time, of the serious reality there is in religion, and the extreme caution they ought to exercise in the great fundamental duties of faith and repentance. He warns them against the heresies and licentiousness of the times, and urges them, in strong and ardent language, to beware of indulging wrangling dispositions, a predilection for paradoxical opinions, or, more especially, schismatic and party attachment. As these advices may every where be useful, we recommend the discourse to the perusal of all those who wish well to the great interests of morality and religion.

For the *ENGLISH REVIEW.*

NATIONAL AFFAIRS

For DECEMBER, 1790.

NEW PARLIAMENT.

THE opening of the new parliament, a period to which the British politicians looked forward with eager anxiety, has not supplied that information respecting our dispute with Spain, which

which they perhaps expected. In negotiations between courts, where each party is obliged to be on his guard, so many hidden springs must be touched; so many actors are brought into play; and so many agents employed either as spies or informers, that ministers, however successful, seldom wish to see the whole of their proceedings exposed to the curious eye of the public. Among statesmen, some practices are tacitly allowed, which in the ordinary commerce of life would be accounted infamous; and it is often necessary for them, in accomplishing their ends, to have recourse to the assistance of certain characters who may be considered as political panders, and with whom they are ashamed to appear to be connected. Sheltering themselves, therefore, under the common subterfuge that state secrets are not to be revealed, and that it is highly improper to lay the resources of a country open to its enemies, and unjust to betray those by whom it has been served, though ever so despicable, they cover their errors, if they have committed any, under the mysterious veil of caution, and think it sufficient if they communicate only the general result of the whole. The British ministry, by withholding those papers concerning our late convention with Spain, which were moved for in the house of commons, seem to have taken advantage of this privilege; but, as mankind have a right to think for themselves, and to form conjectures according to circumstances, doubts have arisen whether the formidable armaments set on foot, and the warlike preparations made, had not some other object or objects in view than merely to intimidate the court of Spain, and, by compelling it to make a proper reparation for the insult offered to our flag, preserve the consequence and dignity of Britain. Some indeed have gone so far as to accuse the minister of making the affair of Nootka Sound a specious pretext for employing a very dishonourable stratagem to procure a majority in the new parliament; while others have confidently asserted, that it was only a manoeuvre to amuse John Bull, at a time when private measures were pursuing to favour a counter-revolution, and to co-operate with other powers in re-establishing despotism in a neighbouring kingdom.

Though we are neither blind adulators of Mr. Pitt, nor so far prejudiced in his favour as to believe him infallible, we think him too tenacious of consistency of character to expend the enormous sum of nearly four millions to secure that parliamentary influence which those in his situation find so convenient; and too prudent to intermeddle in any intestine commotions that might arise in France. The minister founds his chief claim to popularity on economy in the expenditure of the public money, and on his sinking fund. Is it probable, therefore, that he would risk his reputation by having recourse to so desperate

an expedient, and deliberately and wantonly pull down with one hand the edifice he has been at so much trouble to rear with the other? As for the idea of his wishing to engage Britain in promoting or supporting a counter-revolution, it appears to be equally vague and unfounded. Whilst he reflects that this country has been almost ruined by continental connections and dissensions, from which as an island it had nothing to fear, would he be mad enough to involve us in disputes of the same kind, by attacking a nation where every man, fired with the genuine spirit of liberty, is become a soldier, and which can bring into the field three millions of people, who may be truly styled *devoti*, and who are ready to sacrifice their lives and fortunes in its defence? Besides, the French revolutionists have so many friends in this country, that no prudent minister would venture to avow himself an advocate for despotism, by engaging in any plan to their prejudice: the English are too jealous of their own rights and privileges ever to think of destroying those of other nations; and too generous to entertain the smallest idea of planting a hidden dagger in the bosom even of an enemy during the hour of distress. By taking any part in the affairs of France, we must lose much and gain little. The weight of our debt is so great, and the state of our finances so precarious, that nothing but a long continuance of peace can free the people from numberless impositions which lie heavy upon them, and which, if not soon removed, must check the spirit of industry, and cause agriculture and commerce, the two grand pillars of a state, to decline. Whilst this is the situation of Britain, it is much to be lamented that the preservation of national dignity should lead us into such expences as to render it necessary to levy

ADDITIONAL TAXES;

a measure which must always tend to render a minister in some degree unpopular, whatever his abilities may be. No part of government indeed is more difficult or dangerous than that of the finances. It may, in fact, be called the *primum mobile*, or principal spring which puts all the other parts in motion; but it ought to be managed with great prudence and circumspection. The taxes proposed upon the present occasion will, it must be allowed, chiefly affect articles of luxury—and articles pernicious not only to the morals, but to the health of individuals. But what must the state of society be in that country which is indebted for the greater part of its support to the vices of the people? Yet this is the case with Britain; and this must be the case with every nation committed into the hands of ambitious or rapacious ministers, and where the people, forgetful of their duty, do not keep a watchful eye over every department

department of government. The additional duty on spirits, though on the whole a good one, will be attended with this bad effect, that it will revive the practice of smuggling, by again holding forth a temptation of profit to those who follow that illicit occupation, so destructive to the revenue, and so hurtful to the fair trader; and that on malt, notwithstanding its being apparently trifling, as it will fall upon the private brewer, it may render the attainment of that wholesome beverage, which gives strength and vigour to the brawney arms of a very useful class of society, more difficult than before, and will not, in all probability, be much relished by the people at large. With regard to the plan for drawing half a million of unclaimed stock from the Bank, in order to discharge part of the debt incurred, it is a measure, whatever clamours ignorant or interested individuals may have raised against it, dictated by sound policy, authorized by justice, and sanctioned by necessity. While government holds itself responsible to answer every demand that may be made of any part of this property, no injury can be sustained by those who can substantiate their claims. Upon the whole, the new taxes appear to be as fair and equitable as perhaps could be expected; and will not, except in some few instances, be much felt but by those who are either able, or who deserve to bear them.

FRANCE.

In casting our eyes towards France, various circumstances give us reason to believe that

A COUNTER-REVOLUTION

has been in agitation, and even planned by the friends of despotism in that kingdom, assisted by such of the aristocratic party as were obliged to fly from the vengeance of their injured country, and to seek an ignominious shelter in foreign courts. M. de Calonne's late publication, *On the present and future State of France*, evidently announces the existence of such a scheme; and the author urges the necessity, and enforces the execution of it, in the strongest and most pressing terms. Count d'Artois, who, for some time past, has been a voluntary exile at the court of Turin, is looked up to as the head of this project; and great hopes have been entertained that the distresses of the people in France, the natural consequence of the changes which have taken place, would have irritated their minds against their new rulers, and disposed them to receive favourably any proposal made for re-establishing the ancient form of the constitution. A sense, however, of their former wretched condition, when under the despotic sway of petty tyrants, who, abusing the confidence of a good monarch, oppressed his subjects to gratify their private

private ambition, or to enable them to indulge in shameful pleasures; a thorough conviction of the scandalous abuses committed, for many years past, in every department of the state; and a remembrance of the cruelties exercised against those who ventured to complain, or to expose the flagrant villanies of unprincipled ministers; strike too forcibly on their minds not to make them tenacious of the liberty they have acquired, and which must be permanent, as long as they continue unanimous and firm in that fœderation which they have solemnly sworn to maintain. The miseries of the lower classes of the people in France, which have been painted in such gloomy colours by some, and exaggerated by others, seem to be in a great degree ideal, and are undoubtedly not half so bad as they have been represented. The ready circulation of the *assignats*, which is about to take place, will remedy the deficiency of specie, occasioned by the immense sums that have been carried from the country by aristocratic fugitives; commerce will consequently revive, and agriculture be promoted; while all ranks, enlivened by the pleasing prospect of peace, harmony, and concord, being restored, will unite their utmost efforts to preserve these invaluable blessings. When we see the eagerness with which the church property (*biens nationaux*) is purchased, some of it being sold at more than double its valuation, we must be convinced that true patriotism is too deeply rooted in the bosoms of the French to be easily extinguished; and that they consider no sacrifice too great, provided they can extricate their country from the deplorable situation into which it has been plunged for ages, and transmit freedom and happiness to their posterity. The temple of liberty in France is, therefore, likely to be established on a solid and lasting foundation, which neither court intrigues nor despotic fury, aided by disappointed ambition, can destroy. But the liberty, or rather licentiousness of

THE BRABANTERS

has vanished, 'like the baseless fabric of a vision,' and scarcely 'left a trace behind.' Deluded by insatuated demagogues, who had neither abilities nor courage sufficient to carry on an enterprise which required constancy, perseverance, coolness, and resolution; and instigated to rebellion by the inflammatory harangues of fanatical priests, ever ready to sow sedition, and who, to encourage their weak followers, walked before them with their religious insignia, as if musty relics could have performed miracles, they have shared the fate of the frog in the fable, which perished by endeavouring to swell her pigmy figure to the gigantic size of the ox. Blinded by the artifice of their leaders, the Brabanters imagined that they could imitate their neighbours the French; but the spirited conduct of LEOPOLD, supported by the

the three allied powers, England, Prussia, and Holland, has convinced them of their error, and brought back to their duty all the revolted provinces. General Bender can truly say, with Cæsar, *veni, vidi, vici*; and Leopold may boast of having reduced his disobedient subjects with more ease than Frederick William II. reinstated the Prince of Orange in the Stadtholdership, but with little or no bloodshed, which must always enhance the merit of conquest, and add a new lustre to the laurels of victory. VANDER NOOT and VAN EUPEN, foreseeing their danger, have wisely sought safety by flight, after profiting by the disorder they occasioned, which is generally the principal view of such desperate adventurers; and it is to be hoped that the new emperor, whose character has been hitherto held in high estimation, will temper justice with mercy, and render humanity one of the brightest jewels in the Imperial crown, with which his brows have been but lately adorned. Instead of forging fresh chains to curb and restrain the Belgians, he will doubtless shew himself at once the sovereign and father of his people; and, forgetting past offences, pursue such wise and prudent measures as may tend to conciliate the affections of his subjects in the Netherlands, and prevent any future popular insurrections from disturbing the tranquillity of his dominions.

THE EMPRESS OF RUSSIA,

though disposed to treat concerning a peace, still carries on her warlike operations against the Ottomans; but a new year, by producing a change in her councils, may render this female veteran, now verging towards her grand climacteric, more moderate in her demands; and induce her to sheathe the sword, and spare the crescent, which, if the war is protracted to another campaign, even the standard of Mahomet, without the interference of European powers in its favour, may not be able to save from farther misfortunes.

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